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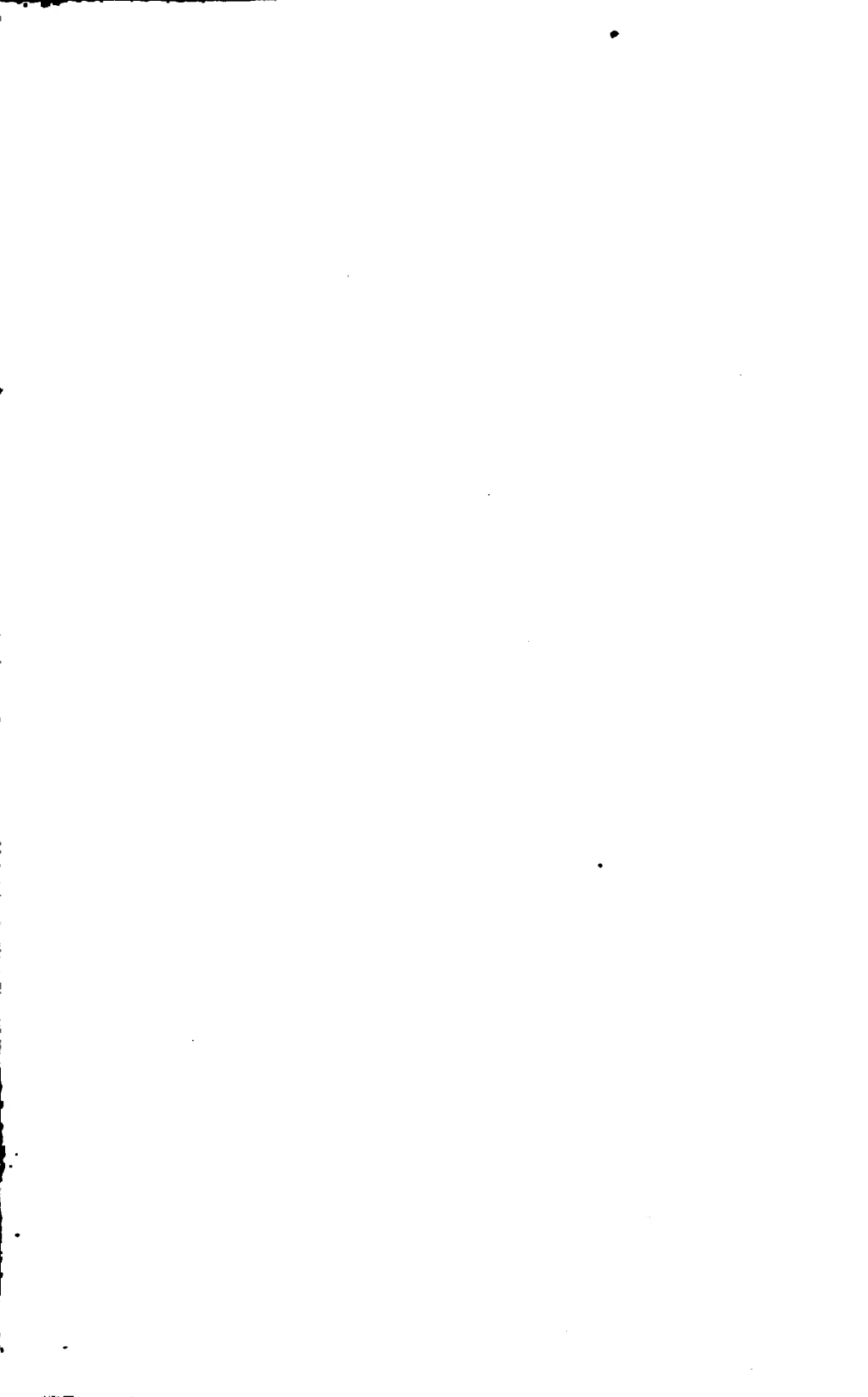
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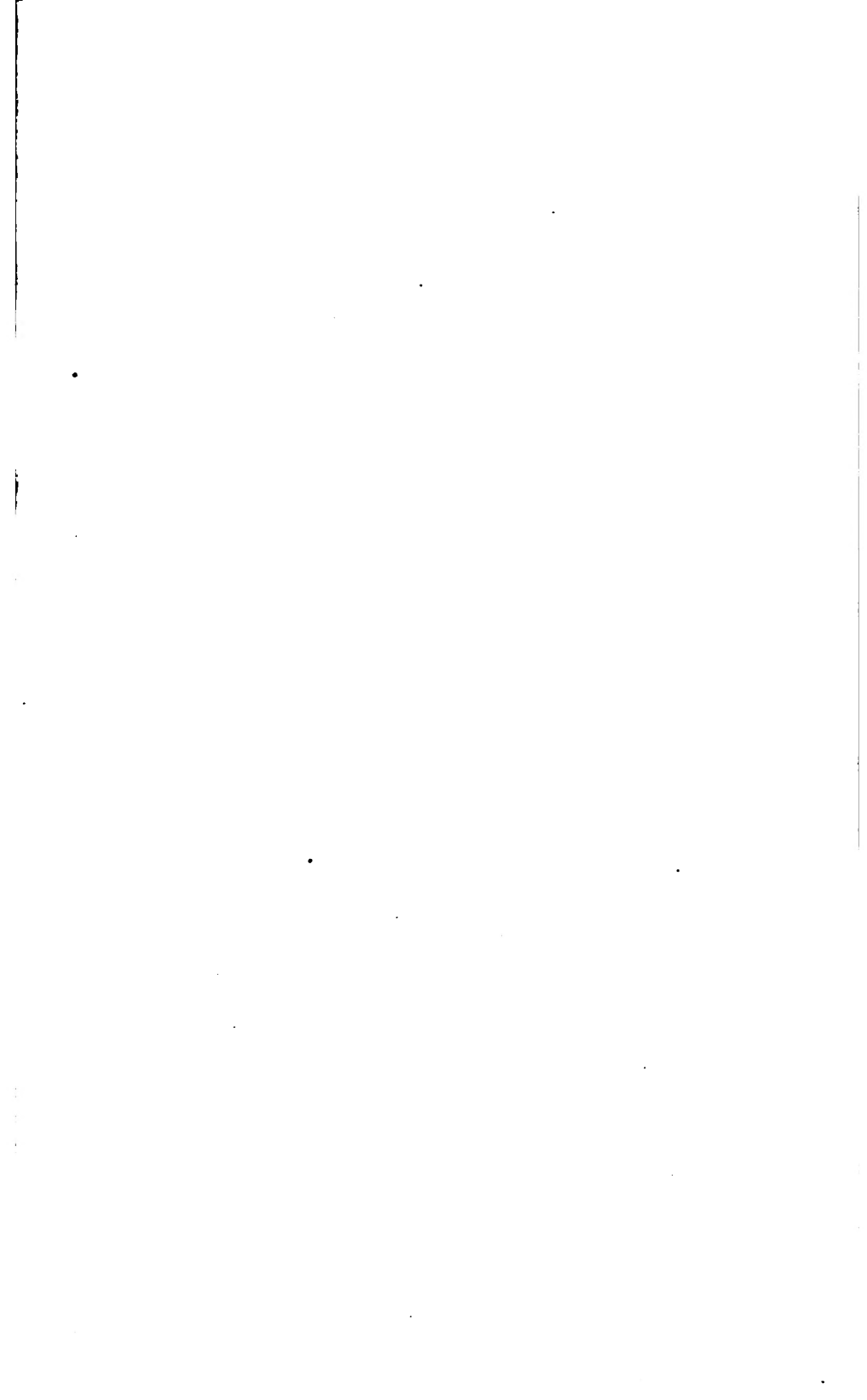
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# HOMER'S ODYSSEY

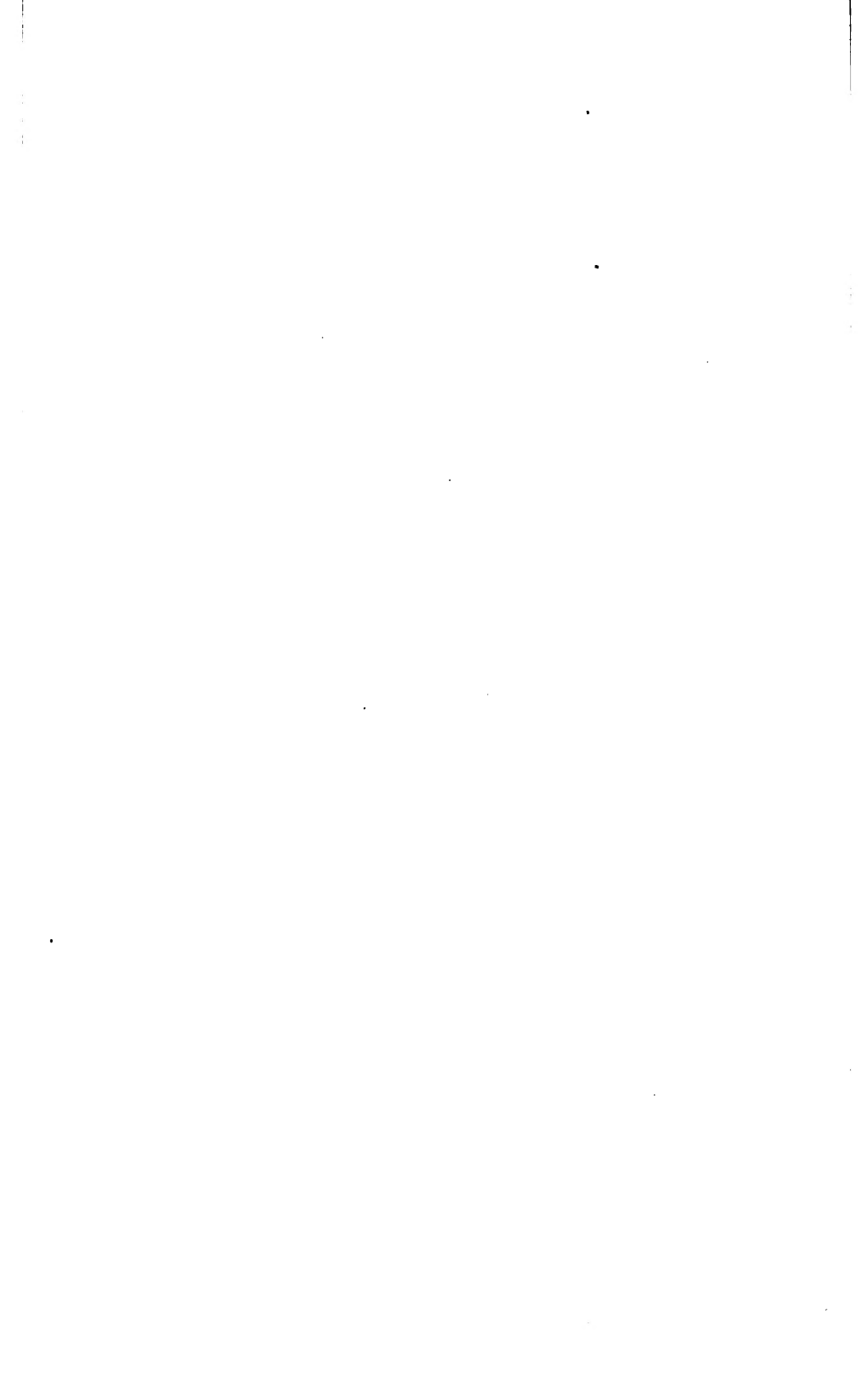
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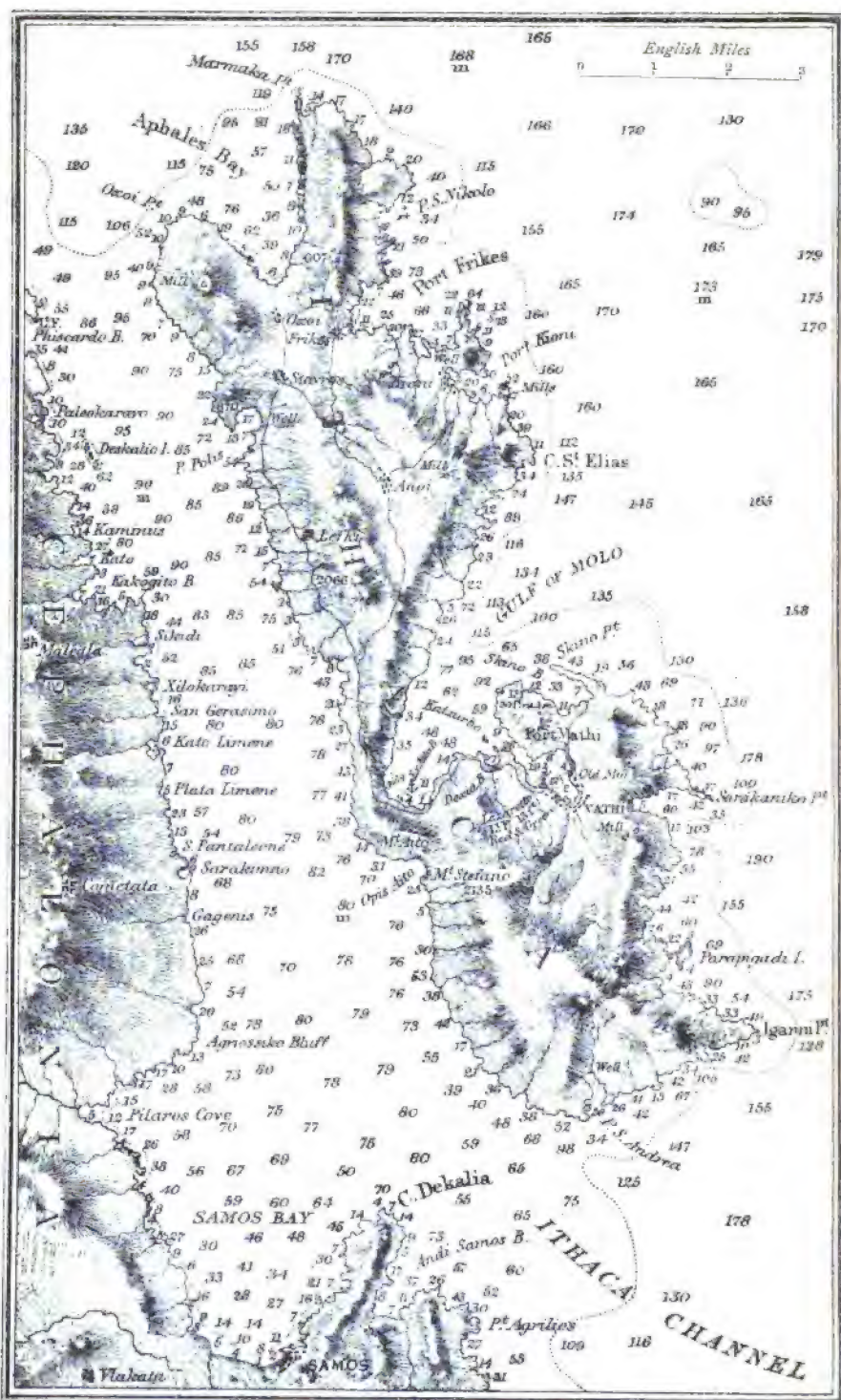


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Clarendon Press Series

# HOMER'S ODYSSEY

EDITED

*WITH ENGLISH NOTES, APPENDICES, ETC.*

BY

W. WALTER MERRY, M.A.

RECTOR OF LINCOLN COLLEGE

AND THE LATE

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OXFORD

*SECOND EDITION, REVISED*

VOL. I

BOOKS I—XII

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APR. 15, 1941

## PREFACE TO FIRST EDITION.

THE duty of editing the first twelve books of the *Odyssey* was entrusted some years ago by the Delegates of the Clarendon Press to the Rev. James Riddell, M.A., Fellow and Tutor of Balliol College. The Delegates had every reason to congratulate themselves upon securing the services of an editor, whose refined taste and subtle appreciation of the genius of the Greek language placed him in the first rank among the Scholars of his time, and gave him, in some respects, a unique position.—Mr. Riddell died in the autumn of 1866, when he had just entered on his 44th year, and had not long commenced this task :

*'Ablatum mediis opus est incudibus istud.'*

I may be allowed to speak of his death not only as a loss to the world of letters, but as a personal bereavement of no ordinary kind to those who enjoyed his intimacy. In undertaking to go on with the work which my dear friend, and former tutor, had begun, I have felt no common responsibility. It will be my best reward if I am able to think that the volume now finished would have given him satisfaction.

Mr. Riddell's notes extend over the first three books, together with the seventh and eighth. He had just begun his commentary upon the fourth, when his work was cut short.

As these notes were not completed and ready for the Press when he died, the Delegates were good enough to entrust them to me just as they were, with full power to make such



alterations and additions as the continuation of the work might seem to demand. Nor have I been unwilling to avail myself of this freedom, especially as the last few years have been singularly rich in researches on Homeric criticism, exegesis, and etymology.

The elaborate commentary of Nitzsch upon the first twelve books of the *Odyssey* must of necessity be in the hands of every editor; and this is so generally understood, that a more specific acknowledgment of the use which I have made of it will not be needed. It is, in fact, indispensable. But I also owe an especial debt of gratitude to the edition of Ameis (in the *Schulausgaben* of Teubner). The number of parallel passages supplied therein, and the references to other authorities, and to classical periodicals, are so valuable for any exegetical edition, that I have made the freest use of them, and I desire here to express my obligation. Fäsi's Commentary, re-edited by Kayser (*Weidmann'sche Buchhandlung*) is, though short, extremely judicious. His decisions upon doubtful passages are always careful and trustworthy. I have made continual reference to the 7th edition of Seiler's *Lexicon* (*Wörterbuch über die Gedichte des Homeros und der Homeriden*, Leips. 1872). Though not to be compared for elaborate fullness with the *Lexicon Homericum* projected by Ebeling and Plahn, and now in course of publication by Teubner, Seiler's *Lexicon* is remarkable for intelligent arrangement, and happy selection of passages; nor are the footnotes and references to modern authorities less important.

Besides the *Lexicons* and *Grammars* in ordinary use, I have derived much information on Homeric Geography, Mineralogy, Botany, etc., from Buchholz (*Homerische Realien*, vols. 1, 2, Leips. 1871, etc.); and I have frequently consulted L. Preller's *Griechische Mythologie*. On points of etymology, reference has constantly been made to G. Curtius, *Griech. Etymol.* edn. 2; and Krüger's *Greek Grammar* has supplied many illustrations of Homeric accident and syntax.

I have endeavoured in other cases to acknowledge the

sources to which I have been indebted for any special information. But it must remain only too probable that in putting together notes which had been jotted down at different times, the due acknowledgment has not always been made.

The text approaches very nearly to that of La Roche, in his critical edition (*Homeri Odyssea*, ad fidem libb. optim. ed. J. La Roche, Leips. Teubn. 1867, 8). I have not ventured however to follow him in reproducing the accentuation of Herodian, and to write *ἄνδρά μοι*, or *ἐνθά κεν*, etc. His apparatus of MS. readings is so full and so well arranged, as to be now the best standard of critical evidence; and to it I must refer my readers. I can lay no claim to the special knowledge necessary for determining, or attempting to determine, the relative value of Homeric MSS.; but I have noted the principal variants, with the most important modern emendations and conjectures, where the settling of the reading seemed to bear upon the interpretation of the text.

I have also introduced a great number of the various readings given by the Scholiasts and Eustathius, as having a peculiar interest of their own, though not being always of the highest importance. For Eustathius I have used the edition of Stallbaum, and for the Scholia that of Dindorf (Clarendon Press, 1855). A very valuable book, to which frequent reference is made in the critical notes, is *Die Homerische Textkritik im Alterthum*, also by J. La Roche; a book which contains much information about the views of the Grammarians on points of Homeric prosody, orthography, etc.

There can be no work more interesting to a student than the editing of Homer: yet, perhaps, no work more disheartening. When one calls to mind the names of the eminent men of letters, philologists, and critics, who have worked, and are working, in this field, one is painfully sensible of something like presumption in coming before the public as a commentator. But it seems not unreasonable to hope that the acknowledged difficulty of the task may claim indulgence for an effort to produce a useful book.

I have to thank the Lords of the Admiralty for their courtesy in permitting me to engrave a fac-simile of the coast of Ithaca and Cephalonia from their Chart.

My friend, the Rev. Edwin Palmer, M.A., Fellow of Corpus Christi College, and Professor of Latin in the University of Oxford, has been kind enough to read through all the proof sheets, and to make many valuable suggestions to me.

I have not ventured to increase the bulk of the present volume by any Prolegomena.

W. W. M.

LINCOLN COLLEGE, OXFORD.

*October 1876.*

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## PREFACE TO SECOND EDITION.

THE Text and Commentary have been carefully revised ; and some considerable changes introduced. Reference has been constantly made to Mr. Monro's Homeric Grammar (Oxford, Clarendon Press, 1882); a work altogether indispensable to the student of Homer. I desire to express my grateful acknowledgments for kind help from various friends ; especially from Mr. C. B. Heberden, Fellow of Brasenose, and Mr. D. S. Margoliouth, Fellow of New College, whose criticisms and suggestions have been of great service.

LINCOLN COLLEGE, OXFORD.

*November 1885.*

Kieckheff. (1) Old Norros : lrs 5, 6, 7 except 103-131, 185-232, 243-251, 298-end.

9, 11 except 1-24, 51-83, 104-113, 565-627, 636-640

13 to v. 184.

(2) Seguel & Old Norros : 13, 184 to 23, 296 except 15. (21 before 800

(3) 1-4, 9, 10, 12, 15, 23 from 297m, 24.

Name here not mentioned in the premissum.

## ΟΔΥΣΣΕΙΑΣ Α.

Θεῶν ἀγορά. Ἀθηνᾶς παραίνεσις πρὸς Τηλέμαχον.

Ἄνδρα μοι ἔννεπε, Μοῦσα, πολύτροπον, ὃς μάλα πολλὰ  
πλάγχθη, ἐπεὶ Τροίης ἱερὸν πτολίεθρον ἔπερσε  
πολλῶν δ' ἀνθρώπων ἴδεν ἄστεα καὶ νόον ἔγνω,  
πολλὰ δ' ὃ γ' ἐν πόντῳ πάθεν ἄλγεα δν κατὰ θυμόν,  
ἀρνύμενος ἦν τε ψυχὴν καὶ νόστον ἐταίρων. 5  
ἀλλ' οὐδ' ὥς ἐτάρους ἐρρύσατο, ἰεμένος περ

3. νόον] νόμον Zenodotus, which seems to be a word foreign to Homeric Greek. Schol. M. 6. δς] So Aristarch. Herodian. etc., see note below, and La Roche, *Homerische Textkrit.* p. 380 foll.

1. ἔννεπε is the assimilated form of *ἐνεπε* (from stem *σεν*), as the Aeolic aorist *ἐνενα* stands for *ἐνεσα*. We may compare the Lat. word *insece*, which is actually used in the translation of this line by Livius Andronicus, 'Virum mihi, Camena, insece versutum,' μοι is enclitic, = 'prithēe'; as distinguished from the emphatic dative *ἐπὶ καὶ ἡμῖν*, l. 10. For the order observed as to the place and succession of Enclitics in Homeric Greek, see Monro, *Homeric Grammar*, Append. E.

Μοῦσα = *Μοντία*, *Μονσα*, from root *μεν*, 'to think.' In l. 10 the muse is called *θύγατερ Διός*, as in Il. 2. 491 'Ολυμπίδες Μοῦσαι, Διὸς αἰγυόχοιο θυγατέρες. They are represented as nine in number in Od. 24. 607, but their names are first given in Hesiod.

πολύτροπον, 'of many devices,' *versutus*. This epithet of Odysseus recurs only Od. 10. 330; but it has many equivalents in Il. and Od., e.g. *πολύμητις*, *πολύφρων*, *πολυμήχανος*, *ποικιλόμητις*, the general sense of which seems to fix its meaning. Cp. the phrase by which Odysseus characterises himself, Od. 9. 19 *εἰμ' Ὀδυσσεὺς Λαερτιάδης δς πᾶσι δόλοισιν | ἀνθρώποισι μέλω*. Nitzsch explains it as equivalent to *πολύπλοκος*, and takes the words *δς μάλα πολλὰ πλάγχθη* as its exegesis. Cp. inf. 300

*πατρόφονηα .. δς οἱ πατέρα κλυτὸν ἔκτα*, Od. 18. 1 *πρωχὸς πανδήμιος δς κατὰ δστον πτωχεύεσκε*, Il. 5. 63; 9. 124; 11. 475; 12. 295; 13. 452; which suggests that the Homeric usage is, in some cases, to repeat some portion of the word, at least, in the exegetical clause. See Lehrs, *Rhein. Mus.* 1864, p. 303, and Nitzsch, *De Odysseae Exordio*, Hannov. 1824.

2. ἔπερσε. Explained by Od. 22. 230 *σῆ δ' ἦλω βουλῇ Πριάμου πόλις*. Cp. Od. 9. 504. Cic. ad Fam. 10. 13 'Homerus non Aiace nec Achillem, sed Ulixem appellavit *πολιπόρθιον*.'

3. νόον ἔγνω, i. e. 'learned what their spirit was like.' The Schol. well compares Od. 6. 119 *ὦ μοι ἐγὼ τέων αἴτε βροτῶν ἐς γαῖαν ἰκάνω*; 'H β' οἱ γ' ὑβριστὰι τε καὶ ἀγριοὶ οὐδὲ δίκαιοι, | ἦε φιλόφεινοι, καὶ σφιν νόος ἐστὶ θεοῦδης';

4. ὃ γς. This combination is frequent in Homer, to resume the original subject of the sentence (Epanalepsis); cp. inf. 26. 31; 2. 132; 3. 90; Il. 10. 514, etc.

5. ἀρνύμενος. From root *αρ* = gain, as in *μισθ-αρ-νος*, not connected with *αἶρω*. To *αρ-νν-μαι* belong the common aorists *ἡράμην*, *ἡρόμην*. Translate—'seeking to win.'

6. οὐδ' ὥς, 'not for all that.' For the accentuation cp. Apollon. Lex. Hom.

αὐτῶν γὰρ σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο,  
 νήπιοι, οἱ κατὰ βοῦς Ὑπερβόρεος Ἡελίοιο  
 ἥσθιον· αὐτὰρ ὁ τοῖσιν ἀφείλετο νόστιμον ἡμᾶρ.  
 τῶν ἀμόθεν γε, θεᾶ, θύγατερ Διὸς, εἰπὲ καὶ ἡμῖν. 10  
 "Ἐνθ' ἄλλοι μὲν πάντες, ὅσοι φύγον αἰπὺν δλεθρον,  
 οἴκοι ἔσαν, πόλεμόν τε πεφευγότες ἡδὲ θάλασσαν  
 τὸν δ' οἶον, νόστου κεχρημένον ἡδὲ γυναικὸς,  
 νύμφη πτόντι ἔρυκε Καλυψὼ, διὰ θεᾶων,  
 ἐν σπέσσι γλαφυροῖσι, λιλαιομένη πόσιν εἶναι. 15  
 ἀλλ' ὅτε δὴ ἔτος ἦλθε περιπλομένων ἐνιαυτῶν,

7. αὐτῶν] So Aristonic. and majority of MSS. Al. αὐτοί. See Schol. on Il. 10. 204.  
 30. ἀμόθεν] Al. ἀμόθεν. See Curtius, Gk. Etymol. pp. 352, 614.

δασυνόμενον δὲ καὶ περισπώμενον τὸ δὲ τὸ  
 ὁμοίως [Villois] δηλοῖ· ἀλλ' οὐδ' ὅς  
 ἐτάρους ἐρρύσατο.

παρ. See on inf. 316.

8. κατὰ . . ἥσθιον. On the distinction  
 between the adverbial use of preposi-  
 tions with verbs, and the separation,  
 called by grammarians Tmesis, see Cur-  
 tius, Greek Grammar Explained, p. 201;  
 Hoffmann, Die Tmesis in der Ilias;  
 Monro, H. G. § 5 175, 176.

Ἑπερίονος. Hesiod, Theog. 374,  
 makes Ἡέλιος the son of Ἑπερίων, and  
 (v. 1011) calls him Ἡ. Ἑπεριονίδης. So  
 Od. 12. 176 we have Ἑπεριονίδαο ἀνακ-  
 τος. But this does not prove that  
 Ἑπερίων is a shortened form for Ἑπερ-  
 ιονίαν, as Eustathius holds; for even  
 the form Ἑπεριονίδης is not necessarily  
 a patronymic, as we find, cp. Eustath.,  
 Ἡρακλείδης for Ἡρακλῆς, Σιμυχίδης for  
 Σίμυχος (Lobeck, Aj. 190). Cp. also the  
 form Οἰδιπόδης. Nitzsch regards Ἑπε-  
 ριονίδης as non Homeric, holding Od.  
 12. 176 to be spurious: he leans to the  
 view that Ἑπερίων is a quasi-patronymic  
 for ἕπερος = child of the height [of  
 heaven]; like οὐρανίανες, for which Eurip-  
 ides (Phoeniss. 823) writes οὐρανίδαί,  
 meaning only *caelicolae*. See by all means  
 Lobeck's note on διαδᾶν Ajax 880.

10. τῶν. This gen. is governed by  
 εἰπέ as Od. 11. 174 εἰπέ δέ μοι πατρός.

ἀμόθεν γε. It is left to the muse to  
 decide at what point the minstrel shall  
 take up the story. Cp. Od. 8. 500 ἐνθεν  
 ἔλῶν ὥς, κ. τ. λ. Translate—'from any  
 point thou wilt.' With ἀμόθεν cp. οὐδ-  
 αμοῦ, ἀμῶς, ἀμψ. Curtius, s. v., compares  
 the Gothic *sums* = any one.

καὶ ἡμῖν, sc. that we—the poet and  
 his audience—may know as well as  
 thou; ὁμοίως γὰρ [Μοῦσαι] θεαί ἴστε, πά-  
 ραστέ τε, ἴστε τε πάντα Il. 2. 485, or,  
 that we may be told, as thou hast told  
 others: cp. Ar. Nub. 357 οὐρανομήκη  
 ῥήξατε κάμοι φωνὴν ὃ παμβασιλειαί.  
 Aristarchus considers the καὶ superfluo-  
 us, and so the Schol. on Theocr. 4. 54  
 ὁ ΚΑΙ περισσὸς ὥσπερ καὶ παρὰ Ὀμήρῳ.  
 τῶν ἀμόθεν γε, θεᾶ, θύγατερ Διὸς, εἰπέ  
 καὶ ἡμῖν.

11. Ἐνθα, 'Now.' The express mark  
 of the point of time at which the Odys-  
 sey begins, viz. the end of the seventh  
 year of the sojourn of Odysseus in  
 Calypso's isle.

αἰπός. Nitzsch interprets this of any  
 form of death the danger of which sud-  
 denly comes and is as suddenly escaped.  
 It seems more graphic to render it  
 'headlong' or 'sheer,' violent death  
 being regarded as a plunge from some  
 height. Cp. Soph. O. T. 877 ἀπὸ τοῦ  
 ὤρουσεν εἰς ἀνάγκαν, and the phrase  
 'In tam praecipiti tempore' Ov. Fast.  
 2. 398.

13. κεχρημένον, 'desiring,' 'requir-  
 ing'; perhaps, through the notion of  
 having a thing in constant use, till it  
 becomes indispensable; cp. Il. 19. 262.  
 This sense is generally quoted as strictly  
 Epic, but it is found in later Greek also,  
 as κέχρησαι Eur. I. A. 382; ἡμεθα Med.  
 334; ἦσθε Theocr. 26. 18.

16. ἔτος ἦλθε. From the sack of  
 Troy to the return of Odysseus ten  
 years elapsed, which were thus made  
 up to:—The voyage from Troy to the isle  
 of Circe, the twelvemonth's sojourn







τῷ οἱ ἐπεκλώσαντο θεοὶ οἰκόνδε νέεσθαι  
 εἰς Ἰθάκην, οὐδ' ἔνθα πεφυγμένος ἦεν ἀέθλων,  
 καὶ μετὰ οἷσι φίλοισι· θεοὶ δ' ἐλέαιρον ἅπαντες  
 νόσφι Ποσειδάωνος. ὁ δ' ἀσπερχὲς μενέεινεν  
 ἀντιθέφ' Ὀδυσῇ πάρος ἦν γαῖαν ἰκέσθαι.

20

there (Od. 10. 467), and the journey thence to the isle of Calypso take up the first two years. The stay with Calypso lasted seven years (7. 259), which leaves one year for the voyage thence and return to Ithaca. The appearance of the suitors at the court of Ithaca coincided with the seventh year (2. 89); the return of Menelaus and the revenge of Orestes upon Aegisthus with the ninth (4. 82; 3. 306).

ἔτος . . ἐνιαυτῶν. ἐνιαυτός is the 'space of a year'; ἔτος is a year as one in a series of years, which make up time or any given period of time. One ἐνιαυτός has nothing to distinguish it from another, while it is the essence of ἔτος to be first, second, etc., so that no two ἔτη are the same. ἐνιαυτός is what we express by 'twelvemonth'; ἔτος is this or that particular year, a natural epoch, while ἐνιαυτός is an arithmetical quantity. Thus our passage is parallel to Virgil's 'Veniet lustris labentibus aetas' Aen. 1. 283, not to 'Triginta magnos volvendis mensibus orbes' ib. 269. Cp. Aristoph. Ran. 347 χρόνιους ἐτῶν παλαιῶν ἐνιαυτοῖς. Curtius connects: *Fétos* and Lat. *vetus* with the Skt. *vatsa-s*, 'a year.'

18. οὐδ' ἔνθα = *ne tunc quidem*, the apodosis to ἅλλ' ὅτε δὴ sup. 16. Cp. Od. 10. 18; 19. 489.

πεφυγμένος. Elsewhere used with an accusative, as Od. 9. 455; Il. 6. 488 μοῖραν πεφυγμένον. Il. 22. 219 πεφυγμένον ἄμμε γενέσθαι. But, as Nitzsch points out, the shade of meaning is different in the two constructions. The use with the accusative denotes escape from an evil which was imminent, but which never actually came; the genitive implies that the sufferer was already involved in the evil. Cp. Soph. Phil. 1044 τῆς νόσου πεφευγέμεναι.

19. καὶ μετὰ οἷσι φίλοισι. The sense of this clause can only be determined by that of the preceding, which is certain. The ἀέθλοι denote the struggle which Odysseus had to wage with influences adverse to his return, not that

which awaited him in Ithaca; for (1) it is the former on which our attention is fixed by the earlier part of this same sentence, and on which we are still kept dwelling in the succeeding one: and (2) the genitive (see above) implies that the dangers had already arrived, while ἔνθα answers to ὅτε δὴ ἔτος ἦλθε, sc. when the time came for his return, not, when he had returned. It follows that καὶ cannot be rendered 'even,' nor does it connect the clause before which it stands with οὐδ' ἔνθα, but with πεφυγ. ἀέθλων, in the sense of 'and,' or, more accurately, 'or.' 'And' is less natural, as (1) we should expect πεφυγμένος τε ἀέθ., and (2) the two ideas thus brought together have only an accidental connection. For καὶ in the sense of 'or,' after a negative, cp. Od. 3. 349 φ' οὐ τι χλαῖναι καὶ ῥήγεα πόλλ' ἐνὶ οἴκῳ, Od. 6. 182 οὐ μὲν γὰρ τοῦ γε κρείσσον καὶ ἄριον. Translate—'Not even then was he safe out of danger or among his friends.' Nitzsch on the other hand, following the Venet. Schol. to Il. 16. 46, regards the words οὐδ' ἔνθα . . φίλοισι as parenthetical, and makes the apodosis begin with θεοὶ δ' ἐλέαιρον. A modification of this view is given by La Roche (Hom. Untersuch. 1869), who places the apodosis at θεοὶ δ', but treats the clauses οὐδ' ἔνθα, καὶ μετὰ as belonging to the protasis, and still under the government of ἅλλ' ὅτε τε δὴ, and not as parenthetical.

Köchly follows Bekker in rejecting vv. 18, 19. 'qui quam importune sententiarum cohaerentiam interpellant et Bekkerus dilucide demonstravit nec novissimos fugit editores quamquam ex suorum librorum ratione illam offensionem interpretando occultantes' (Diss. 1. p. 11); for he maintains that the point of time denoted here is the actual return of Odysseus to Ithaca, which is incompatible with the words πάρος ἦν γαῖαν ἰκέσθαι: and several critics of the same school concur in striking out vv. 23-26.

'Αλλ' ὁ μὲν Αἰθίοπας μετεκίαθε τηλόθ' ἔοντας,  
 Αἰθίοπας, τοὶ διχθὰ δεδαίαται, ἔσχατοι ἀνδρῶν,  
 οἱ μὲν δυσομένου Ὑπερίονος, οἱ δ' ἀνιόντος,  
 ἀντιῶν ταύρων τε καὶ ἀρνεῶν ἐκατόμβης. 25  
 ἔνθ' ὃ γε τέρπετο δαιτὶ παρήμενος· οἱ δὲ δὴ ἄλλοι  
 Ζηνὸς ἐνὶ μεγάροισιν Ὀλυμπίου ἀθροοὶ ἦσαν.  
 τοῖσι δὲ μύθων ἦρχε πατὴρ ἀνδρῶν τε θεῶν τε·  
 μνήσατο γὰρ κατὰ θυμὸν ἀμύμονος Αἰγίσθοιο,  
 τὸν ῥ' Ἀγαμεμνονίδης τηλεκλυτὸς ἔκταν' Ὀρέστης· 30  
 τοῦ δ' γ' ἐπιμνησθεὶς ἔπε' ἀθανάτοισι μετηΐδα·

23. Αἰθίοπας] Schol. on Il. 6. 154 gives Αἰθίοπες. Cp. Strabo i. 30, 33.  
 27. ἐνὶ μεγάροισιν] Didymus on Od. 2. 94 gives in all places ἐνιμεγάροισι as  
 the reading of Aristophanes. Aristarch. divides the words. See La Roche, Hom.  
 Textkrit. p. 391. ἀθροοὶ] Ἀριστάρχος δασύνει, εἰσὶ δὲ οἱ ἐψίλωσαν ἀμεινον δὲ  
 πειθεσθαι Ἀριστάρχῳ. Herodian. on Il. 14. 38; ἰδάσινον οἱ Ἀττικοί. Eustath.  
 251. La Roche writes ἀθροός to avoid the concurrence of two aspirates: see his  
 Hom. Textkrit. p. 180.

23. διχθὰ δεδαίαται. This division  
 corresponds in the main with that of  
 Herodot. 7. 69, 70 οἱ ὑπὲρ Αἰγύπτου . .  
 οἱ ἀπὸ τῶν ἡλίου ἀνατολῶν Αἰθίοπες.

24. δυσομένου. This is the participle  
 of the form in use δύσεται, a weak aorist  
 as a Thematic tense (Monro, H. G. § 41),  
 Similarly ἐπιβησόμενος, Il. 5. 46, should  
 be referred to ἐπεβησόμεν and not to  
 ἐπιβήσομαι. It may be asked whether  
 any difference in meaning can be noted  
 between the aoristic participle and the  
 present ἀνιόντος in the same line. Classen  
 (Homerisch. Sprachgebr. Frankf. 1867)  
 reminds us that the *present* tense is in  
 common use when reference is made to  
 sunrise, cp. ἀμ' ἡελίῳ ἀνιόντι Od. 12. 429,  
 ἀμ' ἡοὶ φαινομένηφιν 4. 407; the *aorist*,  
 in describing sunset, ἀμ' ἡελίῳ καταδύντι  
 Od. 16. 366, ἐς ἡέλιον καταδύντα Od.  
 3. 138; 9. 161, 556, etc., the notion  
 being that the action of sunset and the  
 succeeding darkness is marked off by  
 sharper limits—the last visible ray—  
 than the growing light of dawn and  
 sunrise.

The genitive is, probably, *local*, as  
 Ἀργεος Od. 3. 251, τοίχου τοῦ ἐτέρου  
 Od. 23. 90, but it may partly depend  
 on the demonstrative *ol*, i.e. those be-  
 longing to the Westward, etc.

25. ἀντιῶν, 'to take part in.' The  
 context settles the tense as future, not  
 the form of the word, which might be

present or future. For the whole  
 question about these forms in -αω and  
 -ωω, see Monro, H. G. § 55, and App.  
 D. We find ἀντιῶσαν coupled with  
 ἐποχομένην evidently as a present, Il. i.  
 31, and joined with a future κείσ' εἰμι  
 καὶ ἀντιῶω Il. 13. 752. The uncontracted  
 form of the future, ἀντιάσω, is found Od.  
 22. 28.

28. τοῖσι, the Schol. interprets by  
 ἐν τούτοις τοῖς θεοῖς, others compare  
 it with Ovid's 'Surgit ad hos' Met. 12.  
 2. It is better described as a *dativus*  
*commodi*, 'for them'; 'with a word  
 'for their ear.' Cp. Od. 3. 69; 5. 202;  
 22. 261; 24. 490.

29. ἀμύμων. That which is perfect  
 in any way is described as unsuscep-  
 tible of blame. Cp. Il. 13. 127 φά-  
 λαγγες καρτερὰ . . ἄς οὐτ' ἂν κεν Ἀρης  
 ὀνόσαιτο μετελθόν. So ἀμύμων here  
 refers to some special excellence, such  
 as gentle birth or personal beauty and  
 has not necessarily any moral signifi-  
 cance, but is almost titular, like our  
 epithet 'gallant.' Cp. Od. 19. 332 δς  
 δ' ἂν ἀμύμων αὐτὸς ἦ καὶ ἀμύμονα εἶδθ',  
 which means something like the modern  
 phrase—a gentleman by birth and a  
 gentleman in feeling: cp. δια κλυταί-  
 μνηστρη 3. 266.

30. τηλεκλυτός is used of Orestes by  
 a prolepsis. The vengeance he would  
 wreak was to be the ground of his fame.



34. ὁ πρὸς τοὺς ἀνθρώπους: beyond what was originally allotted man. While a man's destiny is determined in advance and always realized, the details of his life might be influenced by sin or folly. / Female 1.80. The free action men are denied. Maria and Goli will be here, doubled. Men suffer contrary to what fate or God intended. Aug. was free not to see Chrt., but was set against warning God.

“Ω πόποι, οἷον δὴ νῦ θεοὺς βροτοὶ αἰτιόωνται.  
 ἐξ ἡμέων γάρ φασι κάκ' ἔμμεναι· οἱ δὲ καὶ αὐτοὶ  
 σφῆσιν ἀτασθαλίῃσιν ὑπὲρ μόρον ἄλγ' ἔχουσιν,  
 ὥς καὶ νῦν Αἰγισθος ὑπὲρ μόρον Ἀτρεΐδαο 35  
 γῆμ' ἄλοχον μνηστῆν, τὸν δ' ἔκτανε νοστήσαντα,  
 εἰδὼς αἰπὺν δλεθρον· ἐπεὶ πρό οἱ εἶπομεν ἡμεῖς,  
 Ἑρμεῖαν πέμψαντες, ἐύσκοπον ἀργειφόντην,  
 μήτ' αὐτὸν κτείνειν μήτε μνάσθαι ἄκοιτιν·  
 ἐκ γὰρ Ὀρέσταιο τίσις ἔσσεται Ἀτρεΐδαο, 40  
 ὅππῳτ' ἂν ἡβήσῃ τε καὶ ἥς ἰμείρεται αἴης·

34. ὑπὲρ μόρον] See note below. Aristoph. Aristarch. and Ptolem. Ascalonita give ὑπέρμορον. 38. πέμψαντες] πέμψαντε δι' αὐτῶν Ἀριστοφάνης καὶ Ζηνόδοτος. Schol. H. ἀργειφόντην] Didymus gives this with the iota only, sc. ἀργιφόντην. Etym. Magn. 137. 2. See note below. 41. ἡβήσῃ τε] ἡβήσῃ Cod. Vindob. 5. Al. ἡβήσῃ τε. Cp. Schol. H. μέλλοντα ἀπὸ ἐνεστώτος ἐπὶ ἡγήσατο. Ed. August. omits τε.

32. οἷον, exclamatory; 'to think how!'

34. ὑπὲρ μόρον. Better so written than joined into a compound adverb. Cp. Herodot. 9. 43 πολλοὶ πεσόνται ὑπὲρ Δάχσειν τε μόρον τε. In Il. 20. 336 the phrase ὑπὲρ μοῖραν occurs; the adverbial ὑπέρμορα is found Il. 2. 155. This is a sort of popular solution of the difficulty in reconciling divine power with human free-will. There was a certain amount of inevitable fate ordained as each man's lot, but this fate could be aggravated or hastened by human misconduct. Cp. Milton, Par. L. 3. 86 'Without least impulse or shadow of fate.'

37. εἰδὼς αἰπὺν δλεθρον, 'though he knew it would be his utter destruction.' Cp. the converse of the phrase τὸν δ' οὐκ εἰδὼτ' δλεθρον ἀνήγαγε Od. 4. 535.

πρό, adverbial, 'before'; of time. The word ἡμεῖς is emphatic, to show that the gods, in spite of the reproaches of mortals, were not the cause of this catastrophe.

38. ἀργειφόντην. It seems likely that the ο in φόντης is the common Aeolic change for α. This agrees with the interpretation of Schol. Lips. ad Il. 2. 104 δ ταχέως καὶ τρανῶς ἀποφανόμενος. We also find in Alcman (apud Athenaeum 11. 499) τυρὸν ἐτίρησας μέγαν ἀτυρφον ἀργιφόνταν, of a bright, white, cheese. And according to the Etym. Magn. ἀργειφόντης was an epithet

of the Sun-God. The word then refers back to an old myth which connects Hermes with the phenomena of the dawn or the brightness of day. Another view, making Hermes the Wind-God, who drives his fleecy flock of clouds, interprets ἀργειφόντην, as 'sky-clearing'; like ἀργέστης Νότος. And this picture of Hermes as a careful shepherd gives a new point to ἐύσκοπον. A later age succeeds which is ignorant of these earlier legends, and a new etymology and new associations are invented for a word which has lost its original meaning, and thus we come to such interpretations as the Scholiasts reproduce—ἡ τὸν ἄργον καὶ καθαρὸν φόνου, ἡ τὸν φονεύσαντα Ἀργὸν τὸν πολυύμματον δὲ ἐφύλασσε τὴν Ἰῶ, ἡ τὸν φονέα τῆς ἀργίας, κ.τ.λ. The Latin word Argiletum gives a good analogy to this etymological process.

40. τίσις Ἀτρεΐδαο, 'vengeance for the murder of Atreus' son,' sc. Agamemnon. So ποινή Πατρίκλοιο Il. 21. 28. Others join Ὀρέσταιο Ἀτρεΐδαο, but it is contrary to Homeric custom to use the grandfather's name for a patronymic except in the case of Achilles. For the transition from the oblique to the direct oratio cp. infra 270, 374; 12. 160; 17. 527.

41. ἰμείρεται, old form of the aorist conjunctive with short vowel. Cp. ἄλεται Il. 11. 192; φθίεται 20. 173. See Curtius, Verb. p. 311, foll.

ὡς ἔφαθ' Ἑρμείας, ἀλλ' οὐ φρένας Αἰγίσθοιο  
πεῖθ' ἀγαθὰ φρονέων νῦν δ' ἄθροβα πάντ' ἀπέτισε.'

Τὸν δ' ἡμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη·  
'ὦ πάτερ ἡμέτερε Κρονίδη, ὕπατε κρείοντων, 45  
καὶ λίην κεῖνός γε εἰκόβτι κεῖται δλέθρῳ·  
ὡς ἀπόλοιτο καὶ ἄλλος ὅτις τοιαυτά γε ρέζοι.  
ἀλλὰ μοι ἄμφ' Ὀδυσῇ δαΐφροσι δαίεται ἥτορ,  
δυσμόρφ, ὃς δὴ δηθὰ φίλων ἀπο πῆματα πάσχει  
νήσῳ ἐν ἀμφιρύτῃ, ὅθι τ' ὀμφαλός ἐστι θαλάσσης. 50  
νῆσος δενδρήεσσα, θεὰ δ' ἐν δώματα ναίει,

47. ὡς] Bekk. writes ὡς, retaining colon after δλέθρῳ. Dind. gives ὡς with only comma preceding. 51. ἐν] The rhythm suggests ἐνί.

43. ἄθροβα, his death was the one lump sum, as it were, paid as the price of his adultery and assassination.

44. γλαυκῶπις. The description of Athena as the war-goddess Il. 1. 200 δεινὸν δέ οἱ ὄσσε φάνθεν is parallel to this epithet. The notion contained in it is not that of colour but of brightness and flashing splendour. So Schol. on Apoll. Rhod. 1. 1280 διαγλαύσσουσιν ἀντὶ τοῦ φωτίζουσι ἢ διαλάμπουσι, ὅθεν καὶ ἡ Ἀθηνᾶ γλαυκῶπις, καὶ γλήνη ἡ κόρη τοῦ ὀφθαλμοῦ, παρὰ τὸ γλαύσσειν ὅ ἐστι λάμπειν. καὶ Εὐριπίδης ἐπὶ τῆς σελήνης ἐχρήσατο γλαυκῶπις τε στρέφεται μήνη.

46. εἰκόβτι (Virg. Aen. 4. 696 'merita nec morte peribat') to be joined directly with καὶ λίην, 'yea, verily with a fitting doom.'

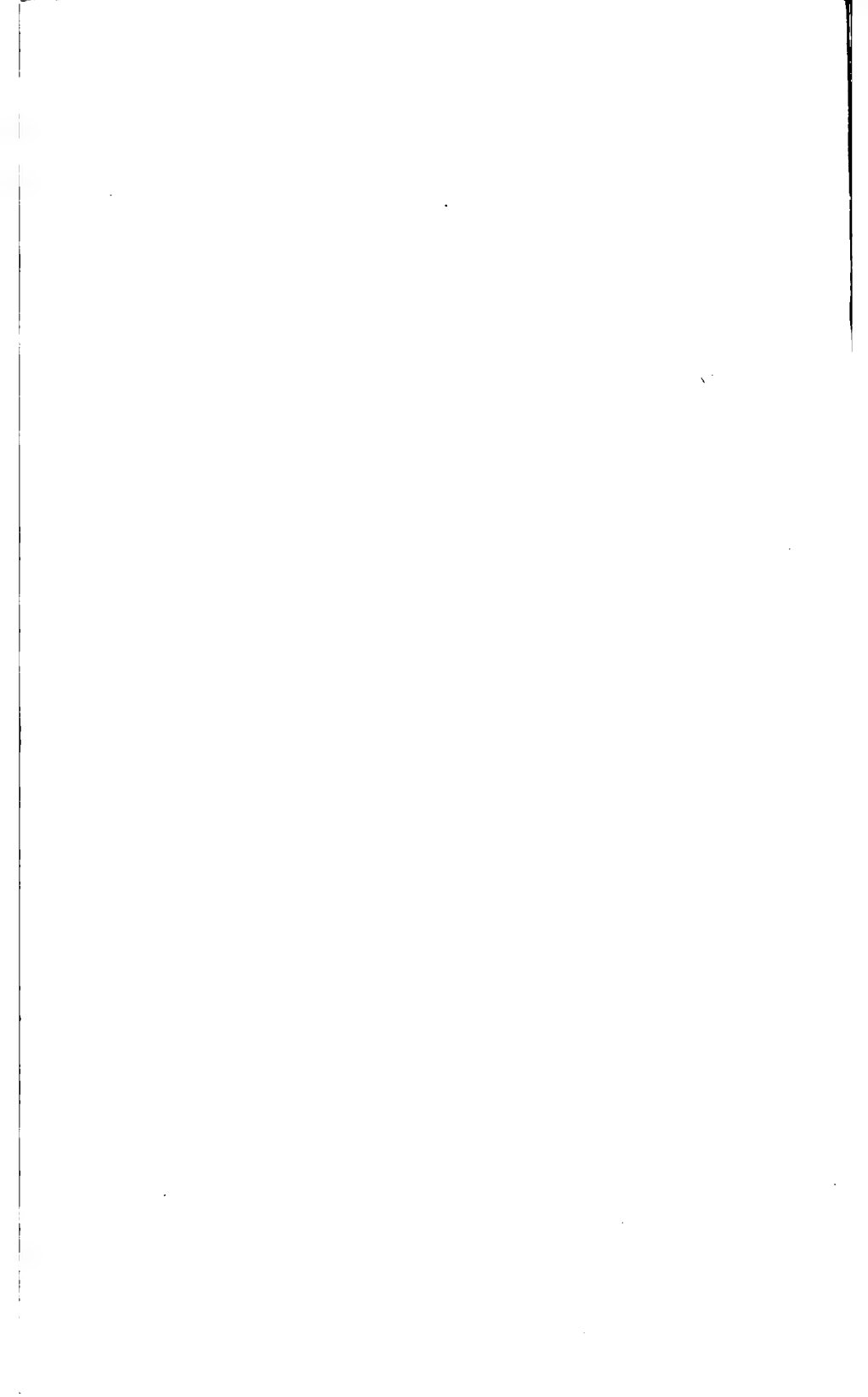
47. ὅτις ρέζοι. Use of the optative in general statements. Cp. Od. 6. 286, where the mood changes to subjunctive by way of specializing the general sentence. This line was quoted by Scipio Africanus on the death of Tiberius Gracchus.

48. δαΐφροσι, 'skilled.' It seems quite impossible to accept the common view supported by Buttm. that δαΐφρων in the Iliad has the sense of 'warlike' from δαΐς = battle; and in the Odyssey of 'prudent' from δαῖναι. Especially as even in the Il. (11. 482) it is used as an epithet of Odysseus. Δαῖναι is the only word to which it should be referred, and the circumstance of the poem will suggest the subjects in which the wisdom or know-

ledge is shown. A warrior is one of those who are δεδαηκότες ἀλκῆν, a man of peace is learned in counsel and expedients, and the arts of peace generally.

50. ὅθι τε. The addition of the particle τε, identical with Lat. *que*, to pronouns and adverbs seems to indicate a constant action rather than an isolated act, a reference to whole classes, rather than to individuals. As instances, we may compare Il. 1. 1 μῆνιν . . ἡ μῦρ' Ἀχαιοὺς ἄλγε' ἔθηκεν, with Il. 5. 876 κόρην οὐλομένην ἢ τ' αἰὲν ἀήσυλα ἔργα μέμλε, and Od. 1. 327 νύστον λυγρὸν δν ἐκ Τροίης ἐπετείλατο, with ibid. 341 δοιδῆς λυγρῆς ἢ τέ μοι . . κῆρ τεῖρει, in which passages a single fact is contrasted with habitual action. The generalising force of the particle is seen in such phrases as Od. 5. 438 κύματος ἐξαναδὺς τὰ τ' ἐρεῖγεται ἠπειρόνδε = ex eo genere fluctuatum qui. Compare too the use of οἷός τε Od. 4. 422; 13. 223; 14. 63; 15. 379. So ὅσος τε Od. 10. 517. On the whole, if we seek for a distinction between this compound relative and the simple relative, we may say that the former often introduces a characteristic of the antecedent, whether, as in the present case, and in v. 52, the antecedent stands alone in its possession of the said characteristic, or whether, as in Il. 5. 876, it is one of a class, all the individuals of which possess it. See Monro, H. G. §5 266 foll.; 331 foll.

51. νήσῳ . . νήσος. For this anacoluthon cp. Il. 6. 396 θυγάτηρ μεγαλήτορος Ἡερίανος Ἡερίαν δς ἔναϊε. Il.







"Ατλαντος θυγάτηρ ὀλοόφρωνος, ὅς τε θαλάσσης  
πάσης βένθεα ὀδεν, ἔχει δέ τε κίονας αὐτὸς

10. 436 τοῦ δὴ καλλίστους ἴππους ἰδὼν  
ἥδ' ἐμεγίστους· λευκότεροι χιόνος, κ.τ.λ.  
ἐν, adverbial = 'therein.'

δῶματα ναίει, as Od. 4. 811.

52. ὀλοόφρωνος, 'malign.' Lit. 'of mischievous intent.' The word frequently denotes the qualities for which a wizard is feared; so we find it applied to Aeetes, Circe's father, Od. 10. 137; and to Minos, for his evil designs against Theseus, 11. 322. Compare the expression ὀλοφῶνι εἰδῶς, used of the magician Proteus, Od. 4. 460, and ὀλοφῶνι δήνεα Κίρκης 10. 289. The reason of its being applied here to the giant Atlas is more general but still similar; it is implied in ὅς τε θαλάσσης πάσης βένθεα ὀδεν: preternatural knowledge makes its possessor suspected of the inclination as well as the power to use it hurtfully. F. G. Welcker (Götterl. 1. 479) interprets the epithet here of the guilt of Atlas in having led a rebellion of the Titans excited by Hera, which was put down by Zeus with the help of Athena and Apollo (Hygin. Fab. 150): and he gives as a comment on ὅς τε . . . ὀδεν a legend in Pausanias (9. 20. 3) that Atlas sat at Tanagra (πολυπραγμωνῶν τὰ τε ὑπὸ γῆς καὶ τὰ οὐράνια. Nägelsbach (quoted by Buchholz, Hom. Real. iii. 1. § 8) connects the myth of Atlas with the western voyages of the Phœnician traders beyond the pillars of Hercules, who jealously concealed (cp. Καλυψώ = the concealer) the distant sources of their wealth from other voyagers. He sees in the epithet ὀλοόφρων an allusion to the greediness and piracies of this seafaring folk. Atlas, with Calypso, in the West will then answer to Proteus and Eidothea (Od. 4. 384 foll.) in the East, and we may compare the *Protei columpnæ* (Virg. Aen. 11. 262) with the *Herculis columpnæ* at the Straits of Gibraltar.

53. The account of Atlas is thus given in Hesiod. Theog. 517:—

"Ατλας δ' οὐρανὸν εὐρὺν ἔχει κρατερῆς  
ὑπ' ἀνάγκης  
πείρασιν ἐν γαίῃ, πρόπαρ Ἑσπερίδων  
λιγυφάνων,  
ἑστηὸς, κεφαλῇ τε καὶ ἀκαμάτῃσι χέ-  
ρεσσιν.  
ταύτην γάρ οἱ μοῖραν ἰδάσσατο μη-  
τίετα Ζεὺς·

and again, *ibid.* 746:—

Τῶν πρόσθ' Ἰαπετοῖο παῖς ἔχει' οὐρα-  
νὸν εὐρὺν

ἑστηὸς, κεφαλῇ τε καὶ ἀκαμάτῃσι χέ-  
ρεσσιν

δοτεμφῶς, ὅθι Νύξ τε καὶ Ἥμερῃ  
ἄσσον ἰούσαι

ἀλλήλας προσέειπον.

The locality here intended seems to be the far West, where the sun sinks and whence the darkness proceeds; cp. Od. 10. 82. Aeschylus P. V. 348 follows the same account, describing Atlas as ὅς πρὸς ἑσπέρους τόπους | ἑστηκε, κίον' (dual!) οὐρανοῦ τε καὶ χθονὸς | ὤμων ἐρείδων. Cp. also P. V. 430 οὐρανὸν τε πόλον νάτος ὑποστηράζει. Humboldt (quoted by Paley in his note on Hesiod) thinks that the Atlas of the early poets was the Peak of Teneriffe, of which vague accounts had been brought by Phœnician mariners. The word αὐτὸς is emphatic = 'all by himself.' The interpretation of ἀμφὶς ἔχουσι is uncertain. It may be rendered 'which support at either side,' sc. at E. and W.; as if the gigantic Atlas, by the enormous breadth of his shoulders, or with the vast span of his outstretched hands, supported pillars wide enough apart to sustain either extremity of the vault of heaven. This accords best with two passages in Pausanias (5. 18. 1) ἐπὶ τῶν ὤμων κατὰ τὰ λεγόμενα οὐρανὸν τε ἀνέχει καὶ γῆν, and (5. 11. 12) οὐρανὸν καὶ γῆν ἀνέχων παρέστηκε. In this case ἔχουσι can only refer properly to οὐρανὸν, γῆν must be added by a Zeugma, the general idea of stability running through the two expressions; but the οὐρανὸς has its stability from the κίονες, that of the earth is in itself. A simpler way is to render ἀμφὶς ἔχουσι of vertical not of horizontal distance, 'which keep asunder'; the earth lies below, the heaven extends above, and between the two stands Atlas with his pillars keeping them apart.

The myth of Atlas is rationalised in two ways: (1) geographically, to which interpretation we owe the bestowal of the name of Atlas (ἀ-τλας, 'the upholder') on the cloud-capped range of Garamantian or Nasamonian mountains; and (2) physically, where Atlas represents the power which holds all

μακρὰς, αἱ γαῖαν τε καὶ οὐρανὸν ἀμφὶς ἔχουσι.  
 τοῦ θυγάτηρ δύστηνον ὀδυρόμενον κατερύκει, 55  
 αἰεὶ δὲ μαλακοῖσι καὶ αἰμυλίοισι λόγοισι  
 θέλγει, ὅπως Ἰθάκης ἐπιλήσεται· αὐτὰρ Ὀδυσσεὺς,  
 ἴεμενος καὶ καπνὸν ἀποθρώσκοντα νοῆσαι  
 ἥς γαίης, θανέειν ἱμείρεται. οὐδέ νυ σοὶ περ  
 ἐντρέπεται φίλον ἦτορ, Ὀλύμπιε. οὐ νύ τ' Ὀδυσσεὺς 60  
 Ἀργείων παρὰ νηυσὶ χαρίζετο ἱερὰ ρέζων  
 Τροίῃ ἐν εὐρείῃ; τί νύ οἱ τόσον ὠδύσασο, Ζεῦ;  
 Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·  
 'τέκνον ἐμόν, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων.

the universe in its place (Arist. de Caelo 2. 1; Metaph. 4. 23), or the axis on which the heavens turn (Arist. de Anim. Motu, 3). Cp. Welcker, Götterlehre, I. 752.

56. λόγουσι, such as are suggested in 5. 208, foll.

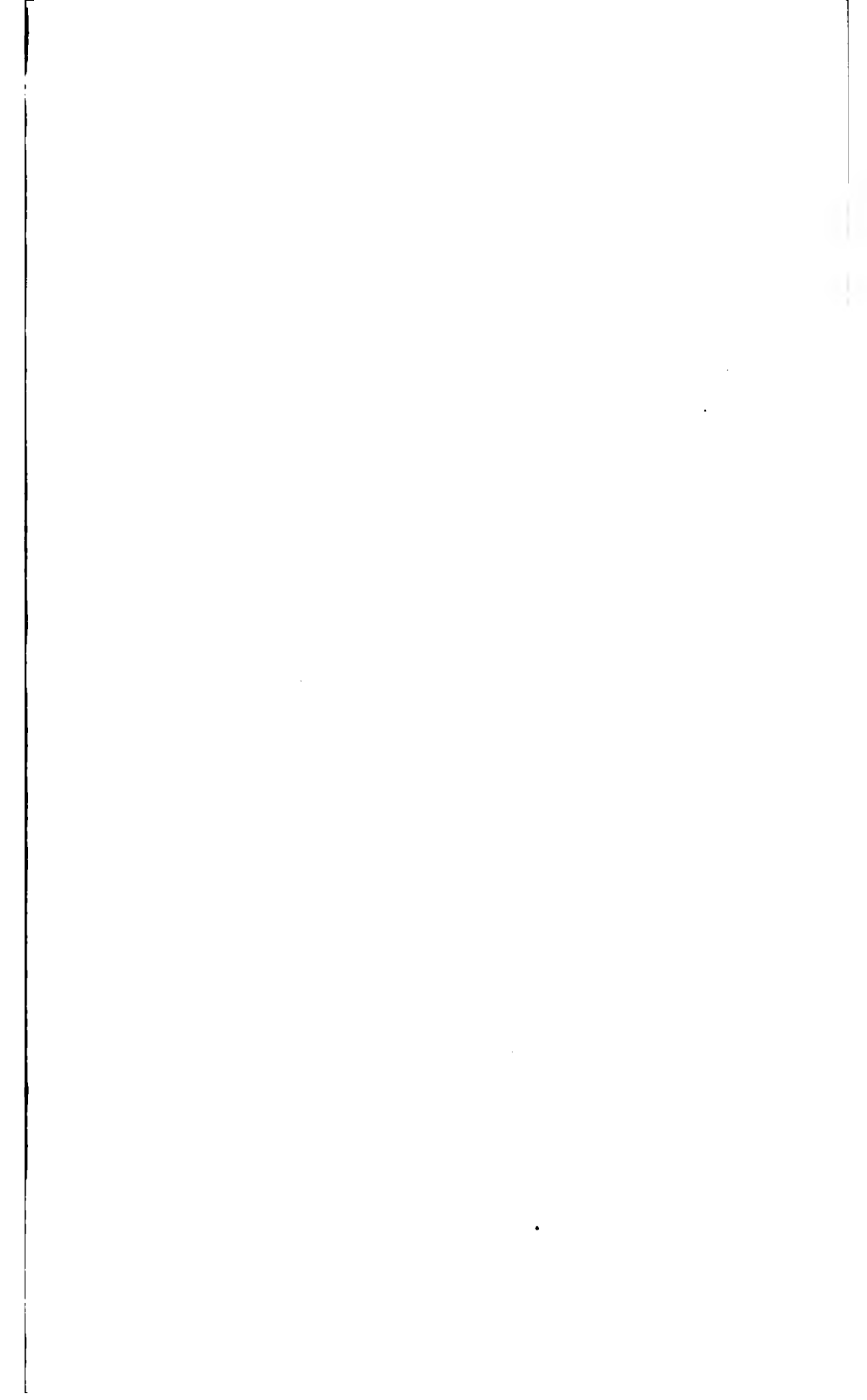
58. καὶ καπνόν, 'were it but the smoke.' Cp. Ov. Epp. ex Pont. 1. 3. 33 optat Fumum de patriis posse videre focis; καπνὸν πόλεως ὑπερθρώσκοντα Eur. Hec. 823.

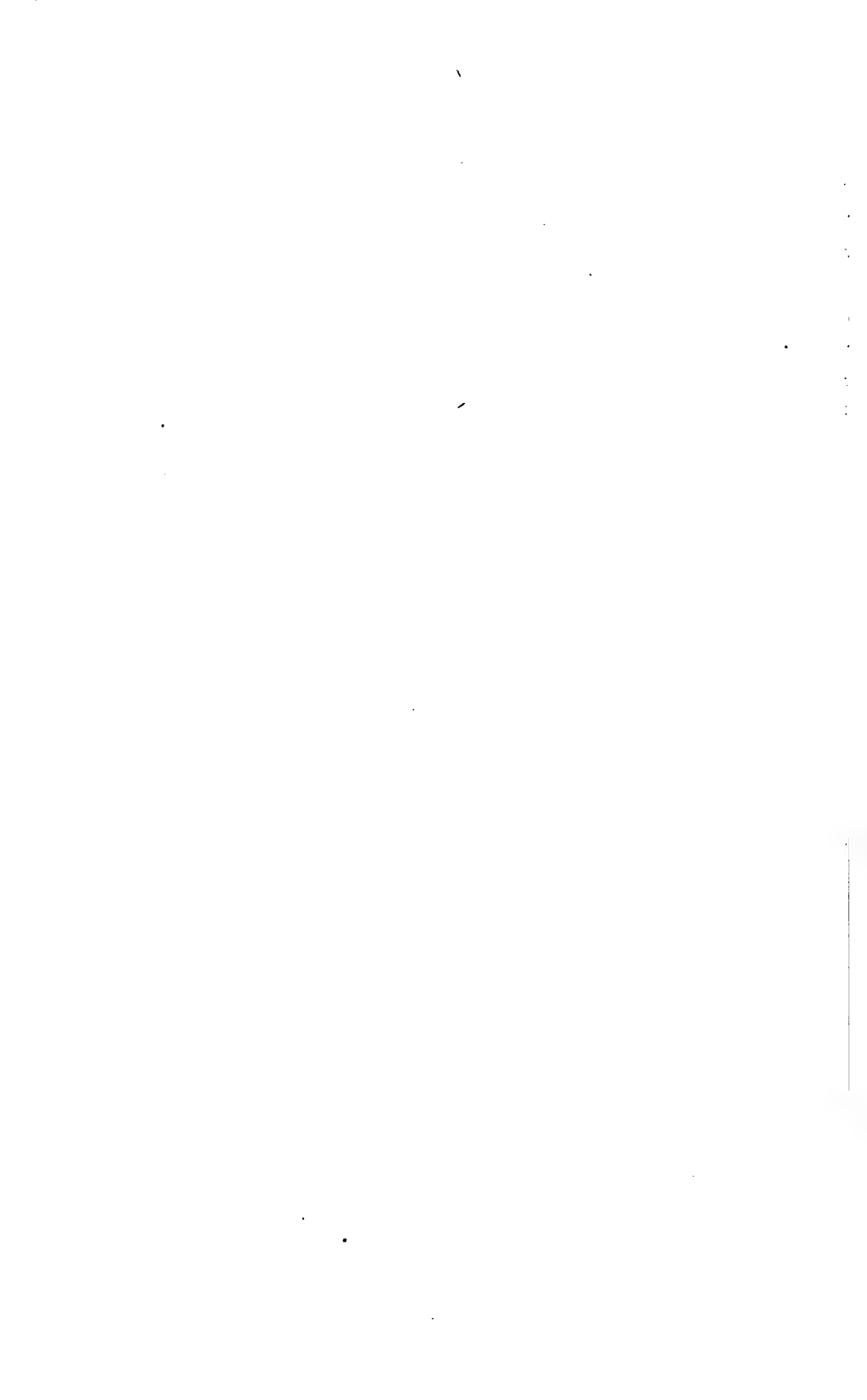
59. περ. The variation of meaning in this particle is exactly analogous to that of ἔμψης. Though etymologically they would rather mean 'very much,' 'by all means,' they are more often used with a qualifying or concessive force = 'at any rate,' 'at least,' which is reflected upon them from the word with which they are used or the context in which they occur. Cp. Od. 2. 199. Monro, H. G. § 353.

60. οὐ νύ τ' Ὀδυσσεὺς. The word elided is τοι, i. e. σοι governed by χαρίζετο, cp. infra 347. So μ' for μοι Od. 4. 367; Il. 9. 673. The hiatus before οὐ νύ τ' Ὀδ. is common in the bucolic caesura, especially after a pause in the sense.

62. ὠδύσασο. A play upon the name Ὀδυσσεὺς, which, according to this etymology, might be translated 'a man of wrath'; with the double signification of enduring the wrath of the gods, or dealing wrath to his enemies. Cp. Od. 19. 275; 407 foll. Roscher (Curt. Stud. 4. 196 foll.), referring to the forms Ὀδύεης, Ulixes, supposes the stem to be *duk*, Lat. dux.

64. ἕρκος ὀδόντων. The ancient commentators generally understood this phrase of the lips. It is better to take it of the teeth themselves, which look like a fence when the lips open to speak. See note in Butcher and Lang's Translation on an Icelandic equivalent for the phrase. That the words were so understood in classical times may be inferred from the line in Solon (Bergk 25. 1) παῖς . . ἔτι νήπιος ἕρκος ὀδόντων φύσας ἐκβάλλει. Ameis quotes from Gell. N. A. 1. 16 vallum dentium, and from Pliny N. H. 11. 181 cor munitum pectoris muro. For the genitive cp. πύργου ῥίμα Soph. Aj. 159; φόβου πρόβλημα Ib. 1076. The construction σὲ ἕρκος ὀδ. φύγεν is generally called the σχῆμα καθ' ὅλον καὶ μέρος, cp. Il. 20. 44 Τρῶας τρόμος ὑπῆλυθε γυνῆα. Od. 19. 356 ἥ σε πόδας νίψει. Also Od. 11. 578; 18. 391; Il. 2. 171; 5. 98; 12. 400. On the passage τὸν δὲ σκότος ὅσσε κάλυψεν, Hermann says there is a confusion between τὸν δὲ σκότος κάλυψεν and τοῦ δὲ ὅσσε σκότος κάλυψεν, but the construction is rather a true instance of Homeric epexegetis, where the subsequent word adds a nearer definition, as in Il. 21. 37 ὁ δ' ἐρυνεὸν ὀξεῖ χαλεπῶ τάμνε νέους δρηπκας. As a rule the general word comes first, the specific one second, but the other order is found, as in Il. 21. 180 γαστέρα γὰρ μιν τύψε. The same construction is used with two datives. Cp. μηκέτ' ἐπειτ' Ὀδυσσῃ κάρη ὁμοῖσιν ἐπείη Il. 2. 259, δίδου δέ οἱ ἥλια χερσίν Il. 8. 129. See Monro, H. G. § 141.





πῶς ἂν ἔπειτ' Ὀδυσῆος ἐγὼ θείοιο λαβοίμην, 65  
 δς περὶ μὲν νόον ἐστὶ βροτῶν, περὶ δ' ἱρὰ θεοῖσιν  
 ἀθανάτοισιν ἔδωκε, τοὶ οὐρανὸν εὐρὺν ἔχουσιν;  
 ἀλλὰ Ποσειδάων γαίηοχος ἀσκελὲς αἶεν  
 Κύκλωπος κεχόλωται, δν ὀφθαλμοῦ ἀλάσσωεν,  
 ἀντίθεον Πολύφημον, δου κράτος ἐστὶ μέγιστον 70  
 πᾶσιν Κυκλώπεσσι· Θῶσα δέ μιν τέκε νύμφη,  
 Φόρκυνος θυγάτηρ, ἀλδς ἀτρυγέτοιο μέδοντας,  
 ἐν σπέσσι γλαφυροῖσι Ποσειδάωνι μιγείσα.  
 ἐκ τοῦ δὴ Ὀδυσῆα Ποσειδάων ἐνοσίχθων  
 οὗ τι κατακτείνει, πλάζει δ' ἀπὸ πατρίδος αἴης. 75

70. δου] δο. See note below. ἐστὶ Bekker ἔσκε from Schol. V. 72. μέ-  
 dontos] Aristoph. μέδοντι. Schol. H. Q. Vind. 133 ad Od. 13. 96.

65. ἔπειτα = 'after all this.' This  
 ἔπειτα is the forerunner of the so-called  
 εἶτα *indignantis* of later Greek. It is  
 worth noticing that whereas afterwards  
 ἔπειτα only retained its literal sense  
 expressive of sequence of time, it has in  
 Homer the more artificial sense as  
 well of sequence in reasoning. Cp.  
*infra* 84.

66. βροτῶν is to be taken with *περί-*  
*ἔστις* Od. 18. 248 *ἐπεὶ περὶ ἐσσι γυναικῶν*.  
 In the second clause *περί* is adverbial  
 to *ἔδωκε*. Trans. 'Who is beyond mortals  
 in wisdom, and beyond [all others]  
 gave sacrifices to the gods.' Cp. Il. 1.  
 258 *οἱ περὶ μὲν βουλὴν Δαναῶν περὶ δ'*  
*ἐστὶ μάχεσθαι*.

68. γαίηοχος, according to the older  
 commentators, 'earth-surrounding.' It  
 is doubtful whether this meaning can be  
 assigned to *ἔχειν*, so that it has been  
 proposed to render, 'earth-supporting,'  
 carrying out the notion of the earth  
 resting on the sea. Autenrieth prefers  
 'lord of earth.'

70. Πολύφημον, the accusative at-  
 tracted to the case of the *δν* preced-  
 ing.

δου. Curtius seems right in describ-  
 ing this form as only an incorrect way  
 of writing δο. It only occurs twice,  
 here and in Il. 2. 325 *δου κράτος, δου*  
*κλέος*. He describes δο as an inter-  
 mediate form of the genitive between  
 -οο and -ου. On the same view Ahrens  
 would write Διόλοο Od. 10. 36, 60.  
 Cp. Il. 2. 518; 15. 66, 554; 22. 313;

Od. 14. 239. Cp. Monro, H. G. § 98;  
 and Curt. Explan. Gk. Gram. p. 64.

ἐστὶ. Bekker's *ἔσκε* rests on slight  
 authority. The tense would either mean  
 that the Cyclops was dead or had lost  
 the might he once had.

71. Κυκλώπεσσι. We have a choice  
 of interpretations here, (1) in the eyes  
 of all the Cyclops, or (2) among all the  
 Cyclops. Cp. Od. 11. 485; 16. 265,  
 where *κρατεῖν* is similarly used with a  
 dative. Analogous to this is the phrase  
*ἀφνειὸς Πυλίοισι μέγ' ἔφοχα* Od. 15. 227.  
 See Ellendt. (Bemerkung. über Hom.  
 Sprachgeb. Königsberg, 1863) who  
 maintains that such datives are the  
 regular object dative after the verb,  
*μέγα κρατεῖς νεκίεσσι* Od. 11. 485  
 (where see note), *λαῶν οἷσιν ἀνασσε*  
 Od. 2. 234, *γυγάντεσσι βασιλεύεν* Od.  
 7. 59, *εἰνάκις ἀνδράσιν ἦρτα* Od. 14. 230.  
 However we explain the dative it must  
 be carefully distinguished from the use  
 of the genitive after such words, nor  
 could we couple *μέγιστον Κυκλώπεσσι*  
 in the same sense in which a superlative  
 is followed occasionally by a genitive  
 expressing competition and comparison.  
 See Fasi's note.

72. ἀτρυγέτοιο. See on Od. 5. 140.

74. ἐκ τοῦ δὴ = 'from that time for-  
 ward.'

75. οὗ τι κατακτείνει. This may  
 either be taken as the pres. tense of  
 attempt; or, better, as a parenthetical  
 clause = 'though he does not slay him';  
 'without, indeed, slaying him.'

ἀλλ' ἄγεθ', ἡμεῖς οἶδε περιφραζώμεθα πάντες  
νόστον, ὅπως ἔλθῃσι· Ποσειδάων δὲ μεθήσει  
δν χόλον· οὐ μὲν γάρ τι δυνήσεται ἀντία πάντων  
ἀθανάτων ἀέκῃτι θεῶν ἐριδαινέμεν οἶος·

Τὸν δ' ἡμίβειτ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη· 80  
ᾧ πάτερ ἡμέτερε Κρονίδη, ὕπατε κρειόντων,  
εἰ μὲν δὴ νῦν τοῦτο φίλον μακάρεσσι θεοῖσι,  
νοστήσαι Ὀδυσῆα δαΐφρονα δνδε δόμονδε,  
Ἑρμείαν μὲν ἔπειτα, διάκτορον ἀργειφόντην,  
νῆσον ἐς Ὀγυγίην δτρύνομεν, ὅφρα τάχιστα 85  
Νύμφη ἐνπλοκάμφ εἴπῃ νημερτέα βουλὴν,  
νόστον Ὀδυσσῆος ταλασίφρονος, ὥς κε νέηται.  
αὐτὰρ ἐγὼν Ἰθάκηνδ' ἐσελεύσομαι, ὅφρα οἱ υἱὸν  
μᾶλλον ἐποτρύνω, καὶ οἱ μένος ἐν φρεσὶ θέλω,  
εἰς ἀγορὴν καλέσαντα κάρη κομῶντας Ἀχαιοὺς 90

83. δαΐφρονα] Eustath. and many MSS. give πολύφρονα, which La Roche adopts.  
85. Ὀγυγίην] ἐν τῇ κατ' Ἀντίμαχον Ὀγυγίην γράφεται. Schol. H. M. P. Q.  
88. Ἰθάκηνδ'] The readings vary between Ἰθάκην and Ἰθάκηνδε, ἐσελεύσομαι, ἐπε-  
λεύσομαι and διελεύσομαι. Cobet, Mnemosyn. 1. 51 reads ἐπείσομαι. 90. κάρη  
κομῶντας] The phrase occurs twenty-six times in Homer. In the Venetus A. the  
words are always separated: Eustath. 165. 14 notices both ways of writing it. Cp.  
κάρη ξανθός Od. 15. 133; κεφαλὰς κομῶσαι Hdt. 4. 168.

76. ἡμεῖς οἶδε, 'we [that are] here.'  
ὅδε, like Lat. *hic*, points to that which  
is nearest to the speaker. Cp. inf. 185;  
2. 47; 4. 26, 235.

78. ἀντία πάντων. It makes the  
best antithesis to join ἀντία πάντων  
ἐριδαινέμεν οἶος, 'to contend by himself  
against all,' and to take δθ. ἀέκῃτι θεῶν  
as a separate clause enhancing the force  
of πάντων by showing of whom the  
πάντες consisted.

82. εἰ μὲν δῆ. The return to this  
protasis is ἔπειτα 84.

84. διάκτορος. Eustath. ad l. inter-  
prets this as ὁ διάγων τὰς ἀγγελίας.  
Buttm. Lexil. p. 230 combats this, and  
refers the word to διάκω, i.e. δῶκω,  
making it = runner, cp. διάκονος. Nitzsch  
retains the derivation from διάγω, in the  
sense of πέμπειν, 'to conduct.' Cp. the  
act of Hermes in withdrawing Ares  
from the battle, Il. 5. 390; and con-  
ducting Heracles on his quest of Cer-  
berus, Od. 11. 625.

85. Ὀγυγίην. On the possibility of  
reconciling Homeric geography with

actual fact see note on Od. 5. 34.  
δτρύνομεν, aorist subjunctive with  
short vowel, as ἰμίρεται, supra 41.

86. ἐνπλοκάμος does not mean only  
'fair-haired' like ἥκυμος, but points to  
the beauty of her *coiffure*; πλόκαμοι are  
ringlets or plaits. Cp. Il. 14. 176  
χερσὶν πλοκάμους ἐπλεξε φαεινοῦς.

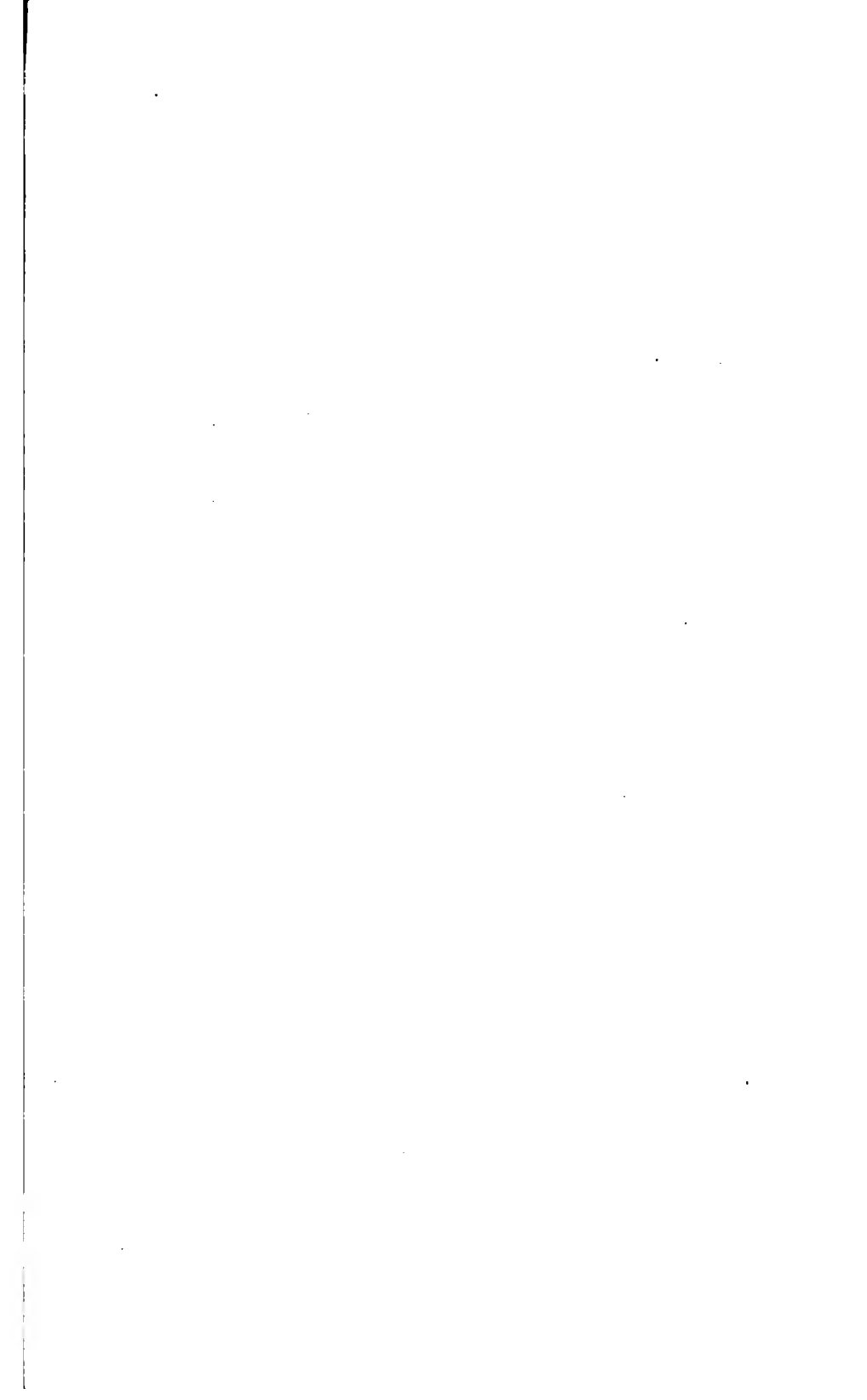
νημερτέα βουλὴν νόστον. 'That  
which is infallibly purposed,' viz. that  
Odysseus shall return. Cp. Od. 20.  
245 οὐχ ἡμῖν συνθεύσεται ἥδε γε βουλὴ  
Τηλεμάχοιο φόνος.

88. αὐτὰρ ἐγὼν points the contrast to  
'Ἑρμείαν μὲν supra 84.

Ἰθάκηνδ' ἐσελεύσομαι = 'will go to  
the island and into the town.' See  
critical note.

ὅφρα. The existence of the corre-  
lative τόφρα, like ἔως and τέως, seems  
to settle the question that these par-  
ticles are related to the pronominal  
stem ὁ. ὅφρα may be for ὁφι-ρα, a  
combination of ρα with ὁ-φι a locative  
of ὁ.

90. καλέσαντα. Cp. Schol. ad Il.







πᾶσι μνηστήρεσσιν ἀπειπέμεν, οἱ τέ οἱ αἰεὶ  
 μῆλ' ἀδινὰ σφάζουσι καὶ εἰλίποδας ἑλικας βοῦς.  
 πέμψω δ' ἐς Σπάρτην τε καὶ ἐς Πύλον ἡμαθόεντα,  
 νόστον πευσόμενον πατρὸς φίλου, ἣν που ἀκούσῃ,  
 ἡδ' ἵνα μιν κλέος ἐσθλὸν ἐν ἀνθρώποισιν ἔχῃσιν.' 95  
 ὦς εἰποῦς' ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα,

91. μνηστήρεσσιν ἀπειπέμεν] Cobet, Miscell. Crit. p. 419 would read μνηστήρεσσ' ἀποειπέμεν. 93. Σπάρτην] Zenodot. Κρήτην. Some MSS. add after 93 Κεῖθεν δ' ἐς Κρήτην τε παρ' Ἰδομενεῆα ἄνακτα· ὃς γὰρ δέντατος ἦλθεν Ἀχαιῶν χαλκοχιτάνων. 95. ἔχῃσιν] λάβῃσιν Rhianus.

1. 542 ἡ δὲ φράσις συνθήκη ἀπὸ δοτικῆς εἰς αἰτιατικὴν ἐρχεσθαι, i. e. from dative to accusative. See note on Od. 6. 60, and 10. 566.

'Αχαιοὺς. This is properly the name of the dominant tribe in N. Greece and the Peloponnese. They were also found in Ithaca (Od. 1. 324), and in Crete (Od. 19. 175); but the word was used as the common designation of the Greek race. They wore the hair altogether unshorn (κάρη κομ.). Cp. the description of the Abantes, Il. 2. 542 ὅπιθεν κομόντες.

91. ἀπειπέμεν, 'to speak out his mind.' Here the word is used without a following accusative, as Il. 9. 431 μάλα γὰρ κρατερῶς ἀπείπεκ, but the full expression μῦθον ἀπηλεγείας ἀποειπεῖν occurs below (373) and Il. 9. 309. These passages confute Nitzsch's interpretation of 'renouncing,' 'breaking off with' the suitors. Cp. Aesch. Agam. 934 εὐ τόδ' ἐξείπον τέλος.

92. ἀδινὰ, 'thick-thronging.' A descriptive epithet of sheep and goats. This is better than Buttm.'s view, 'that ἀδινός is here a particular epithet for a particular case; the cattle which the suitors slaughtered were always (alei) driven thither in herds or numbers,' Lexil. p. 35. It is of course true, as Buttm. says, that it is not necessary for ἀδινὰ to be a generally descriptive epithet because εἰλίποδας is one, but the interpretation given in the note keeps closer to the fundamental meaning assigned by Buttm. himself to ἀδινός, sc. 'compactness.' See on Od. 4. 721.

εἰλίποδας. Buttmann's interpretation, 'heavy-treading,' seems doubtful on three grounds. (1) It is probable that the senses assigned by him to the root should be transposed, and that the

meaning of 'roll' is primary, and that of 'thrust' secondary; (2) we do not find it applied in the sense of 'thrusting' to the simple vertical pressure of a dead weight. (3) The meaning he gives to εἰλίπους does not suit its use in other contexts, as Eupol. Com. 5, where it is applied to women, and the passage quoted by Buttm. himself (Hippocr. de Artic. 7) where the epithet is applied to oxen because their joints are loose set (χαλαρά). The explanation of the Schol. is nearer the truth, ὡς ποιοῦντες τὴν τῶν ποδῶν κίνησιν ὥσπερ ἑλικοειδῆ, meaning that each foot as it is set forward describes a segment of a circle; a movement made necessary by its being so slightly lifted. Translate, 'shambling;' and cp. Lobeck, Path. Elem. 2. 362, who speaks of 'illa pedum posticorum fluctuatio, qua boves ab aliis animantibus differunt.' εἰλίποδες as an epithet of oxen thus forms a graphic contrast to the word δερσίοποδες applied to horses, Il. 3. 327.

ἑλικας. Two interpretations are given by Apoll. Lex. Hom. ἦτοι τὰ κέρατα ἐλικοειδῆ ἐχούσας ἢ ὡς ἐνίοι ἀπὸ τοῦ κατὰ τοὺς πόδας ἐλιγμοῦ. The former seems to be supported by the phrase in Hymn. ad Mercur. 192 βόας . . κέρασιν ἐλικτάς. Cp. Od. 12. 348, 355. Others refer ἐλιξ to root σελ, as in σέλας, and render, 'bright;' either of colour or sleekness. Or, if we compare the epithet ἀμφιέλισσαι, which, as applied to ships, means 'well-rounded,' we may interpret ἑλικας as meaning 'well-rounded,' i. e. 'fat,' 'goodly' kine.

93. Πύλον ἡμαθόεντα, see on Od. 3. 4.

95. ἵνα μιν κλέος ἔχῃσι, sc. ὡς κοπιᾶσαντα ὑπὲρ τοῦ πατρὸς, Eustath. Cp. Il. 17. 143 ἡ σ' αὐτὰς κλέος ἐσθλὸν ἔχει.

ἀμβρόσια, χρύσεια, τὰ μιν φέρον ἡμὲν ἐφ' ὕγρην  
ἡδ' ἐπ' ἀπίερα γαίαν ἅμα πνοιῆς ἀνέμοιο.

[εἶλετο δ' ἄλκιμον ἔγχος, ἀκαχμένον ὀξεί χαλκῷ,  
βριθὺ, μέγα, στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν 100  
ἡρώων, τοῖσιν τε κοτέσσεται ὀβριμοπάτρη.]

βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀίλασα,  
στῇ δ' Ἰθάκης ἐνὶ δῆμῳ ἐπὶ προθύροις Ὀδυσῆος,  
οὐδοῦ ἐπ' αὐλείου· παλάμη δ' ἔχε χάλκεον ἔγχος,  
εἰδομένη ξείνῳ, Ταφίων ἡγήτορι, Μέντη. 105

εὔρε δ' ἄρα μνηστῆρας ἀγήνορας. οἱ μὲν ἔπειτα  
πessoῖσι προπάροιθε θυράων θυμὸν ἔτερπον,  
ἥμενοι ἐν ῥινοῖσι βοῶν, οὓς ἔκτανον αὐτοί.  
κῆρυκες δ' αὐτοῖσι καὶ ὀρηροὶ θεράποντες

97, 98. Not found in ed. Massil. and criticised by Aristonic. on Il. 24. 341, 342, as suitable there, and in Od. 5. 44, but inappropriate here. 97-101. προθητοῦντο οἱ στίχοι, i. e. a pre-Aristarchean rejection. Schol. M. T. 99-101. ὀθεοῦνται μετ' ἀστερίσκων ὅτι ἐν τῇ ε' τῆς Ἰλιάδος καλῶς. Schol. M. V. v. 99 occurs in Il. 10. 135. Cp. ἡ τοῦ δούρατος ἀνάληψις πρὸς οὐδὲν ἀναγκαῖον Schol. M. T. but see inf. 104.

97. ὕγρην. Ameis ad loc. gives a list of such feminine adjectives used substantively, from which the following specimens are taken, ἀκρη Od. 5. 513, ἀμβροσίη 4. 445, ζευυρή 7. 119, ἰση 9. 42, σχεδὴ 5. 33.

99. See on Od. 5. 43.

101. κοτέσσεται, = κοτίσθαι.

ὀβριμοπάτρη. Bekker and others write ὀβριμος instead of ὀβριμος on the authority of some later MSS. The word is probably connected with βρί-θω, βρι-αρός, βαρύς, etc., with the prosthetic δ, as in Ὀβριάρως for Βριάρεως (Lobeck El. 1. 80). See Curtius, Gk. Etym. pp. 466, 653.

103. ἐπὶ προθύροις οὐδοῦ ἐπ' αὐλείου, 'in the outer porch at the threshold of the court.'

105. Ταφίων. The Ταφίων νῆσοι were a number of islets off the Leucadian coast, the largest of which was Taphos (Meganisi). They were inhabited by Teleboans and Taphians (cp. Hesiod Scut. Herc. 19 ἀνδρῶν ἡρώων Ταφίων ἰδὲ Τηλεβοῶν), who were a race of pirates. Cp. Suidas s.v. Τάφιος = δ' ληστής. In Od. 1. 181 they are called φιλήρετμοι. The eponymous founder of the Taphian race was Taphos or Taphios, son of Pterelus. Etym. M. 748.

106. εὔρε δ' ἄρα. This does not mean that she was looking for them, but that she 'came on them' there. Lat. offendit. The word ἔπειτα will then signify, not the next thing that took place, but the next thing she observed.

107. πessoῖσι. Athenaeus quotes (1. 29) a description of this game as played by the suitors, οὐκὰ γὰρ καὶ ἑκατὸν ὄντες οἱ μνηστῆρες διετίθεσαν ψήφους ἐναντίας ἀλλήλαις, ἴσας πρὸς ἴσας τὸν ἀριθμὸν, ὅσοι περ ἦσαν καὶ αὐτοί. Γίνεσθαι οὖν ἑκατέρωθεν τέσσαρας καὶ πεντήκοντα. Τὸ δ' ἀνὰ μέσον τούτων διαλείπειν ὀλίγον κενόν. ἐν δὲ τῷ μεταχρῆμα τούτῳ μίαν τιθεῖναι ψήφον, ἣν καλεῖν μὲν αὐτοὺς Πηνελόπην· σκοπὸν δὲ ποιεῖσθαι εἰ τις βάλλοι ψήφῳ ἑτέρᾳ· καὶ κληρουμένων τὸν λαχόντα στοχαῖσθαι ταύτης. Εἰ δὲ τις τύχοι καὶ ἐκκρούσειε πρὸς τὴν Πηνελόπην, ἀποτίθεσθαι τὴν αὐτοῦ εἰς τὴν τῆς βληθείσης καὶ ἔξωσμένης χώραν, ἐν ᾗ πρότερον ἦν. καὶ πάλιν στάνα τὴν Πηνελόπην, ἐν ᾗ τὸ δεύτερον ἐγένετο χωρίον, ἐντεῦθεν βαλεῖν [τὴν αὐτοῦ]. Εἰ δὲ τύχοι ἀνεῦ τοῦ μηδεμᾶς τῶν ἄλλων ψάσαι νικᾶν, καὶ ἐλπίδας ἔχειν πολλὰς γαμήσειν αὐτήν. Τὸν δὲ Εὐρύμαχον πλείστας εἰληφέειν ταύτη τῇ παιδιᾷ καὶ εὐέλπιν εἶναι τῷ γάμῳ.

109. κῆρυκες. It would seem that





οἱ μὲν ἄρ' οἶνον ἔμισγον ἐνὶ κρητῆρσι καὶ ὕδωρ, 110  
οἱ δ' αὖτε σπόγγοισι πολυτρήτοισι τραπέζας  
νίζον καὶ πρότιθεν, τοὶ δὲ κρέα πολλὰ दाτεῦντο.

Τὴν δὲ πολὺ πρῶτος ἶδε Τηλέμαχος θεοειδής,  
ἦστο γὰρ ἐν μνηστῆρσι φίλον τετιημένος ἦτορ,  
ὁσσόμενος πατέρ' ἐσθλὸν ἐνὶ φρεσὶν, εἴ ποθεν ἔλθων 115  
μνηστήρων τῶν μὲν σκέδασιν κατὰ δώματα θείη,  
τιμὴν δ' αὐτὸς ἔχοι καὶ κτήμασιν οἷσιν ἀνάσσοι.

111. The reading given in the text seems to have been that of Aristarchus. But Kayser (see Ameis, Anhang ad loc.) supposes that he wrote νίζον ἰδὲ πρότιθεν. Eustath. gives *προτίθεντο ἰδέ*. Cp. Schol. E. M. ἀμεινόν φησιν Ἡρωδιανὸς, ἀναγιγνώσκειν πρότιθεν τοὶ δέ. 117. κτήμασιν] κτήμασιν ἐν ταῖς εἰκαιοτέραις. Αἱ εἰκαιοτέραι (sc. ἐκδόσεις) like αἱ κοιναί, represent the uncritical editions from which

a distinction must be made between *kḗrukes* οἱ δημοεργοὶ ἔασιν Od. 19. 135 and the private *kḗrukes* attached to the retinue of kings and chieftains. Talthebius, the *kḗrux* of Agamemnon (Il. 1. 321), became the eponymous founder of a heral-*caste*; εἰσὶ δὲ καὶ ἀπόγονοι Ταλθυβίου, Ταλθυβιάδαι καλεόμενοι, τοῖσι αἱ κερυκῆλαι αἱ ἐκ Σπάρτης πᾶσαι γέρας δέδονται (Hdt. 7. 134). The *kḗrukes* were of noble or even royal blood; their epithets are ἀγανοὶ (Il. 3. 268) or θεῖοι (4. 192). Their duties were,—the summoning of assemblies (Il. 2. 50, etc.), treating with enemies (Il. 7. 274), preparing for sacrifices (Od. 20. 276), waiting at sacrificial banquets, to which duty the private *kḗrukes* (as here and inf. 143, etc.) must have added that of general attendance at feasts where their masters were present. Gladstone (Hom. Stud. 3. 69) remarks that they are 'the only executive officers that are found in Homer.' Thus the office of the private *kḗrux* approached that of the *θεράπων*, cp. Od. 18. 423 *kḗrux* Δουλιχεῖς, *θεράπων* δ' ἦν Ἀμφινόμοιο. See Buchholz, Hom. Realien. vol. ii, p. 1, §§ 12-14. The *θεράπωντες* were at least freeborn, often of noble descent, and they stood in the relation to the chieftains of squires to knights in more modern days. Patroclus is *θεράπων* to Achilles (Il. 16. 244), Meriones to Idomeneus (Il. 23. 113). In the Odyssey their duties are naturally more closely connected with household life, and resemble those of pages.

110. οἱ μὲν, sc. *kḗrukes*, οἱ δέ, sc. *θεράπωντες*.

112. τοὶ δὲ . . . दाτεῦντο. Cp. δοῖω *θεράποντε δαήμενε δαιτροσυνάων* Od. 16. 253. *πρότιθεν*, 'set tables in front of the seats,' cp. Od. 10. 354 *προπάροιθε θρόνων ἐτίτανε τραπέζας*. This is equivalent to the expression used by Tacitus (Germ. 22) *separatae singulis sedes et sua cuique mensa*. That this was not the universal practice appears from Od. 17. 93 foll., where two sit at one table; or Il. 9. 216, where one table serves for all the guests.

115. *ὁσσόμενος* (from *ὄσσομαι* (i.e. *ὀκ-jo-μαι*), Curt. Gk. Etym. 407). The first meaning of *ὄσσομαι* is simply 'to see,' cp. Od. 7. 31; the secondary, 'to have one's thoughts set on,' 'to see in one's mind's eye,' generally with *θυμός* or *θυμῷ*. Cp. Od. 20. 80 *ὄφρ' Ὀδυσῆα ὄσσομένη καὶ γαῖαν ὑπο στυγερὴν ἀφίκοιμην*.

116. *μνηστήρων τῶν μὲν*, 'of the suitors here,' in strong contrast to *αὐτός*. This position of the demonstrative pronoun is analogous to a use in Attic Greek of *οὗτος*. Cp. οἱ τῶν ἱκανωτάτων καὶ εὐ καὶ κακῶς ποιεῖν λόγοι, οὗτοι καὶ μάλιστα ἐνδύνονται ταῖς ψυχαῖς (Xen. Cyr. 2. 1. 13), but it is mostly found when a relative clause follows; cp. *ἄνδρα τὸν δὲ* Od. 10. 74, *πόλιν τὴν . . . δὲ* Il. 4. 41, *συνθεσίσαν τῶν ἄνδρ. 5. 320*, but cp. Il. 7. 461 *τείχος ἀναρρήξας τὸ μὲν εἰς ἅλα πᾶν καταχεύει, | αὐτὶς δ' ἡμίονα μεγάλῃν ψαμάθοισι καλύφει*. Cobet, Miscell. Crit. 422, on the analogy of Od. 20. 225, would read *ἄνδρῶν μνηστήρων*.

117. *τιμὴν*. Nitzsch reckons under the 'prerogatives' of the Homeric king,

τὰ φρονέων, μνηστήρσι μεθήμενος, εἰσιδ' Ἀθήνην.  
 βῆ δ' ἰθὺς προθύροιο, νεμεσσήθη δ' ἐνὶ θυμῷ  
 ξείνιον δηθὰ θύρῃσιν ἐφestaμέν· ἐγγύθι δὲ στὰς 120.  
 χεῖρ' ἔλε δεξιτερὴν καὶ ἐδέξατο χάλκεον ἔγχος,  
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·  
 'Χαῖρε, ξεῖνε, παρ' ἄμμι φιλήσεται· αὐτὰρ ἔπειτα  
 δείπνου πασσάμενος μυθήσεται ὅττεός σε χρή·  
 ὦς εἰπὼν ἡγεῖθ', ἣ δ' ἔσπετο Παλλὰς Ἀθήνη. 125  
 οἱ δ' ὅτε δὴ ῥ' ἐντοσθεν ἔσαν δόμου ὑψηλοῖο,  
 ἔγχος μὲν ῥ' ἔσθησε φέρων πρὸς κίονα μακρὴν

Aristarchus dissented. Αἱ εἰκαυότεραι are mentioned twelve times, Il. 9. 324; 15. 50; 18. 376; 19. 95, 189; 21. 537; 22. 301; Od. 1. 117; 2. 182; 5. 232; 14. 428; 19. 83. Five of these readings Aristarch. is distinctly said to have rejected. See La Roche, H. T. 97. Schol. M. Αἱ δώμασιν.

(1) the royal estate, *τέμενος* Il. 6. 193-195; 9. 578; Od. 6. 293; (2) tribute and fees, *μισθαὶ θέμιστες* Il. 9. 156; (3) special gifts, *δωτίνῃσι θεὸν ὡς τιμήσουσι* *ibid.*; (4) daily maintenance at the public cost, Il. 17. 249; (5) invitations to feasts, Od. 11. 185. Cp. Il. 12. 310 Γλαῦκε, τίη δὴ νῶϊ τετιμῆμεσθα μάλιστα ἔδρη τε κρέασιν τε ἰδὲ πλείους δεπέσσιν ἐν Λυκίῃ, πάντες δὲ θεοὺς ὡς εἰσρόωσιν; καὶ τέμενος νεμόμεσθα, κ. τ. λ.

119. *νεμεσσήθη δέ*, where in Attic syntax we should find *νεμ. γάρ*.

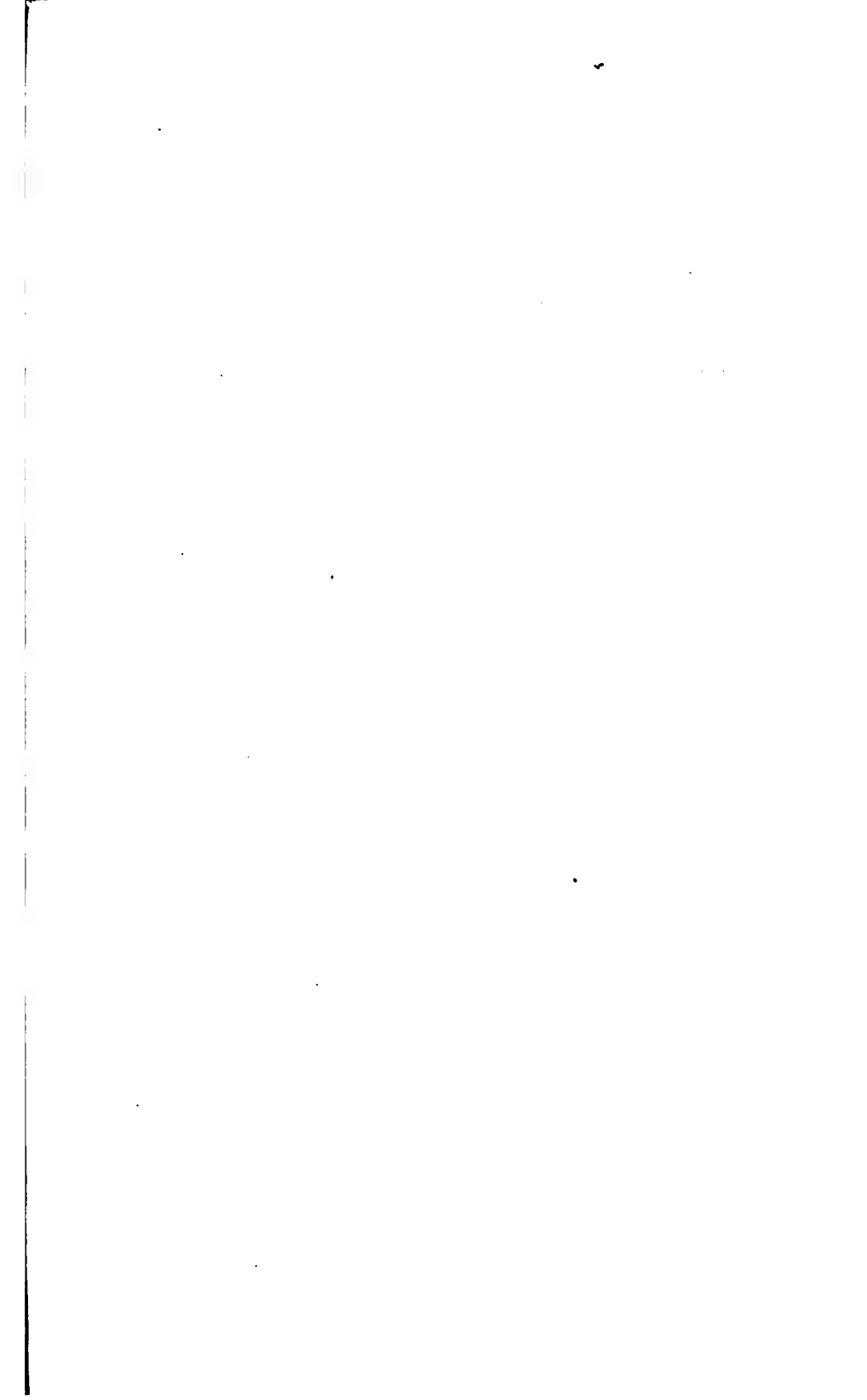
122. καὶ μιν φωνήσας . . . προσηύδα. Classen (Homer. Sprachgeb. 117 foll.) reckons forty-four instances of this formula (omitting lines of doubtful authority and two passages from Od. 24 and Il. 24), and notes that it is used either to mark the first commencement of a speech, or the resumption of one that has been interrupted, or to give a peculiar solemnity or emphasis to the words that follow.

*φωνήσας* = 'lifting up his voice,' *φωνεῖν* is intransitive in Homer. The only exception occurs in Od. 24. 535 (a later addition) πάντα δ' ἐπὶ χθονὶ πίπτε, θεῶς ὅσα φωνήσασθαι, which is a palpable imitation of Il. 2. 182 ἐνέηκε θεῶς ὅσα φωνήσασθαι, where however the accus. depends on *ἐνέηκε*. The later epic poets, as Ap. Rhod. (3. 673), employ it as a transitive verb, sc. *φωνῶσέν μιν*, and so the Attic writers, Soph. Aj. 73, 1047; El. 329; Phil. 229, etc. In the present

line both *μιν* and *ἔπεα* are governed by *προσηύδα*. Similarly, *προσέειπον* occurs thirty-two times with the double accusative, and always in Tmesis, cp. Il. 2. 156; 8. 426; 13. 306; Od. 4. 803; 6. 21, etc., etc. With this construction cp. *ἔπος τέ μιν ἀντίον ἦν* Il. 5. 170, *τί με ταῦτα παρατροπέων ἀγορεύεις* Od. 4. 465, *πεπνυμένα βάσεις Ἀργείων βασιλῆας* Il. 9. 58. See especially La Roche, Hom. Studien, §§ 95 b, 112. 1, 2.

123. *φιλήσεται*, 'shalt be entreated well.' In primitive society the showing of friendliness precedes the feeling of friendliness; and, again, of this act the most definite form is hospitality; cp. *ξείνισσα καὶ ἐν μεγάροισι φίλησα* Il. 3. 207, *ἐπεὶ φιλέεσθε παρ' αὐτῇ* Il. 13. 627. So Od. 4. 29 *ἄλλον πέμπωμεν ἱκανέμεν ὅς κε φιλήσῃ*, 8. 208 *τίς ἂν φιλέοντι μάχοιτο*, 10. 14 *μῆνα δὲ πάντα φίλει με*. But the other meaning of *φιλεῖν* is not excluded. Cp. *φιλέεσκε γὰρ αἰνῶς* inf. 264.

124. *ὅττεός σε χρή*. For this epic use of *χρή* in the sense of *opus est* with genitive and accusative cp. Od. 21. 110 *τί με χρή μητέρους αἰνόν*, 3. 14 *οὐ σε χρή αἰδοῦς*. Compare with this the use of *χρεῶν* *τινά τινος*, sc. *ἵκει, γίγνεται, ἐστί*, Od. 5. 189 *ὅτε με χρεῶν τόσον ἵκοι*, 4. 634 *ἐμὲ δὲ χρεῶν γίγνεται αὐτῆς*, Il. 21. 323 *οὐδέ τί μιν χρεῶ ἔσται*, Od. 4. 707 *οὐδέ τί μιν χρεῶν*. The same construction is found in Eurip. Hec. 976 *τίς χρεῖα σ' ἐμοῦ*; see La Roche, Hom. Stud. p. 247 foll.





32. κλιπιός : more easily moved and less stately than Ιπείρος. The Ι.  
were tall, prob. 'arms, and' foot/ank. Footstocks important  
— 'flora' hardened earth, and sandals or shoes not worn<sup>t</sup> house (d. 96)

δουροδόκης ἔντοσθεν ἐνδόν, ἔνθα περ ἄλλα  
 ἔγχε' Ὀδυσσῆος ταλασίφρονος ἴστατο πολλὰ,  
 αὐτὴν δ' ἐς θρόνον εἷσεν ἄγων, ὑπὸ λίτα πετάσσας, 130  
 καλὸν δαιδάλεον· ὑπὸ δὲ θρήνυς ποσὶν ἦεν.  
 παρ δ' αὐτὸς κλισμὸν θέτο ποικίλον, ἔκτοθεν ἄλλων  
 μνηστήρων, μὴ ξείνος ἀνηθεὶς ὀρυμαγδῶ  
 δειπνῶ ἀδήσειεν, ὑπερφιάλοισι μετελθὼν,  
 ἥδ' ἵνα μιν περὶ πατρὸς ἀποιοχόμενοι οἰοιοιτο. 135

134. δειπνῶ] Apoll. Sophish. 9. 11, δειπνῶν.

128. δουροδόκης ἔντοσθεν. The interpretation of Eustath. seems simplest, that the δουροδόκη was εἰς κίονα ἐγγεγλυμμένη, as if the spearshafts rested in the flutings of the column; an interpretation which does not suit well with the epithet ἐνδόν. Rumpf, Aed. Hom. 1. 29, regards it as a rack against the wall in the space between two engaged columns at the entrance to the μέγαρον. This interpretation he prefers, because in Od. 16. 40 Telemachus gives up his spear and ἔστησε φέρον πρὸς κίονα μακρὴν (Od. 17. 29) before he crosses the stone threshold at the entrance of the hall. For ἄλλα, meaning 'besides,' 'as well,' see on inf. 133.

130. That λίτα is an accusative singular seems settled by the use of λιτί as the dative, Il. 18. 352; both cases must be referred to a nom. λῖς, cp. λῖς πέτρῃ Od. 12. 64; though Eustath. ad loc. takes it as a metaplastic accusative from a nominative λιτόν. Nitzsch follows the interpretation of F. A. Wolf (Analect. 4. 501), taking the word as an accusative plural from an old neuter λῖ=λίσσόν. Cp. Thucyd. 2. 97 ὅσα θανάτα τε καὶ λεία, i. e. unembroidered. Whichever interpretation we adopt it will be better to take the words ὑπὸ—πετάσσας as parenthetical, so that the two adjectives καλὸν θαδάλεον should go with θρόνον, to which they are appropriate. With the same stem (λιτ-) are connected Lat. *glītus*, and Gk. γλοιός, γλίχρος. See Curtius, Gk. Etym. 330.

132. κλισμὸν. κλισμοὶ μὲν εἰσιν οἱ ἔχοντες κλιντήρα ἐξέχοντα πρὸς τὴν τῶν ὤμων ἀνάπαυσιν. ἐν αὐτοῖς γὰρ ἐπερείδουσι τοὺς ὤμους οἱ καθήμενοι. οἱ δὲ μὴ ἔχοντες ταῦτα, θρόνοι. Schol. E. P. Q. If

the distinction between the two words can be preserved, it, probably, amounts to this, that the θρόνος had a straight, and the κλισμός a sloping back. In practice, the θρόνος stood higher than the κλισμός, and is the word used for a chair of state.

ἔκτοθεν ἄλλων μνηστήρων, 'apart from the others, the suitors.' This exegetic use of a noun after ἄλλος is not uncommon in Homer. Cp. Od. 5. 105 ἄλλων . . τῶν ἀνδρῶν, 10. 485 ἄλλων . . ἐτάρων. The process seems reversed in such a phrase as ἅμα τῇ γε καὶ ἀμφίπολοι κίον ἄλλαι Od. 6. 84; cp. Soph. Aj. 516 ἄλλη μοῖρα, Phil. 38 ἄλλα ῥάκη. Livy 4. 41 *plaustra iumentaque alia*. Ameis quotes as parallels Od. 2. 412; 8. 368; 15. 407, 449; 18. 416; 19. 601; 20. 324; 11. 2. 191; 13. 622.

134. ἀδήσειεν, 'should feel loathing,' properly that which comes from satiety. With ἄδην cp. Lat. *satur, satis*. For the quantity and orthography of ἄδην, ἄδην, ἄδδην cp. κάλλος, κάλός, κάλλος, the variation arising from the influence of the Jod after the δ or λ sometimes being assimilated to the preceding consonant, sometimes only lengthening the vowel, and sometimes disappearing altogether. See Curtius, Gk. Etym. 572.

ὑπερφιάλος, like ὑπερφύς, and the Aeschylean ὑπέρφην, has the sense of *overgrown* (from root φυ), which easily passes into that of *overweening*. With the change of vowel cp. φυτόν with φῦτυ, μόλυβδος with μόλιβδος, λόγος with Lat. *lig-are*. Curtius, Gk. Etym. 468. J. Schmidt says ὑπερφίλος may come from \*ὑπερφέφαλος, like Boeot. κλίος, ρόντας, instead of κλέφος, βέφυτας, or θίασος instead of θέφασος.

χέρνιβα δ' ἀμφίπολος προχόψ' ἐπέχευε φέρουσα  
 καλῇ χρυσεῖῃ, ὑπὲρ ἀργυρέοιο λέβητος,  
 νίψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.  
 σῖτον δ' αἰδοίῃ ταμίῃ παρέθηκε φέρουσα,  
 εἶδατα πόλλ' ἐπιθείσα, χαριζομένη παρεόντων·  
 δαιτρὸς δὲ κρειῶν πίνακας παρέθηκεν ἀείρας·  
 παντοίων, παρὰ δέ σφι τίθει χρύσεια κύπελλα·  
 κῆρυξ δ' αὐτοῖσιν θάμ' ἐπ' ἔρχετο οἶνοχοεῶν.

140

Ἔς δ' ἦλθον μνηστῆρες ἀγήνορες. οἱ μὲν ἔπειτα  
 ἐξείης ἔζοντο κατὰ κλισμούς τε θρόνους τε.  
 τοῖσι δὲ κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχεναν,  
 σῖτον δὲ δμῳαὶ παρενήνεον ἐν κανέοισι,

145

140. Many editors reject: see note below. 141, 142. Wolf, followed by most modern editors, rejects these lines, on the authority of Athenaeus 5. 193, because κρειῶν πίνακας is a mere repetition of εἶδατα. Eustath. defends them.

136. Join προχόψ' φέρουσα and χέρνιβα ἐπέχευε, sc. χρυσίν.

138. νίψασθαι, 'for washing.' See, by all means, the discussion on the form, original meaning, and Homeric uses of the Infin. in Monro, H. G. §§ 231 foll.

Notice here the manner of washing: the guest holds his hands over a basin, while water is poured upon them. νίπτειν, as distinguished from λούειν, is to wash a part of the body or of any object; as distinguished from βάπτειν (only once used, Od. 9. 392), it describes the application of water to a thing instead of dipping it into water. πλύνειν is only used of inanimate things (see Trench, New Test. Synonyms).

παρὰ . . ἐτάνυσσε, 'drew up to the seat.'

140. εἶδατα πόλλ' ἐπιθείσα, 'after she had set on many dainties, giving freely of such things as she had by her.' The housewife (ταμίη (τέμνω) who gives the portion of meat to the household) does the best she can for the unexpected guest; the εἶδατα are probably the leavings from a former meal. Cp. κρειῶν πίνακας παρέθηκεν συμβάτης | ὀπταλέων. ἃ βα τῇ προτέρῃ ὑπέλειπον ἰδόντες Od. 16. 49.

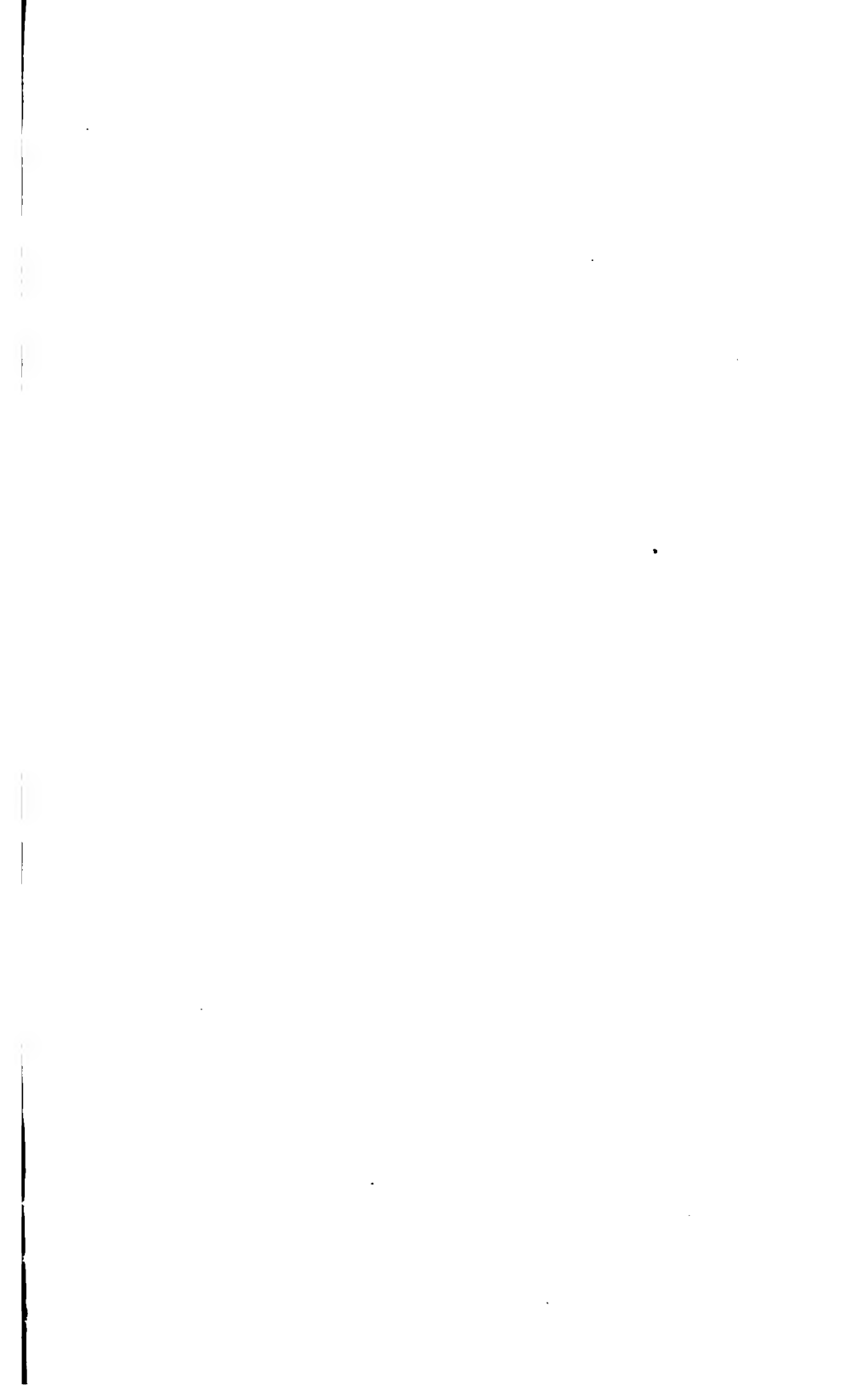
παρεόντων is equivalent to the ἐνδον ἑόντων of Od. 7. 166; 15. 77, 94; 21. 178. The objection to this line, in the

present passage, is that it is found elsewhere in the Odyssey to describe such hasty preparations as can be made for an unexpected guest. But here, as the following lines show, the full preparation for a banquet is now just ready. To this it may be answered, that this separate provision, which Telemachus had to make for his guest, serves to point the unfriendly relations between the young prince and the suitors.

141. ἀείρας, sc. from the carving board. The meat was there cut into slices and the guests helped themselves, and ate with their fingers. But πίνακας does not mean 'slices,' as some would interpret; but 'platters.'

143. αὐτοῖσιν, sc. for the guest and for Telemachus who sat at meat with him: equivalent to the σφι of the preceding line. The dative should be joined with οἶνοχοεῶν.

147. παρενήνεον, Od. 16. 51. The simple form νήνεον occurs Il. 23. 139, 163; but here Wolf, Bekker, Spitzn, and Dindorf read νήεον, as Bekker (ed. 2) does in the present passage and in ἐπενήεον Il. 7. 428. νήνεον certainly is read Ap. Rhod. 1. 1123, but it may be a later form. Still there is no difficulty in supposing a reduplicated form of νέω, sc. νήνεω, though we have tenses from a present νήεω in Od. 19. 64; Il. 9. 137, 358; Od. 15. 322; Ap. Rhod. 1. 403; 3. 1208.





κούροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο.

οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.

αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο 150

μνηστῆρες, τοῖσιν μὲν ἐνὶ φρεσὶν ἄλλα μεμῆλει,

μολπή τ' ὀρχηστὺς τε· τὰ γάρ τ' ἀναθήματα δαιτός.

148. This verse is suspected; as being out of place after l. 110. In some MSS. the order of 147, 148 is inverted.

148. ἐπι-στέψ-εσθαι. This word Curtius (Gk. Etym. 194) rightly refers to the same root as Lat. *stipa-re*, *στέφειν* being properly analogous in meaning to *πυκάζειν*. But *stipare* is not far from the common signification of *στέφειν*: cp. *stipatores, qui circumdant corpora regum* (Fest. p. 314). For Virgil's mistaken rendering of the phrase cp. Geo. 2. 528; Aen. 1. 725; 3. 525. Translate, 'they brimmed the bowls with drink.' The genitive follows the analogy of the construction after verbs of 'filling.' So *ἐπιστεφίας οἶνιο* Od. 2. 431.

150. ἐξ ἔρον ἔντο. The psychology of this expression demands some remark and explanation. Besides the common application of it to food and drink, with which cp. Il. 11. 642 *ἀφίτην δίψαν*, we find the following less common usages of it, Il. 13. 636 *πάντων μὲν κόρος ἔστι, καὶ ὕπνου καὶ φιλόττης* | *μολπῆς τε γλυκερῆς καὶ ἀμύμονος ὀρχηθμοῖο*, | *τῶν πέρ τις καὶ μᾶλλον ἐλδέεται ἐξ ἔρον εἶναι* | *ἢ πολέμου*, and Il. 24. 236 *αὐτίκα γὰρ με κατακτείνειεν Ἀχιλλεύς, | ἀγκὰς ἐλόντ' ἔμδον ἰδόν, ἐπὶν γούο ἐξ ἔρον εἶην*. Reserving the particular explanation of these, we may notice generally that, to Homer, the soul, or rather the person, the man, is passive as to desire (just as he is to thought; *θυμός* is most like an active principle): and so the *ἔρος* in the phrase before us is conceived of not as an emotion arising in the man, but rather as a property of the object presented. On this view, the beginning of actual fruition of the object would represent itself as the admission of the *ἔρος* into the person (cp. *ἴλαον ἔνθεο θυμόν* Il. 9. 639): whence we may understand that what is denoted by the dismissal of the *ἔρος* is cessation from fruition—not cessation simply, but cessation at the natural limit; the 'satisfaction of the natural want' as we should

say. Dismissal of the *ἔρος* is at once succeeded by the presence of *κόρος*, cp. Il. 13. 636, quoted above; Od. 4. 103 *αἰψήρως δὲ κόρος κρυεροῖο γόοιο*.

There is pleasure in the whole process of fruition, up to the natural limit (whence we even have, Od. 4. 102 *γούφ φρένα τέρωμαι*): but the pleasure is greatest at the moment which is signalled by the attainment of the limit; and hence the form of expression, as above, *ἐλδέεται ἐξ ἔρον εἶναι*. That an *ἔρος* is connected with *γούος*, as Il. 24. 228, only shows how early man's own feelings discovered to him that there is a luxury in grief. The use of *ἐλίσσεται*, in the phrase before us, has its exact contrary in one of the uses of the (non-Homeric) *προσίσσεται*. That the middle voice is not indispensable in our phrase, appears from two of the passages quoted above, *ἐξ ἔρον εἶναι* and *ἀφίτην δίψαν*. Virgil's 'Postquam exemta fames et amor compressus edendi' (Aen. 1. 216; 8. 184), is criticised by Nitzsch as a poor rendering.

151. τοῖσιν μὲν. The return to this comes inf. 156 *αὐτὰρ Τηλέμαχος*.

152. μολπή. The Schol. interprets this word as *ἡ μετ' εἰδῆς παιδιὰ*. The view taken by Aristarchus was '*semper apud Homerum dictum esse de ludo et maxime de lusu saltationis, non de cantu*.' (Lehrs, de Aristarch. Stud. 138) '*Docuit primitivam vocis significationem esse potius ludendi; quod ex vocabulo μέληθηθα* (Il. 13. 233) *apparere, item in pilea Nausicaae* (Od. 6. 101), *denique in quibusdam exemplis saltationis lulum offerentibus*.' Cp. Il. 7. 241; 16. 182; 18. 572; Od. 23. 145. The present passage, however, inclines in the direction of a less strict interpretation. *μολπή* suggests the music and the song of Phemius, and, in verse 421, the suitors *ἐς ὀρχηστὺν τε καὶ ἱμερόεσσαν ἀοιδὴν τραπέμενοι τέρωντο*. On the whole

κῆρυξ δ' ἐν χερσὶν κίθαριν περικαλλέα θῆκε  
 Φημίφ, ὅς ρ' ἤειδε παρὰ μνηστῆρσιν ἀνάγκη.  
 ἦ τοι ὁ φορμίζων ἀνεβάλλετο καλὸν αἰδεῖν,  
 αὐτὰρ Τηλέμαχος προσέφη γλαυκῶπιν Ἀθήνην,  
 ἄγχι σχὼν κεφαλὴν, ἵνα μὴ πευθθῇσθ' οἱ ἄλλοι·

155

Ἐεῖνε φίλ', ἦ καὶ μοι νεμεσήσεται ὅττι κεν εἴπω;  
 τοῦτοισιν μὲν ταῦτα μέλει, κίθαρις καὶ ἀοιδῇ,  
 ρεῖ', ἐπεὶ ἀλλότριον βίον νήποινον ἔδουσιν,  
 ἀνέρος οὗ δὴ πού λεύκ' ὅστέα πύθεται δμβρῶ  
 κείμεν' ἐπ' ἡπίρου, ἦ εἰν ἀλλ' κύμα κυλίνδει.  
 εἰ κείνόν γ' ἰθάκηνδε ἰδοῖατο νοστήσαντα,  
 πάντες κ' ἀρησαίαντ' ἐλαφρότεροι πόδας εἶναι

160

question, Lehrs decides, 'Haec omnia cum considero Aristarcho in μολπῇ cantus significationem excludenti assentiri dubito. Sed hoc tenebimus μολπῇ et ἀοιδῇ, μέλπεσθαι et αἰδεῖν non prorsus idem esse, sed sic dici cantum quatenus lusus et delectatio est.'

τὰ γὰρ τ' ἀναθήματα δαιτός. The τὰ is attracted to the gender of the predicate. When the Schol. renders ἀναθήματα as πληρώματα, κοσμήματα. ἡ μεταφορὰ ἀπὸ τῶν τοῖς θεοῖς ἀνατιθεμένων, the first word chosen is nearer the truth; the second gives a post-Homeric sense. ἀναθήματα is not here equivalent to ἀγάλματα, but is used rather in the sense of 'accompaniments,' 'accessories.' For ἀνατιθέναι in the sense of to 'attach' cp. Il. 22. 100 ἐλεγχέειν ἀναθήσει with μῶμον ἀνάψαι Od. 2. 86. So Homer speaks of the φόρμυγ' as δαιτὶ συνήσος Od. 8. 99, δαιτὸς ἑταίρην Od. 17. 270.

155. ἀνεβάλλετο, 'struck up.' The regular word for the prelude to a song. So of the φόρμυγ' Pindar, Pyth. 1. 6 ἔταν φορμίων ἀμβολὰς τεύχεος. Analogous in use is ἀνακρούεσθαι, cp. Theoc. 4. 31 κηθ' μὲν τὰ Γλαύκας ἀγκρούομαι. A few chords probably were all that were played, as at the opening of the modern *Recitative*. Cp. Ov. Met. 5. 339 praetentabat pollice chordas. Bergk, Griech. Lit. 1. p. 433, seems to refer ἀναβάλλεσθαι to the preparatory 'flinging back' of the head; as the singer braces himself for full and unimpeded utterance.

157. σχὼν, as distinguished from ἔχων,

of which it represents the first moment, 'putting his head near'; so inf. 4. 70.

158. νεμεσήσεται. The apologetic tone of Telemachus comes from the unwillingness to broach any painful subject at meals; see on 4. 193 foll.

159. τοῦτοισιν, 'those suitors yonder.'

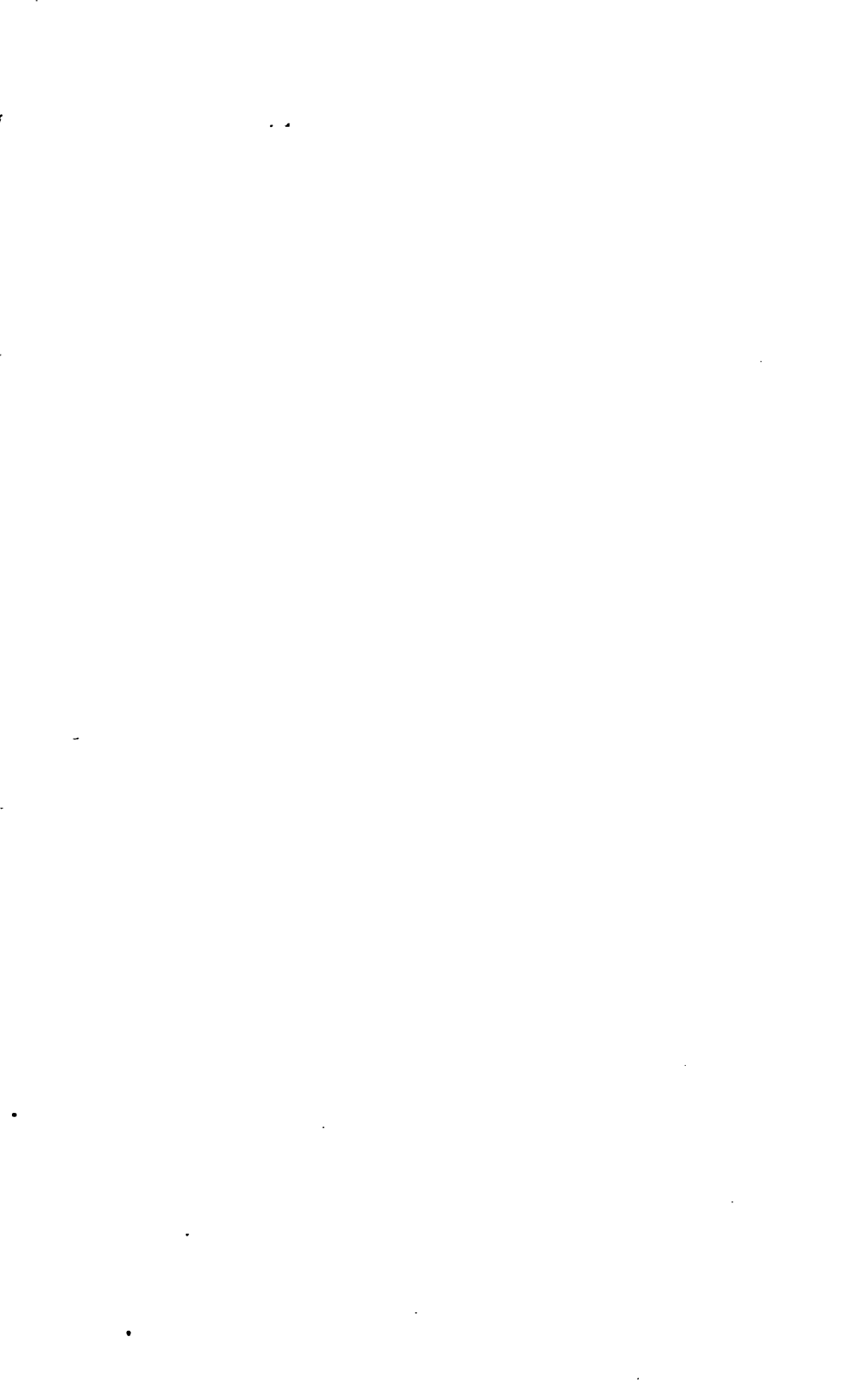
160. ρεῖα, 'lightly,' i.e. without care or trouble.

νήποινον, see inf. 363.

162. ἦ εἰν ἀλλ'. ὅστέα the subject of πύθεται, becomes the object of κυλίνδει, the sentence would naturally run ἡ κύματι κυλίνδεται.

163. On the question as to the meaning of εἰ here see Monro, H. G. § 312. 'The distinction between *wish* and *supposition* in the case of Clauses with εἰ is mainly a question of punctuation; which must be decided by the general sense of the context. If the apodosis follows closely, the clause with εἰ is necessarily subordinate, and instead of an independent *wish*, we have a mere *supposition*, made in order to lead up to the clause of *consequence*.' So, here, render εἰ 'if'; and not 'would that!'

164. ἐλαφρότεροι ἢ ἀφνειότεροι. In this use of the double comparative, where two qualities are contrasted in the same subject, the latter adjective is assimilated in degree of comparison to the former: or we may say that the idea of comparison is spread over the whole sentence; cp. the converse of this in Eur. Alc. 182 σάφρον μὲν οὐκ ἀν' ἄλλον, εὐτυχὴς δ' ἴσως, where we should expect μάλλον εὐτυχὴς ὁ εὐτυ-







ἢ ἀφνειώτεροι χρυσοῖο τε ἐσθῆτός τε. 165  
 νῦν δ' ὁ μὲν ὡς ἀπόλωλε κακὸν μόνον, οὐδέ τις ἡμῖν  
 θαλπωρῇ, εἴ πέρ τις ἐπιχθονίων ἀνθρώπων  
 φῆσιν ἐλευσεσθαι· τοῦ δ' ὤλετο νόστιμον ἡμαρ.  
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατὰλεξον·  
 τίς πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἡδὲ τοκῆς; 170  
 ὅπποίης τ' ἐπὶ νηὸς ἀφίκεο· πῶς δέ σε ναῦται  
 ἤγαγον εἰς Ἰθάκην; τίνες ἔμμεναι εὐχετόωντο;  
 οὐ μὲν γάρ τί σε πεζὸν ὀίομαι ἐνθάδ' ἰκέσθαι.  
 καὶ μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὅφρ' εὖ εἰδῶ,  
 ἦ νέον μεθέπεις, ἦ καὶ πατρώϊός ἐσσι 175

167. θαλπωρῇ] γρ. ἐλπωρῇ κατ' ἐνίους τῶν ἀξιολόγων πάνυ Schol. E. M. 168. φῆσιν] So La Roche and Bekk., following Schol. on Il. i. 129. Al. φῆσει, φησίν. 170. εἰς] The reading of the Alex. Grammarians varied between εἰς and εἰς. Eustath. 1407. 51 εἰ δὶχα τόνον ἐστίν, ὅπερ ἀρίσκει τοῖς ἀκριβεστέροις, βῆμά ἐστιν ἐγκαλιτικὸν ἀπὸ τοῦ εἰμί. See Cramer, Anecd. Ox. 4. 349 εἰμί, εἰς, ὀντόνας· εἰμι, εἰς, περισπωμένης. Nauck reads ἐσσ'. 171-173] ἐν τισιν οὐκ ἐφέροντο Schol. H. M.; the verses appearing to be considered more appropriate in Od. 14. 188-190, where see Schol. 172. εὐχετόωντο] Al. εὐχετόωνται. 175. ἦ ἐ... ἦ] For the rules for accenting ἦ and ἦ see note below.

χεστέρα. For similar constructions cp. Hdt. 3. 65 ἐποίησα ταχύτερα ἢ σοφώτερα, Plut. de Audit. 2 ἐστὶ δὲ λογικώτερα μᾶλλον ἢ παθητικώτερα, Cic. pro Mil. 29 libentius quam verius.

166. ἀπόλωλε μόνον, so ἀπ. δλεθρον Od. 9. 303.

168. φῆσιν. See Monro, H. G. § 292, 'If the principal is a future (or implies reference to the future) the pure subjunctive with εἰ indicates that the speaker expressly avoids contemplating an actual case arising;' and cp. the reference there given. The force of δέ in τοῦ δ' ὤλετο seems to be strongly adversative. 'Though many predict his return, yet notwithstanding his hopes of return are gone.'

169. ἀτρεκέως, connected with τρέπω, the κ representing π, as in ἀ-τρακ-τος, and in Lat. *torqueo*.

170. τίς πόθεν. This is to be taken not as two distinct questions but as two blended into one. Cp. Soph. Phil. 1090 τοῦ ποτε τεύφομαι σιτονόμου μέλεος πόθεν ἐλπίδος; Eur. Hel. 86 τίς πόθεν; Soph. Aj. 1185 τίς ἄρα νέματος ἐς πότε λήξει ἐτέων ἀριθμός; Ameis quotes Plin. Paneg. 2. 3 ex ipso genere gratiarum agendarum intellegatur, cui quando sint

actae. Similar, but not identical in form, are Hdt. 1. 35 ἀνθρωπε τίς τ' ἐὼν καὶ κόθεν ἦκων; Virg. Aen. 8. 114 qui genus? unde domo? Propert. 1. 22. 1 qualis et unde genus, qui sint mihi, Tulle, penates quaeris.

171. ὅπποίης. Here a clause of indirect question, as if immediately in construction with κατὰλεξον, breaks in. The direct question is resumed in πῶς.

172. εὐχετόωντο. The past tense limiting the reference to the time when he was on shipboard with the crew.

173. πεζόν. A touch of naïve humour, in the mouth of an islander. For expressions in a similar tone cp. inf. 215, 'It's a wise child that knows its own father;' 5. 100, the rueful account given by Hermes of his long voyage, ibid. 119; 8. 552; and for humour of a more ironical cast, Od. 4. 511.

174. ἐτήτυμος, a reduplicated form of ἐτνμος, cp. ἐτεός, to be referred to the root ἐσ, the substantive verb; so ἐτήτ. = 'that which really is.'

175. ἦ νέον μεθέπεις, 'whether thou art but now a visitor.' The rules laid down by the grammarians, especially by Herodian, for the accentuation of ἦ, are as follows:—

ξείνος, ἐπεὶ πολλοὶ ἴσαν ἀνέρες ἡμέτερον δῶ  
ἄλλοι, ἐπεὶ καὶ κείνος ἐπίστροφος ἦν ἀνθρώπων.

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·  
'τοιγὰρ ἐγὼ τοι ταῦτα μάλ' ἀτρεκέως ἀγορεύσω.  
Μέντης Ἀγχιάλιοι δαΐφρονες εὐχομαι εἶναι 180  
νίδς, ἀτὰρ Ταφίοισι φιληρέτμοισιν ἀνάσσω.  
νῦν δ' ὧδε ξὺν νηὶ κατήλυθον ἥδ' ἐτάροισι,

177.] 'καὶ κείνος Aristarchus. pariterque alibi constanter quum in hoc pronomine tum in adverbis καὶ κείθε, καὶ κείθεν, καὶ κείσε non κἀκείθε, κἀκείθεν, κἀκείσε.' Dind.

(1) The *disjunctive* ἢ (ὁ διαζευκτικός or παραδιαζευκτικός) is always oxytone. Schol. V. on Il. 10. 174 ἢ . . . ἀμφὺ τοὺς συνδέσμονς ἐγκλιτέον διαζευκτικοὶ γάρ εἰσι.

(2) The *asserative* ἢ (διαβεβαιωτικός) is always circumflexed. Herodian on Il. 1. 77 τὸ δὲ ἢ γὰρ ὁμοίαι περισπωμένη τάσει ἀναρνηστέον διαβεβαιωτικός γὰρ ἐν σύνδεσμος.

(3) The *interrogative* ἢ in direct questions (ἐρωτηματικός) is always circumflexed. Herodian on Il. 20. 17 ἢ ἐρωτηματικός ὁ σύνδεσμος καὶ ἀπαξ ἐλημμένος κατὰ μίαν διάνοιαν διὸ περισπαστέος.

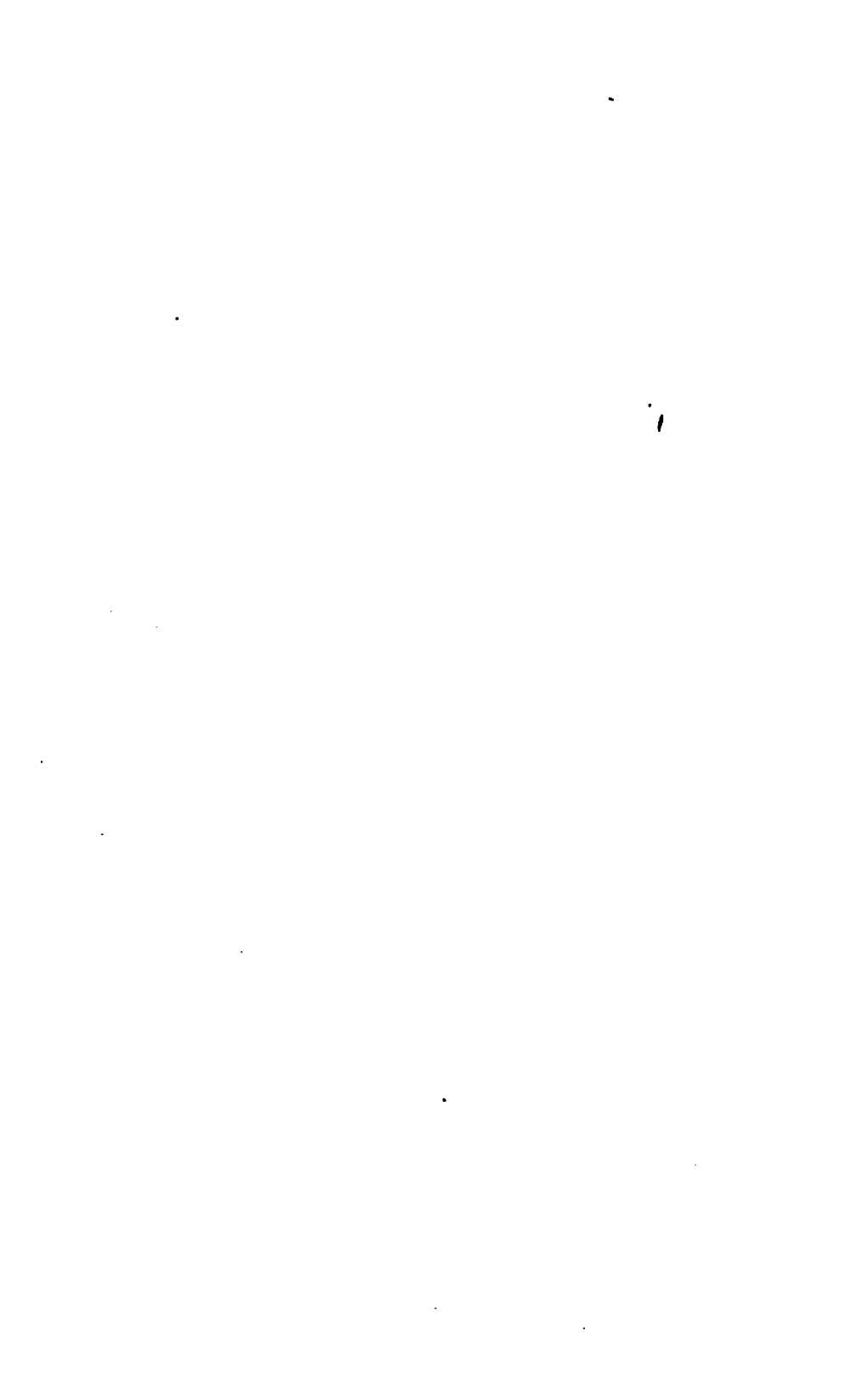
(4) The second ἢ in a double question, whether direct or indirect, is always circumflexed (ἢ or ἢε διαπορητικός or ἀπορηματικός). Herodian on Il. 1. 190 ἢ . . . ἢε τὸν μὲν πρότερον ἀννδεσμον βαρυτονητέον, τὸν δὲ δεύτερον περισπαστέον διαπορητικῇ γὰρ ἢ σύνταξι καὶ οὕτως ἐν τῇ καθόλου. See La Roche, Hom. Textkrit. 265. The reason for the circumflex accent in the second clause in a question probably is that the second clause is really the principal one, and this fact is marked by the stronger accent. See Monro, H. G. § 340.

176. ἴσων. Nitzsch follows the interpretation given by Eustath. ἔγνω, ἔμαθον, and takes the word as a perfect from ὀίδα. It is far better to take it as an epic imperfect from εἶμι = 'used to come to our house.' The construction is found in Od. 18. 194 εὐτ' ἂν ἦ χορόν, and is analogous to the use of ἰκάνειν, ἀφικεῖσθαι with accusative.

177. ἐπεὶ καὶ κείνος, 'for that he too was a visitor of men.' Cp. Od. 17. 486 ἐπιστροφῶσι πόλιν.

182. ὧδε. Aristarchus insists that in Homer ὧδε never means 'here,' but always 'so.' Apollon. Lex. 872 ὧδε κατὰ Ἀρίσταρχον οὐδέποτε συνήθως ἡμῖν (that is τοπικῶς) κεῖται, ἀλλ' ἀντὶ τοῦ οὕτως τάσσεται. Buttman combats this, quoting passages which seem to him to refute it: Il. 18. 392 πρόμολ' ὧδε, 12. 346 ὧδε γὰρ ἔβρισαν Δαναοί, Od. 2. 28 νῦν δὲ τίς ὧδ' ἤγειρε; 17. 544 τὸν ξείνον ἐναντίον ὧδε κάλεσσον, and the present passage νῦν δ' ὧδε σὺν νηὶ κατήλυθον. With such phrases it will suffice to compare στήθ' οὕτως ἐς μέσον Od. 17. 447, ἀμφίπολοι στήθ' οὕτω ἀπύπροθεν Od. 6. 218, ἔρρ' οὕτως Il. 21. 498. What οὕτω can express can equally well be expressed, *mutatis mutandis*, by ὧδε. ὧδε is related to οὕτως, as ὧδε is related to οὕτος. Now ὧδε refers to that which is nearest to the speaker; οὕτος to that which is at a greater distance from him, or nearer to the person addressed. Thus ὧδε is related to ἐμός (cp. ἀνὴρ ὧδε as a periphrasis for ἐγώ), and οὕτος to σός (cp. ὦ οὕτος as an address = ὦ σύ). The meaning of ὧδε and οὕτως in Homer will be often best expressed by a gesture, e.g. πρόμολ' ὧδε = 'come in this way,' the hand beckoning in the direction of the speaker's self; στήθ' οὕτω = 'stand in that way,' the hand waving in the direction of a more distant spot. This might readily account for the interpretation assigned in later times to ὧδε, as if it meant 'here.' With ὧδε κατήλυθον in the present passage cp. τόδ' ἰκάνει inf. 409 with note. See Lehrs, Aristarch. 70, and an elaborate analysis of Funk's dissertation on ὧδε and οὕτος in Philologus 27. 3, p. 508 foll.





πλέων ἐπὶ οἶνοπα πόντον ἐπ' ἄλλοθρόους ἀνθρώπους,  
 ἐς Τεμέσην μετὰ χαλκὸν, ἄγω δ' αἰθωνα σιδηρον.  
 νηὺς δέ μοι ἦδ' ἔστηκεν ἐπ' ἀγροῦ νόσφι πόλῃος, 185  
 ἐν λιμένι 'Ρεῖθρῳ, ὑπὸ Νηίῳ ὕλῃεντι.  
 ξεῖνοι δ' ἀλλήλων πατρώιοι εὐχόμεθ' εἶναι  
 ἐξ ἀρχῆς, εἰ πέρ τε γέροντ' εἶρηαι ἐπελθὼν  
 Λαέρτην ἥρωα, τὸν οὐκέτι φασὶ πόλινδε  
 ἔρχεσθ', ἀλλ' ἀπάνευθεν ἐπ' ἀγροῦ πῆματα πάσχειν 190  
 γρη῏ σὺν ἀμφιπτόλῳ, ἣ οἱ βρῶσιν τε πόσιν τε  
 παρτιθεῖ, εὐτὶ ἄν μιν κάματος κατὰ γυῖα λάβῃσιν  
 ἐρπύζοντ' ἀνὰ γουνὸν ἄλωῃς οἶνοπέδιοιο.

185, 186.] προσηθεύοντο ὑπὸ Ἀριστοφάνους, κατ' ἐνια δὲ τῶν ἀντιγράφων οὐδ' ἐφέ-  
 ροντο Schol. H. M. Q. R. 186. ὑπὸ Νηίῳ] ὑπονηίῳ Apion. cp. Eustath. 140 οἱ  
 μὲν ὑφ' ἐν ἀναγιγνώσκουσι, λέγοντες ὑπονηίον τὸν λιμένα.

183. πλέων. A monosyllable by synizesis.

οἶνοψ may possibly mean 'glittering,' 'gleaming,' like αἰθὼψ used as an epithet of οἶνος. But the older commentators combine in rendering it 'dark.' So Eustath. 116. 3 οἶνοψ, μέλας, κνάνεος, πορρῆρεος ὅτι εἰκε τὸ παλαιὸν ὁ οἶνος μέλας εἶναι τὴν χροάν, 'white' wines, according to him, being the creation of later luxury.

184. Τεμέση (cp. *Temesaea aera* Ov. Met. 7. 207), of which the later name was Τέμεβα, is put by Strabo, 1. 6. 6, 255, in Bruttium, and assigned to Ausonian colonists. But probably Τεμέση is here to be identified with Τάμασος or Ταμασσός, in the middle of the island of Cyprus, famous for extensive copper mines. The word copper (*cuprum*) is really = *aes Cyprium*.

185. ἦδε, *deictic*, i.e. explained by a gesture = 'here,' 'yonder.'

ἐπ' ἀγροῦ is not a common expression for a ship drawn up on the beach, for ἀγρός is cultivated land, and there is nothing in the use of ἐπὶ to forbid our rendering it 'beside,' or 'off,' so that the ship might still be afloat. On the other hand, the parallel passage, Od. 16. 324, is strong—οἱ δ' ὅτε δὴ λιμένος πολυβενθέος ἐν τὸς ἱκοιτο, | νῆα μὲν οἱ γε μέλαιναν ἐπ' ἡπείροιο ἔρυσσαν. Here ἐπ' ἡπείροιο is an equally unusual expression with ἐπ' ἀγροῦ, but of course the meaning is made perfectly clear by

the use of ἔρυσσαν, and ἐπὶ must mean 'upon.' Again ἡπείρος is as distinct from the beach (see Il. 1. 485) as ἀγρός is. We may perhaps explain the difficulty by supposing that the ship lay not on the open shore, but on the margin of the creek that served as a harbour, and so, well within the coast line. Such a spot as might be described as ἡπείρος or ἀγρός. In Od. 16. 383 a person between the harbour and the town is said to be ἐπ' ἀγροῦ νόσφι πόλῃος. The word 'Ρεῖθρον seems to carry out this idea of the creek.

186. 'Ρεῖθρῳ. See appendix on Ithaca.

188 ἐξ ἀρχῆς, 'from of old.' Cp. Od. 2. 254; 11. 438.

εἰ πέρ τε εἶρηαι, as we say, 'if you'll only go and ask.'

190. ἐπ' ἀγροῦ πῆματα πάσχειν, 'lives a hard life on his farm': not with any reference here to sorrowing for his lost son. See Od. 24. 226 foll.

191. ἀμφιπτόλῳ. Her name was Σικελή Od. 24. 366.

192. παρτιθεῖ, i.e. παρατίθησι. Parallel to the forms of the -μι conjugation we sometimes find others that must be referred to a present in -ω, as διδοῖ for δίδωσι, ἵεις and ἵει for ἵης, ἵησι, etc.

Join κατὰ-λάβῃσιν, and for μιν . . γυῖα cp. sup. 64.

193. γουνός. The existence of such names as Γοννοκύνδυλος Livy 39. 25, and Γοννοῦσσα Lycophr. 906, as towns of the Perrhaebi, gives some support to

νῦν δ' ἦλθον· δὴ γάρ μιν ἔφαντ' ἐπιδῆμιον εἶναι,  
 σὸν πατέρ'· ἀλλὰ νῦ τόν γε θεοὶ βλάπτουσι κελεύθου.  
 οὐ γάρ πω τέθνηκεν ἐπὶ χθονὶ δῖος Ὀδυσσεύς; 196  
 ἀλλ' ἔτι που ζωὸς κατερύκεται εὐρεί πόντῳ,  
 νήσῳ ἐν ἀμφιρύτῃ, χαλεποὶ δέ μιν ἄνδρες ἔχουσιν,  
 ἄγριοι, οἳ που κείνον ἐρυκανῶσ' ἀέκοντα.  
 αὐτὰρ νῦν τοι ἐγὼ μαντεύσομαι, ὥς ἐνὶ θυμῷ 200  
 ἄθάνατοι βάλλουσι καὶ ὥς τελέεσθαι δῖω,  
 οὔτε τι μάντις ἔων οὔτ' οἰωνῶν σάφα εἰδώς.  
 οὐ τοι ἔτι δηρὸν γε φίλης ἀπὸ πατρίδος αἴης  
 ἔσσεται, οὐδ' εἴ πέρ τε σιδήρεα δέσματ' ἔχῃσι·  
 φράσσεται ὥς κε νέηται, ἐπεὶ πολυμήχανός ἐστιν. 205  
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,  
 εἰ δὴ ἐξ αὐτοῖο τρόπος πάϊς εἷς Ὀδυσῆος.  
 αἰνῶς μὲν κεφαλὴν τε καὶ ὄμματα καλὰ ἔοικας  
 κείνῳ, ἐπεὶ θαμὰ τοῖον ἐμισγόμεθ' ἀλλήλοισι,

208. αἰνῶς μὲν] So Aristarch. and Aristoph. Commonly written αἰνῶς γάρ.

the etymology which refers γουνός to γόνυ, rather than to γόνος in the sense of *son's* land. γουνός will then be related to γόνυ in the same way as κνημός to κνήμη, and will mean a 'bend' or 'knoll.' Cp. γουνὸν Ἀθηναίων ἱερῶν whence Pindar's (Isth. 3. 43) ἐν γουνοῖς Ἀθανᾶν, which is more likely used of an upland or rising-ground than of fertile soil, which was not the characteristic of Attica. ἁλώη, used properly of a threshing floor, which, though flat in itself, would probably lie at an elevation, is here employed only of a plot of ground. Translate, 'the upland plot of his vineyard;' literally, 'the knoll of the plot of vineyard.'

194. δὴ γὰρ ἔφαντο, 'for they *did* say that he was on the spot.'

195. βλάπτουσι, 'hinder him from his journey.' Cp. Od. 4. 380 πεδᾶρ καὶ ἔδῃσε κελεύθου, Aesch. Ag. 120 βλαβεῖντα λαισθίων δρόμων. βλάπτειν is to be referred to a root *mlā* (cp. μαλακός, βλάξ), containing the sense of 'weakening,' or 'wearing out.'

198. χαλεποὶ . . ἔχουσιν. The clause that gives the reason is simply co-ordinated to the preceding; in prose we

should expect ἐπὶ χαλεπῶν ἀνδρῶν ἐχόμενος.

201. βάλλουσι, perhaps of a sudden thought, stronger than ἐνὶ θυμῷ τιθέναι inf. 320.

203. δηρὸν. Curtius (Gk. Etym. 501) connects δη-ρόν with the adverb δῆν, originally δφαν, or δφην, and appearing in Alcman in the form δοάν. δφαν or διφαν is probably an accusative form from stem διφα, signifying 'day;' Lat. *die*, for. *dive*. The transference of a word that properly signifies 'a day-long,' to a general expression of duration, is seen in the use of the Lat. *dū*.

204. ἔχῃσι. The subject to this is δέσματα. One feels the want of an expressed object to ἔχῃσι, so Cobet would write εἰ πέρ γε, 'him.'

207. εἰ δὴ . . Ὀδυσῆος, 'if verily, big as thou art, thou canst be son of Odysseus himself.'

208. αἰνῶς, of 'startling' likeness, as in Il. 3. 158 αἰνῶς εἰς ὄψα ἔοικε.

209. θαμὰ τοῖον. We find τοῖον used in the sense of οὕτως as a mere adverb Il. 4. 488; 5. 7; 22. 241; Od. 3. 496. As qualifying a noun σιγῇ τοῖον Od. 4. 776; 7. 30. As qualifying an adjective







πρίν γε τὸν ἐς Τροίην ἀναβήμεναι, ἔνθα περ ἄλλοι 210  
'Αργείων οἱ ἄριστοι ἔβαν κοίλῃς ἐνὶ νηυσίν·  
ἐκ τοῦ δ' οὐτ' Ὀδυσῆα ἐγὼν ἶδον οὐτ' ἐμὲ κείνος.'

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδ' αὖ  
'τοιγὰρ ἐγὼ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.  
μήτηρ μὲν τ' ἐμὲ φησι τοῦ ἔμμεναι, αὐτὰρ ἐγὼ γε 215  
οὐκ οἶδ'. οὐ γάρ πώ τις ἐδὼν γόνον αὐτὸς ἀνέγνω.  
ὥς δὴ ἐγὼ γ' ὄφελον μάκαρός νύ τευ ἔμμεναι υἱὸς  
ἀνέρος, δν κτεάτεσσιν ἐοῖς ἐπι γῆρας ἔτετμε.  
νῦν δ' ὅς ἀποτμύτατος γένετο θνητῶν ἀνθρώπων,  
τοῦ μ' ἐκ φασι γενέσθαι, ἐπεὶ σύ με τοῦτ' ἐρεεῖνεις.' 220

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·  
'οὐ μὲν τοι γενεὴν γε θεοὶ νώνυμνον ὀπίσσω

211. ἐπὶ] So written in some good MSS. for the common ἐπὶ. Cp. Od. 2. 18, 27; 3. 131; 13. 317. *βαίνειν ἐπὶ νηυσίν* is used in a different sense, Il. 5. 327. 215. ἐγὼ γε] On the question between ἐγὼ γε and ἐγὼ γε see Lehrs, Quaest. Ep. 132. 222. νώνυμνον] So Wolf for the ordinary νάνυμνον.

oradverb θάνατος... ἀβληχρὸς μάλ' αὖ τοῖς Od. 11. 135; 23. 282, πέλ' αὖτος μέγα τοῖον Od. 3. 321, ἐπεικέα τοῖον Il. 23. 246, κερδαλέον δὴ τοῖον Od. 15. 451, σαρδάνιον μάλ' αὖτος Od. 20. 302. The word in each case is 'deictic,' expressing by the speaker's gesture the force, whether qualifying or intensifying, which it adds to the word with which it is joined. Here we might render it by the familiar phrase, 'ever so often,' 'often and often.'

ἐπεὶ introduces the reason of his being able to detect the likeness.

210. ἐς Τροίην ἀναβήμεναι, 'embarked for the land of Troy.' A shorter form of a similar phrase in Od. 4. 473 ἀναβαίνεμεν ὅρα τάχιστα | σὴν ἐς πατρίδ' ἴκοιο πλῖον ἐπὶ οἶνοπα πόντον. So ἐς Σιδονίην ἀναβάντες Od. 13. 285.

ἐνθά = 'whither'; so in Il. 2. 287 ἐνθάδε is used in the sense of 'hither'; cp. οὐς ἐνθάδε νῆες ἐνείκων Il. 9. 306.

211. With οἱ ἄριστοι cp. τὰ πρῶτα inf. 257.

213. πεπνυμένος, a perfect passive participle from *πνέω*, the root of which is *πνυ*, cp. *πινυτός* for *πνυτός*. The infinitive *πεπνύσθαι* is used in the same sense, 'to be wise.' The connection between the ideas of 'breathing' and 'being wise' is sufficiently suggested by

the comparison of *ἀνεμος* with *anima*, *animus*, and *spirare* with the later sense of '*spiritus*.' See Cic. Tusc. Quaest. 1. 9. 19.

215. τοῦ ἔμμεναι, 'am his.'

216. ἐδὼν γόνον, 'his parentage' in the sense of *γονή*. The Schol. quotes a similar thought from Euripides, *μήτηρ φιλότεκνος μάλλον πατρός* ἢ μὲν γὰρ αὐτῆς οἶδεν δνθ', ὁ δ' οἶεται, and from Menander—

αὐτὸν γὰρ οὐδεὶς οἶδε τοῦ ποτ' ἐγένετο,

ἀλλ' ὑπονοοῦμεν πάντες ἢ πιστεύομεν.

217. ὄφελον, with ὥς δὴ Od. 5. 308; 11. 548; with ὥς only Od. 14. 274; Il. 4. 315; 6. 345; with αἶθε Il. 1. 415; 24. 253. It is generally used to express a wish which has no hope of fulfilment.

μάκαρος. *μάκαρ*, as an epithet of the gods, means, according to its etymology (*μακ-ρός*, *mac-to*), 'great,' 'powerful,' and so 'blessed'; just as *τερός* (compare Skt. *ish*) first means 'strong,' and then 'sacred.' From the usage of *μάκαρες θεοί*, the word has passed into its ordinary signification of 'happy.'

219. νῦν δ' ὅς... γενέσθαι = *nunc vero qui infelicissimus est hominum, eius me filium dicunt esse*.

222. νώνυμνον ὀπίσσω, 'inglorious for the time to come.' So *ὀπιθεν* used

θῆκαν, ἐπεὶ σέ γε τοῖον ἐγείνατο Πηνελόπεια.  
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον  
 τίς δαῖς, τίς δὲ δμῖλος δδ' ἐπλετο; τίπτε δέ σε χρεώ;  
 εἰλαπίνῃ ἦε γάμος; ἐπεὶ οὐκ ἔρανος τάδε γ' ἐστίν. 226  
 ὥς τέ μοι ὑβρίζοντες ὑπερφιάλως δοκεύσι

225. τίς δέ] 'Ἀρίσταρχος συνάπτει μετὰ τὰ πύσματα τὸν δαὶ σύνδεσμον 'τίς δαῖς, τίς δαὶ δμῖλος' (α. 225) 'ποῦ δαὶ νῦν ἔστηκε;' (ω. 299). The Venet. on Il. 10. 408 reads δαί, but MSS. of the Odys. δέ in both places. For examples of the hiatus δέ δμῖλος compare Spitzner, de Vers. heroic. 141. 226. εἰλαπίνῃ] Al. εἰλάνιν'.

of the future, Od. 2. 270. Cp. Il. 1. 343; 3. 411. This is the really graphic way of describing the future; *we* speak of it as what lies 'before us,' the Greeks looked upon it as what was coming up behind them, that overtook them, and then, still moving on, became 'the past,' lying before their eyes. Thus the past is called τὸ ἔμπροσθεν Plato, Phaedr. 277 D; and even more strikingly, Il. 1. 70 τὰ τ' ἐόντα τὰ τ' ἐσόμενα πρό τ' ἐόντα.

223. τοῖον. Cp. Virg. Aen. 1. 607 *qui tanti talem genere parentes?*

225. τίπτε δέ σε χρεώ; see on 124 supra. τίπτε = *cur tandem*. The meaning is, 'what hast thou to do with all this?'

The so-called idiomatic use of the aorist ἐπλετο, where we should use the present, is really delicately accurate: the moment of time between the observation of the fact and the comment thereon throws the reference to the fact into the past.

226. εἰλαπίνῃ. A feast given by a single host: ἔρανος is described 375 infra ὑμὰ κτήματ' ἔδοντες ἀμειβόμενοι κατὰ οἴκους. It is doubtful whether an ἔρανος is described in Od. 4. 622 οἱ δ' ἦγον μὲν μῆλα, φέρον δ' εὐήνορα οἶνον, | σίτον δέ σφ' ἄλοχοι καλλικρήδεμνοι ἔπεμπον (see critical note ad loc.); for the true characteristic of the ἔρανος is not that all the partakers of the feast contribute to it (though that is not excluded), but that the feast takes place at the house of each in turn. This suits better with the Attic use of ἐρασίω Demosth. 1484. 2; Aeschin. 60. 4. The same three kinds of entertainment are mentioned together, Od. 11. 415 ἡ γάμψῃ ἢ ἐράνῳ ἢ εἰλαπίνῃ τελευτῇ. The ἔρανος was naturally the least splendid; it had, that is, already the same character which distinguished it later, and gives point to

the illustration of Arist. Eth. Nic. 4. 2. 20 τοὺς ἐρασιτάς γαμκῶς ἐστιῶν, which is the characteristic of the βάνανος. Different again were the συσσίτια of the chiefs with the king, either at his or at the public expense, indicated Od. 7. 49, 99; 8. 41; 13. 8; Il. 4. 344; 9. 70. These were provided daily, or at least frequently, as a matter of course (cp. Od. 13. 8 ὅσσοι ἐνὶ μεγάροισι γερούσιον αἰδῶσα οἶνον | αἰεὶ πίνετ' ἑμοῖσι), even in war, as appears from the Iliad; and at these, strangers like Odysseus were entertained as public guests. The feast described (if the lines be genuine) in Od. 4. 622, must be one of these συσσίτια, for it is at the king's table, and the δαιτυμόνες being always a king's guests, are distinct from the ἐρασινοί. Hence we should infer, contrary to Nitzsch, that it was no ἔρανος, of which the characteristic was that it was held at each house in turn; and it is no valid objection to this that the δαιτυμόνες contributed; for unless the king had ample means he was not expected to supply the whole entertainment. Cf. Il. 9. 70-74. The means were provided, as Hayman suggests, 'out of his receipt in kind;' whence the 'guests are said δῆμα πίνειν' Il. 17. 250. In the scansion of the line, read εἰλαπίν | ἦ ἦε γὰ | μος. For the accentuation of ἦε in the latter of two questions see on 175 supra.

227. ὥς τέ μοι. There are three ways of rendering ὥς τε here: (1) as the adverb of comparison, '*videtur mihi insolenter epulari, tanquam superbiens*,' as in Il. 2. 289 ὥς τε γὰρ ἡ παῖδες νεαροὶ χῆραι τε γυναῖκες, | ἀλλήλοισιν ὀδύρονται. (2) Others take it in the ordinary sense of ὥστε in final sentences = 'so that they seem to me,' comparing Od. 3. 246 τρίς γὰρ δὴ μὲν φασιν





δαίνυσθαι κατὰ δῶμα. νεμεσσήσαιτό κεν ἀνὴρ  
αἰσχεα πόλλ' ὀρόων, ὅς τις πινυτός γε μετέλθοι.'

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδα· 230  
'ξεῖν', ἐπεὶ ἄρ δὴ ταῦτά μ' ἀνείρειαι ἡδὲ μεταλλάς,  
μέλλεν μὲν ποτε οἶκος δδ' ἀφνειὸς καὶ ἀμύμων  
ἔμμεναι, ὅφρ' ἔτι κείνος ἀνὴρ ἐπιδήμιος ἦεν·  
νῦν δ' ἐτέρως ἐβόλοντο θεοὶ κακὰ μητιώοντες,  
οἳ κείνον μὲν ἄιστον ἐποίησαν περὶ πάντων 235  
ἀνθρώπων, ἐπεὶ οὐ κε θανόντι περ ᾧδ' ἀκαχοίμην,  
εἰ μετὰ οἷς ἐτάροισι δάμῃ Τρώων ἐνὶ δῆμῳ,  
ἢ ἐ φίλων ἐν χερσὶν, ἐπεὶ πόλεμον τολύπευσε.

234. ἐβόλοντο] τινὲς γράφουσιν ἐβάλοντο ἀντὶ τοῦ μετέβαλον Schol. E. H. M. Q.  
'The reading in the text seems to be that of Aristarchus.' La Roche, ad loc.

ἀνάσθαι γένε' ἀνδρῶν, —ὡς τέ μοι δάνατος ἰνδάλλεται. This passage comes equally well under the construction in (1). Or (3) *ὥς τε* may be treated as an exclamation = 'how!' so Fäsi renders *ὥς* in Od. 17. 449 *ὥς τις θαρσαλὸς καὶ ἀναιδὴς ἔσσι προίκτης*! (1) seems preferable in all cases.

229. *ὅς τις πινυτός γε μετέλθοι*, 'who should come among them with his senses about him.'

232. *μέλλεν... ἔμμεναι*, 'was like to have been'; literally (according to the primitive meaning of the word) 'was thinking of being.' The verb is only capable of this meaning in the imperfect, as we might naturally infer. Similar instances are Il. 14. 125; Od. 4. 94.

234. *ἐβόλοντο*. Compare *βόλεσθε* for *βούλεσθε* Od. 16. 387, and *βόλεται* Il. 11. 319. With *ἐτέρως* cf. cp. Il. 15. 51 *βούλεται* ἄλλῳ, Od. 5. 286 *μετεβούλευσαν θεοὶ ἄλλως*. Eustath. reading *ἐβάλοντο* compares it with *τρίς ἐξ βαλούσης τῆς Διὸς* (sic) *φρυκτωρίας*, as if the metaphor were from throwing dice.

235. *περὶ πάντων ἀνθρώπων*. Cp. Od. 4. 231 *ἡτρός δὲ ἑκάστος ἐπιστάμενος περὶ πάντων | ἀνθρώπων*, 17. 388 *ἀλλ' αἰεὶ χαλεπὸς περὶ πάντων εἰς μνηστῆραν | δμῶσιν Ὀδυσσεὸς περὶ δ' αὐτ' ἐμοί*. The genitive must not be taken as directly governed by *περὶ* as a preposition, which should rather be regarded as an adverb = *imprimis*. 'Is enim genitivus, quem apte dicimus genitivum comparationis,

*e notione excellendi quae inest in particula περὶ sponte ac libenter quasi profuit. Quo fit ut isti genitivi, πάντων, ἄλλων, facillime socientur cum particula περὶ ubi praestantia significatur*' (vide J. Kuhl, de particulae *περὶ* forma et usu Homeric). Translate, 'who have taken him from our sight' (put him out of sight) 'utterly, as no man ever was taken, for were he but dead, I should not grieve so over him.' Note here that in Homer the opt. with *δν* or *κεν* is sometimes used to express what would have taken place in an event which has not happened (where an Attic writer would use the indicative with *ἄν*): cp. Il. 2. 81; 3. 223; 4. 223; 5. 311, etc.

238. *τολύπευσε*, as we say 'wound up.' The Schol. renders *τολύπη* as *τὴν τῶν ἑρίων ἡδὴ κατεργασμένην εἰλησιν*, and this interpretation (which makes it the 'ball of spun yarn,' rather than the 'wool ready for spinning,' as the Lexicons give), suits best with the passage Ar. Lysist. 585

—*κἀπειτα ποιῆσαι*

*τολύπην μεγάλην, κἀτ' ἐκ ταύτης τῇ Δῆμῳ χλαῖναν ὑφῆναι*. Cp. also Soph. Frag. 920 Dindorf, Pollux 7. 32 *τὰς δὲ ταινίας ὀλοστημόνους τολύπας Σοφοκλῆς ἀνόμασεν*. *τολύπη* may be connected with the root *τελ* as in *τέλος*. For a similar metaphor cp. Ov. Heroid. 12. 3 *Tunc quae dispensant mortalia fata sorores Debuerant fusos evoluisse meos*.

τῷ κέν οἱ τύμβον μὲν ἐποίησαν Παναχαιοί,  
 ἥδέ κε καὶ ᾧ παιδί μέγα κλέος ἤρατ' ὀπίσσω. 240  
 νῦν δέ μιν ἀκλειῶς ἄρπυιαι ἀνηρείψαντο·  
 οἷχετ' αἰστος, ἄπυστος, ἐμοὶ δ' ὀδύνας τε γόους τε

239. τῷ] Written by the Grammarians without the iota subscript, probably as a mere lengthening of τῷ. The Venet. A. (prim. man.) gives it so. Cp. Schol. on Il. 2. 373 *περισπᾶται, καὶ τὸ ἴ οὐκ ἔχει*. Photius Lex. 450 τῷ *χωρὶς τοῦ ἰ ἀντὶ τοῦ διό*. See La Roche, Hom. Text. 368. 242. οἷχετ' ] So Bekk. with majority of MSS. and Apollon. for the common *ῥχετ'*. So also Schol. B.

239. τῷ, 'in that case.' For *ἤρατο* see note on ἀρπύμενος sup. 5.

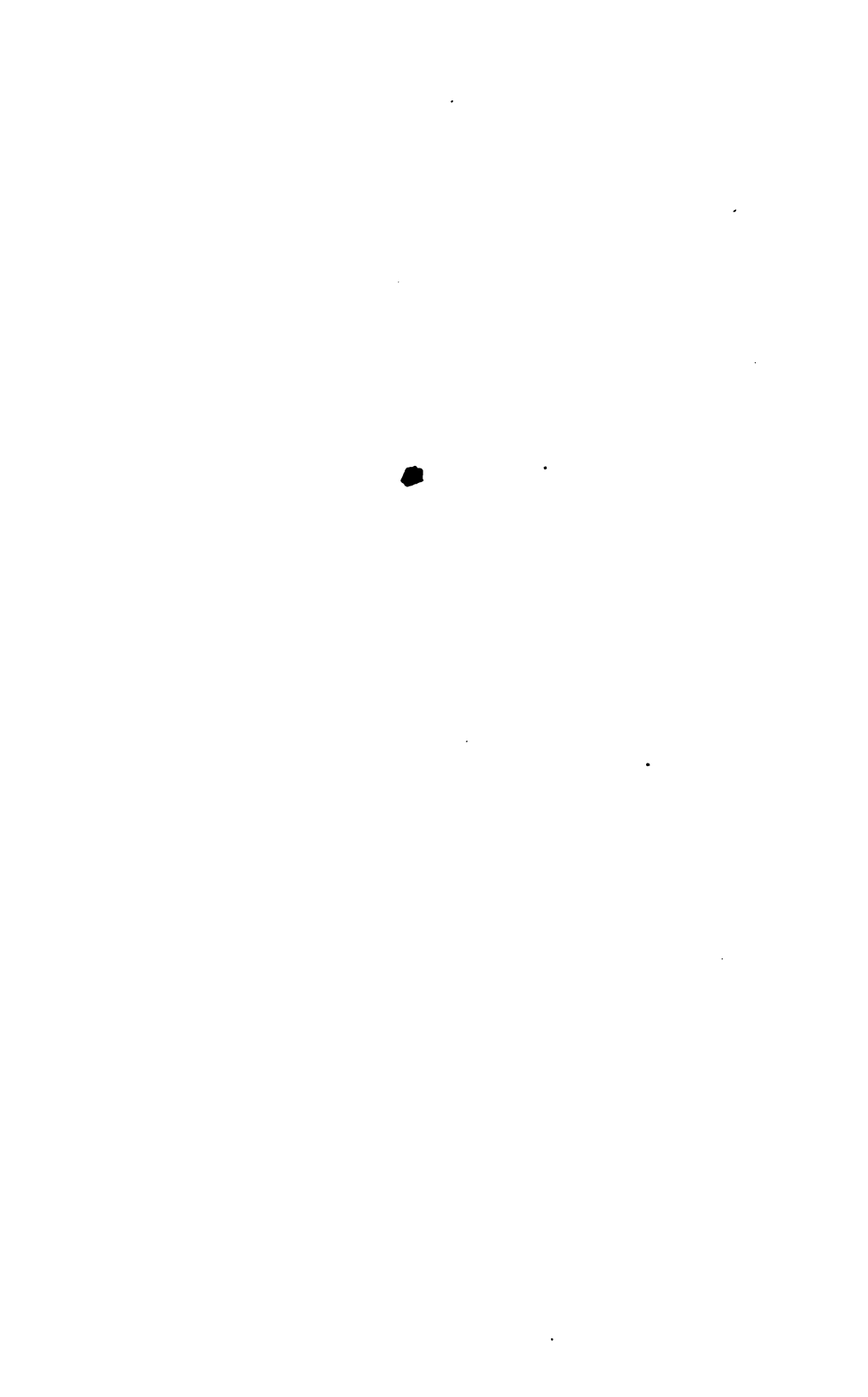
240. κλέος, sc. the glory, of which his tomb will be the lasting memorial.

241. ἄρπυιαι, lit. 'the snatchers,' i.e. 'the spirits of the storm.' Cp. Od. 20. 66 ὥς δ' ὅτε Πανδρέου κόρας ἀνέλοντο θύελλαι with ibid. 77 τόφρα δὲ τὰς κόρας ἄρπυιαι ἀνηρεύψαντο. So also Od. 4. 727 καὶ δ' ἀγαπητὸν ἀνηρεύψαντο θύελλαι, and Il. 6. 346. These passages seem to exhibit the ἄρπυιαι as the impersonation of the storm-winds. Hesiod (Theog. 267 foll.) thus gives their origin and names, Θανάμος δ' Ἦκεανοῖο βαθυρρέϊταιο θύγατραι | ἡγάγετ' Ἠλέκτρην· ἥ δ' ὠκείαν τέκεν Ἴριν, | ἡκυβόμους δ' Ἄρπυϊας, Ἀελλῶτ' Ἰκνυπέτην τε, | αἳ β' ἀνέμων πνοιῆσι καὶ ὀλονοῖς ἀμ' ἔπονται | ὠκείης περὶ ῥύγῃσι· μεταχρόνιαι γὰρ Ἰαλλόν. In Ap. Rhod. 2. 289 they are called the 'swift messengers of Zeus,' and in Hesych. Διὸς κύνες. See also Il. 16. 150. A later myth respecting them is found in Virg. Aen. 3. 210. Similar personified, but non-mythological, conceptions in Homer are Κλώθες Od. 7. 197; Κραταῖς Il. 2. 124; and even Ἐρινύς (see Curtius, Etym. s. v.) does not seem originally to be much more than the solemnly uttered evil wish of a deeply injured person, Od. 2. 135, etc.; though we have θεὰ δασπλήντις E. Od. 15. 234. If the reading ἀνηρεύψαντο be genuine, it gives a meaning unlike the usual force of ἐρείπω. Fick (die Hom. Odyssee, p. 2) thinks that ἀνηρεύψαντο should be read. This he would connect with the root found in Ἄρπυιαι, for which he would read Ἀρέπυιαι.

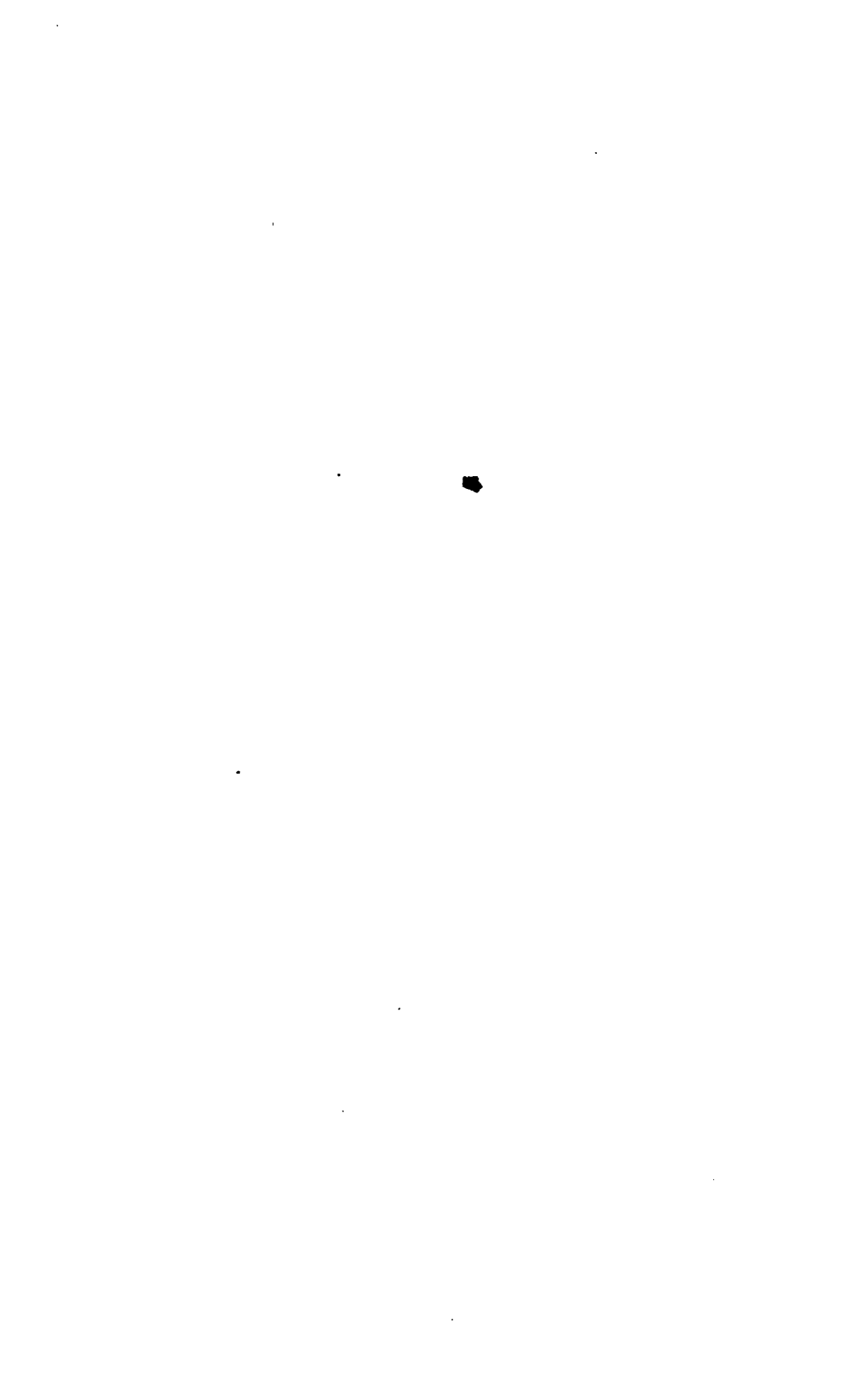
ἀκλειῶς. 'So that there are no tidings of him.' κλέος in Homer has not in itself the meaning of 'glory' or 'fame,' but simply that of 'report,'

'tumour,' 'tidings,' agreeably with its etymological connection with κλῶν. Thus, inf. 283 ὅσσαν ἐκ Διὸς ἥ τε μάλιστα φέρει κλέος ἀνθρώποισι, Od. 16. 461 ἦλθες δ' Εὐμαίε· τί δὴ κλέος ἐστ' ἀνὰ ἄστυ; 13. 415 ᾗχετο πεισόμενος μετὰ σὸν κλέος ἥ που ἐτ' εἴης, Il. 2. 325 τίρας . . σου κλέος οὐ ποτ' ὀλείται, Il. 13. 364 ὅς βα νέον πολέμοιο μετὰ κλέος εἰηλούθει, and (in special connection with the present passage), Od. 4. 427 καὶ δ' ἀγαπητὸν ἀνηρεύψαντο θύελλαι | ἀκλέα ἐκ μεγάρων. In accordance with this must be interpreted Od. 5. 311 καὶ μιν κλέος ἦγον Ἀχαιοί, Il. 22. 513 οὐδὲν σοὶ γ' ὄφελος . . ἀλλὰ πρὸς Τρώων καὶ Τρωάδων κλέος εἶναι ('to be much talked about by'). Similarly the plural in the expression εἶδε δ' ἄρα κλέα ἀνδρῶν Il. 9. 189; Od. 8. 73. Cp. Il. 9. 524 οὕτω καὶ τῶν πρόσθεν ἐπειθόμεθα κλέα ἀνδρῶν κ.τ.λ. Only in a few passages in the Iliad, where warlike achievements are referred to as the ground of κλέος, the meaning of 'fame' has supervened, as in Il. 4. 197 τῷ μὲν κλέος, ἀμμι δὲ πένθος, 5. 171 Πάνδαρε, ποῦ τοι τόξον ἰδὲ πτερόεντες ὀιστοὶ καὶ κλέος; ib. 532 φευγόντων δ' οὐτ' ἄρ' κλέος ὄρνυται οὔτε τις ἀλκή, and 7. 100 ἀκλεῖς αὐτῶς. Of course κλέος may gain the meaning of 'fame' from an epithet attached to it, such as δασεστον, ἐσθλόν, εὐρύ, μέγα, τόσον, but then the meaning really resides in the epithet. The reason why the word occurs with a more advanced meaning in the Iliad, in connection with war, is that it had been far more used in this connection than in any other.

242. αἰστος, ἄπυστος, 'he has passed out of sight, out of hearing.' That is, that none knew aught of him as an eye-witness, and none had heard of him from one who had so seen him. Cp.







κάλλιπεν· οὐδ' ἔτι κείνον ὀδυρόμενος στεναχίζω  
οἶον, ἐπεὶ νῦ μοι ἄλλα θεοὶ κακὰ κήδε' ἔτευξαν.  
δοσοὶ γὰρ νήσοισιν ἐπικρατέουσιν ἄριστοι, 245  
Δουλιχίῳ τε Σάμῃ τε καὶ ὕληντι Ζακύνθῳ,  
ἡδ' ὅσοι κραναὴν Ἰθάκην κάτα κοιρανέουσι,  
τόσοι μητέρ' ἐμὴν μνῶνται, τρύχουσι δὲ οἶκον.  
ἡ δ' οὐτ' ἀρνείται στυγερὸν γάμον οὔτε τελευτὴν  
ποιῆσαι δύναται· τοὶ δὲ φθινύθουσιν ἔδοντες 250  
οἶκον ἐμόν· τάχα δὴ με διαρραίσουσι καὶ αὐτόν.'

243. οὐδ' ἔτι.] It makes better sense to read, with Hentze, οὐδέ τι. 246. Σάμῃ] Σάμῃ Apollodor. ap. Strabon. 10. 453.

Od. 23. 40 οὐκ ἴδον οὐ πύθωμιν. See also 283 *infra*, where *εἰπῶσι* gives the equivalent action to *ἰδεῖν*, and *ὅσσαν ἐκ Διὸς το πύθωσθαι*. So Eustath. ad loc. τὸ ὅστος ἀπυστος τὸν τελείως ἀφανῆ σημαίνει, περὶ οὐ μὴδὲν ἴσησί τις, οὔτε αὐτὸς ἰδὼν οὔτε γνοὺς ἀπὸ πύστως ἦτοι μαθήσεως' ἔστι δὲ τοῦτο καὶ ἐφερμηνευτικὸν (expegetic) τοῦ ἀκλειῶς Ἀρπυιαι ἀντρεΐσαντο.

245. νήσοισι, a local dative.

246. Δουλιχίον, called *πολύπυρον* Od. 14. 335, did not belong to the kingdom of Odysseus, but was under the government of Meges, Il. 2. 625, while in Od. 14. 336 mention is made of a βασιλεὺς Ἀκαστος. In Il. 2. 625 it is mentioned in connection with the Echinades, οἱ δ' ἐκ Δουλιχίου ἔχινάων θ' ἱεράων νήσων, to which is added αἱ ναῖονσι πέτρην ἄλδς Ἥλιδος ἄντα, which seems to throw the islands further south than they really are. Strabo (10. 458) identifies Δουλιχίον with Δολίχη, the only one of the Echinades which in his time was still fruitful, the others being silted up by the deposit from the Achelous (Thuc. 2. 102). Modern Greek story identifies Δουλιχίον with an island that has now disappeared, called Kakaba. According to others, Dulichium was a town on the mainland of Acarnania; or, following the interpretation of Hellanicus (quoted by Strabo 10. 456) who identifies it with Κεφαλληνία, we may take Dulichium to be the larger division of Κεφαλ. lying nearer to the Echinades, while Σάμη may be the other division farthest from Ithaca. Or, possibly (cp. Il. 2. 634), Homer thinks of Κεφαλ.

as actually consisting of two islands, named respectively Dulichium and Same.

Ζάκυνθος (Zante) is made feminine in Od. 9. 24 ὕληεσσα Ζ. For the retention of a short vowel before the Ζ. compare οἱ δὲ Ζέλειαν Il. 2. 824, ἀστὺ Ζελείης Il. 4. 103, λειμῶνι Σκαμανδρίῳ Il. 2. 467.

249. ἀρνείται, 'declines,' here used as the contrary, not of καταφάναι, but of συναίνειν. So Od. 8. 42, 43 ἔρχεσθ' . . . μὴδέ τις ἀρνείσθω, 358 τεινέειν ἀρνήσασθαι, 21. 345 τάξον . . . δόμεναί τε καὶ ἀρνήσασθαι.

250. δύναται. Expressing what we call a 'moral impossibility,' equivalent to 'dares not,' 'has not the heart to do it.' So Od. 13. 331 τῷ σε καὶ οὐ δύναμαι προλιπεῖν. With τελευτῆν ποιῆσαι = 'to bring matters to a conclusion,' 'to put an end to the wooing,' compare the similar expression (Od. 24. 126) ἡ δ' οὐτ' ἠρνεῖτο στυγερὸν γάμον οὔτε τελευτά.

251. τάχα. Compare *Lehrs, Aristarch. p. 92 τάχα nunquam significat fortasse, sed ubique temporis adverbium est.* Schol. V. ad locum αὐτῇ ἡ λέξις οὐ τίθεται παρὰ τῷ ποιητῇ διατακτικῶς, ὡς ἐν τῇ συνηθείᾳ, ἀλλ' ἐκάστοτε ἀντὶ τοῦ ταχέως. In such a phrase as οὐ γὰρ κεν με τάχ' ἄλλος ἀνὴρ παρέπεισεν Ἀχαιῶν Il. 23. 606 (where οὐ τάχα, 'not soon,' is really equivalent to Lat. *aegre, haud facile*), it is easy to see how the idea of 'likely enough,' 'peradventure,' supervened. So Il. 1. 205 ἥς ὑπεροπλήσει τάχ' ἂν ποτε θυμὸν ὀλέσση = *haud diu aberit tempus cum quondam sua cum perdet superbia*. Similarly, in

Τὸν δ' ἐπαλαστήσασα προσηύδα Παλλὰς Ἀθήνη·  
 'ὦ πόποι, ἦ δὴ πολλὸν ἀποιχομένου Ὀδυσῆος  
 δεύῃ, ὃ κε μνηστήρσιν ἀναιδέσι χεῖρας ἐφείη.  
 εἰ γὰρ νῦν ἐλθὼν δόμον ἐν πρώτῃσι θύρῃσι  
 σταίῃ, ἔχων πῆληκα καὶ ἀσπίδα καὶ δύο δοῦρε,  
 τοῖος ἔων οἶόν μιν ἐγὼ τὰ πρῶτ' ἐνόησα  
 οἴκῳ ἐν ἡμετέρῳ πίνοντά τε τερπόμενόν τε,  
 ἐξ Ἑφύρης ἀνιόντα παρ' Ἴλου Μερμερίδαο·

255

252. ἐπαλαστήσασα] τινὲς γράφουσι δὲ παλαστήσασα Eustath. 1415. 22.

Od. 2. 76 εἰ χ' ὁμῆς γε φάγοιτε τάχ' ἂν ποτε καὶ τίσις εἴη = 'it would not be long before recompense was made.' But, says Lehrs, 'ex Hesiodeis iam novimus dis μὲν γὰρ καὶ τρίς τάχα (fortasse) τεύξαι' Opp. 399.

Notice με καὶ αὐτόν, equivalent to καὶ ἐμαυτόν, 'even me myself.'

252. ἐπαλαστήσασα, 'with a burst of passion.' For this frequent use of the aoristic participle of verbs expressive of mental feeling (suggestive not so much of a mere stage of progress in the narrative, as of a new state of mind in the speaker or actor) compare Classen. Homerisch. Sprachgeb. 114, and the use of such words as αἰεσθεῖς Il. 17. 95, ταφόν Il. 11. 545, θαμβήσας Od. 1. 360, ἀγασσάμενος Od. 2. 67, χολασσάμενος Od. 18. 25, ἀνιθεῖς Od. 3. 117, ἀλγήσας Il. 12. 206, ὀχθήσας Il. 1. 517; Od. 4. 30, etc. θαρσήςας Od. 3. 76, δακρύσας Od. 1. 336. The poverty of participles in modern languages renders it impossible to give the force in a translation. See the remarks of Classen (ibid.) on an analogous use of φωνήσας, εἰπών, ἄσπας, and Monro, H. G. § 77, describes these participles as expressing 'exact coincidence with the action of the principal verb.'

254. ὃ κε . . χεῖρας ἐφείη = *qui manus inferat*. But this opt. after a principal clause of negative meaning is not exactly *final*; for it expresses the consequence only as a matter of mere supposition, as in Il. 5. 192 ἵπποι δ' οὐ παρῆσι καὶ ἄρματα τῶν κ' ἐπιβαλὼν. See Monro, H. G. § 304 b.

255. εἰ γὰρ νῦν ἐλθὼν. Here begins the wish, which is interrupted by the description of the visit to Ephyra, and is resumed again at τοῖος ἔων ὁμλήσειεν

inf. 265; the apodosis to εἰ coming in at πάντες κ' ὀκύμοροι γενοίαιτο. For, though εἰ γὰρ is rightly described as expressing a wish, it only does so because it introduces as protasis a hypothetical sentence to which the apodosis may or may not be expressed.

Cp. Od. 3. 218-224 εἰ γὰρ σ' ὡς ἐθέλοι φιλέειν . . then follows a parenthesis of four lines, the apodosis being introduced with τῷ κεν.

Od. 16. 148, 149 εἰ γὰρ πας εἴη . . πρῶτόν κεν ἐλοιμέθα.

Od. 17. 496, 497 εἰ γὰρ τέλος γένοιτο . . οὐκ ἂν τις ἱκοίτο.

Od. 18. 366-375 εἰ γὰρ ἔρως γένοιτο, subdivided into ἔγῳν δρέπανον ἔχοιμι, σὺ δὲ τοῖον ἔχῃς, then the protasis resumed εἰ δ' αὖ βόες εἴην . . τετράγυνον δ' εἴη . . εἰκοὶ δὲ ὑπὸ βῶλος ἄρσεν, and, at last, the apodosis comes, τῷ κέ μ' ἴδοις.

Il. 13. 276-287 εἰ γὰρ νῦν λεγοίμεθα, then follows a parenthesis of ten lines, then the apodosis, οὐδέ κεν ἔνθα τις ὄνοιτο, ib. 485. 486 εἰ γὰρ ὁμηλικὴ γε γενοίμεθα . . αἰψά κεν ἡ ἐφείροτο.

Il. 17. 156 εἰ γὰρ νῦν ἐνείη . . αἰψά κεν ἐρυσσάμεθα. In the foregoing cases an apodosis, however delayed, comes at last; but in the following, it remains unexpressed.

Od. 15. 545 εἰ γὰρ κεν σὺ μύνοις.

Il. 8. 538, 539 εἰ γὰρ ἐγὼν ὡς εἴην . . τοιοῦμην δέ.

Il. 13. 825 foll. εἰ γὰρ ἐγὼν εἴην . . τέκος δὲ . . τοιοῦμην δέ. So that εἰ γὰρ seems merely to express a wish, but it may generally be translated 'if only.'

259. Ἑφύρη. Probably an Aeolic form of Ἐφώρα (ἐφοράω, ἐφοροί), and equivalent to Ἐπωπή, 'a watchtower.' This descriptive name was naturally





ῥχετο γὰρ καὶ κείσε θοῆς ἐπὶ νηὶς Ὀδυσσεὺς 260  
 φάρμακον ἀνδροφόνον διζήμενος, ὅφρα οἱ εἴη  
 ἰοὺς χρίεσθαι χαλκήρεας· ἀλλ' ὁ μὲν οὖ οἱ  
 δῶκεν, ἐπεὶ ῥα θεοὺς νεμεσίζετο αἰὲν ἔοντας,

261. ὅφρα οἱ εἴη] ὅφρα δαείη Zenodot. γρ. ἦν του ἐφεύροι Schol. H. M.

applicable to many places; and we find no less than eleven of the name enumerated (Pape, Dict. s.v.). But of these there are but three, or at most four, that come into the Homeric poems. (1) The city afterwards called Corinth, Il. 2. 570; 6. 152, which of course is not intended in the present passage: (2) A town in Thessaly, known in later times as Crannon, cp. Il. 13. 301, with the interpretation of Strabo (9. 442). But for the Ephyra in the Odyssey the question lies only between (3) a town in Thesprotia, called later *Κίχυρος* (Il. 2. 659), and (4) an old Pelasgic town in Elis on the river Selleis (Strabo 7. 328; 8. 338). Nitzsch declares in favour of (3), because in this passage Athena, in the character of Mentes king of the Taphians, represents Odysseus as having touched at Taphos on his return (*ἀνίστα*) from Ephyra to Ithaca; and in a direct line Taphos lies between Thesprotia and Ithaca; but a ship sailing round the Leucadian promontory to Ithaca would avoid Taphos altogether, and Leucas had not yet been made into an island by the channel dug across the neck, for Homer calls it *ἀπὸ τῆς ἡπείρου* Od. 24. 378. But if, following the Schol. on Ap. Rhod. 1. 747, we place the Taphian isles among the Echinades and so much further S., we shall get an equally good argument in favour of the Eleian Ephyra, as Taphos would then lie between Ephyra and Ithaca. Another argument in favour of the Eleian town is the mention (Il. 11. 741) of Agamede, daughter of Angeias king of Elis, as a sorceress, *ἢ τόσα φάρμακα ᾗδ' ὅσα τρέφει εὐρεία χθών*, which suits well with the description here of the *ἀνδροφόνον φάρμακον* and *θυμοφθόρα φάρμακα* in Od. 2. 329. In the latter passage, Ephyra is named along with Pylos and Sparta, as if all three places were in the Peloponnese.

Again, in Il. 3. 627, Meges son of Phyleus is said to have been the leader of the contingent from Dulichium and

the Echinades, *αὶ ναῖουσι πέρην ἀλός* 'Ἠλίδος ἄντα, and in Il. 15. 530, Phyleus is described as having bought a corslet, *ἐξ Ἐφύρης ποταμοῦ ἀπὸ Σελλήεντος*. The statement of the Scholiast that Ilus son of Mermerus was great grandson of Jason and Medea, and was king of Thesprotia, is given on the authority of Apollodorus. Eustath. also mentions a story which makes Medea to have lived for a while in Elis; either story doubtless being invented or acknowledged by those who maintained the claims of the Thesprotian or Eleian Ephyra respectively. See Buchholz, Hom. Real. i. 1. p. 90.

261. διζήμενος. See Monro, H. G. § 16, who describes *διζήμεαι* (*δι-σδη*) as a non-thematic redupl. present, the Epic equivalent of the Attic *ζητέω*. Cp. Curt. Verb. 106.

ὅφρα οἱ εἴη χρίεσθαι, 'that he might have it to anoint his arrows withal;' so *ὅφρα οἱ εἴη πίνειν* Od. 9. 248, *εἰ δ' αὖ καὶ βίους εἴεν ἐλαυνέμεν* 18. 371; cp. 22. 216.

263. νεμεσίζετο, used only here with accusative. In the same sense, but without an object, the word occurs Od. 2. 138 (cp. 64) and Il. 17. 254 *νεμεσιζίσθω δ' ἐνὶ θυμῷ Πάτροκλον Τροίης κυσὶν μέληθηρα γενέσθαι*. The meaning is 'to stand in awe of;' lit. 'to be angry with, or ashamed of, one's self before another.' So Il. 11. 648 *αἰδοῖος νεμυστός*, 13. 122 *αἰδώς καὶ νέμεις*. Ilus dared not give the poison, but, in the case of Anchialos, his deep love (*φιλέεσκε γὰρ αἰνῶς*) for Odysseus overcame every other consideration. There is no mention of poisoned arrows in the Iliad; in the Odyssey (which deals less with openhand fighting than with the shifts and cunning of hunters, or pirates such as the Taphians were), the practice is thus alluded to, but in such words that it is evident there was a strong feeling against it as barbarous or impious. In Virg. Aen. 9 770, Amycus the Trojan poisons his arrows to slay wild beasts with, and the

ἀλλὰ πατήρ οἱ δῶκεν ἑμὲς· φιλέεσκε γὰρ αἰνῶς.

τοῖος ἔων μνηστῆρσιν ὀμιλήσειεν Ὀδυσσεύς·

265

πάντες κ' ὠκύμοροι τε γενοίατο πικρόγαμοί τε.

ἀλλ' ἦ τοι μὲν ταῦτα θεῶν ἐν γούνασι κείται,

ἥ κεν κοστήσας ἀποτίσεται, ἥε καὶ οὐκί,

οἷσιν ἐνὶ μεγάροισι· σὲ δὲ φράζεσθαι ἄνωγα

ὅπως κε μνηστῆρας ἀπώσεται ἐκ μεγάροιο.

270

εἰ δ' ἄγε νῦν ξυνίει καὶ ἑμῶν ἐμπάξω μύθων·

αὔριον εἰς ἀγορὴν καλέσας ἥρωας Ἀχαιοὺς

Scythians are described by Pliny (H. N. 11. 53), as using the venom of serpents for the same purpose. Heracles according to the legend shoots Nessus with an arrow that had been dipped in the blood of the Hydra; but the wound that he inflicted on the Centaur became the cause of his own destruction.

265. τοῖος. Here the wish is resumed, after the long parenthesis that describes the visit to the Taphians. The word τοῖος takes up v. 256 πῆληκα ἔχων καὶ ἀσπίδα καὶ δύο δοῦρε.

266. πικρόγαμοι, 'would rue their wooing.' Nitzsch remarks how in sentences expressive of exasperated or excited feeling words coined for the occasion are frequent, e.g. ἄρος Od. 18. 73, κακοῖλιον 19. 260, δύσμητερ 23. 97, δύσπαρι Il. 3. 39, δυσαριστοτόκεια 18. 54. With πικρόγαμοι cp. Od. 17. 448 μὴ τάχα πικρὴν Αἴγυπτον καὶ Κύπρον ἴκηαι, the threat of Antipus.

267. θεῶν ἐν γούνασι κείται. Eustath. ad loc. ὅτι ἐπὶ πραγμάτων ἀποβάσεως ἀδελφῶν οὐκ εἰπεῖν τὸ ταῦτα θεῶν ἐν γούνασι κείται, ἀντὶ τοῦ ἐν δυνάμει ἢ ἰκεσίᾳ θεῶν. Now, as the phrase is used not to denote the ἀπόβασις ἀδελφῶν, but rather something which man cannot influence by wish or prayer, we must, with Nitzsch, reject the interpretation which turns upon ἰκεσία, and which is connected with the gods' character as receivers of suppliants (who clasped them by the knees), or of gifts (which were laid on the knees of their statues). But Nitzsch's own interpretation, equivalent to Eustath.'s ἐν δυνάμει, is far-fetched, for it is unnatural to say that the strength of the body is in the knees (cp. Il. 9. 610 καὶ μοι φίλα

γούνατ' ὀρώρη, 19. 354 μή μοι λιμός ἀτερπὴς γούναθ' ἴκοιτο). Perhaps the proverb πέντε κριτῶν ἐν γούνασι κείται may give a clue to the meaning (Plut. Proverb. Alex. 76), by referring to the prerogative of the gods as judges, or *umpires*, on whose knees are placed the prizes for the successful combatants.

270. ὅπως κε . . ἀπώσεται, 'how thou mayest;' indicative future with κε, as Il. 17. 144, etc. See on this passage Monro, H. G. § 326. 3, where he notices the impossibility of deciding whether ἀπώσεται be a future indicative, or aorist subjunctive; and combats Prof. Goodwin's view, that the future 'differs from the subjunctive only by being a more vivid form of statement.' Mr. Monro takes exactly the other view, remarking that the subjunctive is akin to the imperative, and expresses the speaker's *purpose* directly; whereas the future properly expresses *sequence*, and so implies *purpose*: only indirectly.

271. εἰ δ' ἄγε, with the varieties εἰ δ' ἄγετ' Il. 22. 381, and εἰ δέ Il. 9. 46, 262, has passed into a regular idiom, and so, though in the second person singular, may be used with a plural subject. Cp. Il. 6. 376 εἰ δ' ἄγε μοι δμῶαι νημερτέα μυθήσασθε. It has been generally taken as an ellipse for εἰ δὲ βούλει ἄγε, but is found introducing an apodosis in Od. 4. 832. Düntzer explains εἰ as being interjectional, like Latin *cia!* a view maintained by Lange (De formula εἰ δ' ἄγε commentatio, Lips. 1873), who remarks that it forms a perfect parallel to the optative of Wish with εἰ. See Monro, H. G. § 321. Autenrieth refers εἰ to *ἴθι*, comparing the imperatives πρόσσε, ἔξει.





277. The persons who prepare the feast - the Kivamen? bride and not  
the amlon - provide the gifts also. [O 279 not against this (there  
amlon bring cattle and sheep as a feast for maiden's friends and  
also give splendid presents.) So In v 342 Tel tells amlon that  
he will give much untold gift. See p. 132

μῦθον πέφραδε πᾶσι, θεοὶ δ' ἐπιμάρτυροι ἔστων.  
 μνηστῆρας μὲν ἐπὶ σφέτερα σκίδνασθαι ἄνωχθι,  
 μητέρα δ', εἴ οἱ θυμὸς ἐφορμᾶται γαμέεσθαι,  
 ἄψ ἔτω ἐς μέγαρον πατρὸς μέγα δυναμένοιο·  
 οἱ δὲ γάμον τεύξουσιν καὶ ἀρτυνέουσιν ἔδνα

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273. ἐπιμάρτυροι] Bekk. writes ἐπὶ μάρτυροι on the authority of Ptolem. Ascalonita; ἐπιμάρτυρες, Zenod. 275. μητέρα] μήτηρ Schol. E. H. M. Q. 'μητέρα ex scriptura vetere ΜΕΤΕΡ male intellecta ortum esse opinatur Scholiasta.' Dind.

273. μῦθον πέφραδε (imp. second aor. redupl. φράζω), lit. 'make known your say'; i. e. announce your will. For the accurate meaning of φράζω see note on Od. 8. 68; μῦθος is connected with μν, μύζω, *mutire*, an onomatopoeic root. ἐπιμάρτυροι. Ameis has a good note upon such words compounded with ἐπὶ = 'thereto,' q. v. Compare also Lehrs, Aristarch. p. 109.

275. μητέρα. This word stands naturally in the accusative, as forming the contrast to μνηστῆρας, but the construction thus begun requires to be completed with ἀνέπεμνον, as Od. 2. 113; or ἀνωγέτω ἀπονέεσθαι, as Od. 2. 195; instead of which it is made to terminate in a softer expression, involving an anacoluthon. Döderlein proposes to put a period at γαμέεσθαι, and to mark off εἴ οἱ θυμὸς ἐφορμᾶται between commas: but the regular use of ἐφορμᾶσθαι in Homer is with an infinitive, as ἔμολ αὐτῷ θυμὸς ἐφορμᾶται πολεμίζειν Il. 13. 74, cp. Od. 4. 713. Besides which, the abrupt commencement ἄψ ἔτω would be most harsh; and the passage given from Il. 1. 179 οἰκαδ' ἰὼν σὺν νηυσὶ τε σῆς καὶ σοῖς ἐτάροισιν Μυρμιδόνεσσιν ἀνασσε seems insufficient to justify such a construction, as there has already been an imperative mood earlier in the sentence. For a similar anacoluthon compare Il. 2. 681 νῦν δ' αὖ τοῖς ὄσοις τὸ Πελασγικὸν Ἄργος ἔβαιον . . . τῶν αὖ τῃ ἀρχὸς Ἀχιλλεύς.

276. πατρός, sc. Icarus. Where he dwelt was an old question. Aristotle (de Poet. cap. penult.) leans to the tradition which places him in Cephallenia; οἴονται γὰρ αὐτὸν Λάκωνα εἶναι ἀποπον οὐδὲν τὸ μὴ ἐντυχεῖν τὸν Τηλέμαχον αὐτῷ εἰς Λακεδαιμόνα ἐλθόντα· τὸ δὲ ἴσως ἔχει ὡς περ οἱ Κεφαλληνεῖς φασί, παρ' αὐτῶν γὰρ γῆμαι λέγουσι τὸν Ὀδυσσεύα, καὶ εἶναι Ἰκαδίου· ἀλλ' οὐκ Ἰκαρίων. Strabo

(10. 461) makes him the brother of Tyndarus and son of Oebalus king of Sparta: he and Tyndarus, driven out by Hippocoön, fled to Acarnania. Tyndarus returned, but Icarus got part of Acarnania for himself, and there remained. Notice the quantity of δόνα-μένοιο lengthened by arsis.

277. οἱ δὲ . . . ἔδνα. Nitzsch gives an elaborate interpretation of the passage, of which the substance is as follows. First, οἱ cannot be the suitors (as Schol.), but οἱ ἀμφὶ τὸν πατέρα (as Eustath.) ; for (1) in Od. 2. 196 the same words are used by one of the suitors, Eurymachus, and (2) it was the business of the bride's family to provide the γάμος. Cp. Od. 4. 3, where Menelaus is found δαινύντα γάμον πολλοῖσιν ἔττειν, on the occasion of the marriage of his son and his daughter. But then to assign to the same family the duty of ἔδνα ἀρτυνεῖν involves two difficulties: (a) it seems to contravene the general custom, which was that the suitor should present the ἔδνα—should, in fact, bid for the bride, as Od. 16. 390 ἀλλ' ἐκ μεγάρου ἔκαστος | μνάσθαι ἐδνοῖσιν διζήμενος, Od. 8. 318 εἰς δ' κε πατὴρ ἀποδώσει ἔδνα | ὅσσα οἱ ἐγγυάλιφα, Od. 11. 282 τῇν ποτε Νηλεὺς | γῆμεν ἐν διὰ κάλλος ἐπὶ πόρε μυρία ἔδνα, Od. 6. 159 ἐδνοῖσιν βρίσας. And (b) it also runs counter to the custom recognised elsewhere by these same suitors; Od. 11. 117 μνώμενοι ἀντιθέην ἄλοχον καὶ ἔδνα διδόντες, Od. 15. 16 ἥδη γὰρ βα πατὴρ τε κασιγνητοὶ τε κέλονται | Εὐρυμάχῳ γήμασθαι· δ' γὰρ περιβάλλει ἅπαντας | μνηστήρας δώροισιν καὶ ἐξώφελλον ἔδνα.

It may be noticed parenthetically that the suitors made two sorts of offerings; δώρα, presents to the bride herself, cp. πολύδωρος of Andromache, Il. 6. 394; of Penelope, Od. 24. 294; and ἔδνα (consisting of cattle, whence Il. 18. 593

πολλὰ μάλ', ὅσσα ξοικε φίλης ἐπὶ παιδὸς ἐπεσθαι.  
 σοὶ δ' αὐτῇ πυκινῶς ὑποθήσομαι, αἶ κε πίθηται  
 νῇ ἄρσας ἐρέτησιν ἐείκοσιν, ἥ τις ἀρίστη,

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278.] 'Versum qui p. 197 recurrit, et ex a. 292 detortus est, recte a Rhiani editione abfuisse, et ut pugnantem cum ξῶνα nominis potestate omnino delendum esse, luculentissime ostendit Cobet, Mnem. Nov. ii. pp. 177-187.' Nauck. 279.] οὗτος δὲ δὲ στίχος ἐν τῇ κατὰ 'Ριανὸν οὐκ ἦν Schol. H. M. 'Non videtur omitti posse hic versus. Fortasse igitur loco mota est Rhiani mentio, pertinebatque ad v. 283 ἐκ Διὸς κ.τ.λ.' Cobet apud Dind. La Roche refers to v. 280. Cp. crit. note on 278 sup.

παρθένου ἀλφεισίβοιαι) to her family: cp. Od. 18. 278 αὐτοὶ τοὶ γ' ἀπάγονσι βίβας καὶ ἴφια μῆλα, | κοῦρη δαῖτα φίλοισι, καὶ ἀγλαὰ δῶρα διδοῦσι.

It is an insufficient explanation of our passage, and of Od. 2. 106, to assimilate ξῶνα here to the later προῖξ, a dowry: for (1) though we find instances in Homer of such a dowry being given, they are the exceptional cases of the father taking a fancy to some man and offering him his daughter; cp. Il. 9. 141 foll., where Agamemnon, giving a choice of his daughters to Achilles, says, φίλην ἀνάειδον ἀγέσθω, | πρὸς οἶκον Πηλῆος, ἐγὼ δ' ἐπὶ μέλεια δώσω | πολλὰ μάλ', ὅσ' οὐ πῶ τις ἐγὼ ἐπέδωκε θυγατρὶ, and Od. 7. 311-316, where Alcinoüs expresses a wish that Odysseus would take his daughter to wife, οἶκον δέ τ' ἐγὼ καὶ κτήματα δώην—and (2) such exceptional gifts are never called ξῶνα.

The probable solution is that the ξῶνα were applied by the bride's friends, wholly or in part, to furnish her outfit and provide the wedding feast; and thus they were, so far at least, indirectly returned to the bridegroom's side. If such a restoration was sometimes in full, and sometimes in part, as has been just supposed, then the expressions φίλην ἀνάειδον ἀγέσθω (Il. 9. 146, quoted above), and πολλὰ . . . ἐπεσθαι in the present passage admit of explanation. For we may imagine that ordinarily the father retained a part of the ξῶνα, but that he might, where the daughter was a great favourite, or the bridegroom a man of special merit, expend and so return all of it in the bride's outfit: thus she would be ἀνάειδος, given away without any of the ξῶνα being retained.

In conformity with this interpretation ἰδνοῦσθαι θυγάτρα, Od. 2. 53, is to expend the ξῶνα or part of them upon her;

and ἰδνωτῆς κακός (Il. 13. 382) is a father-in-law who exacts large ξῶνα and returns but a small part of them. This passage from the Iliad shows also that terms might be agreed upon beforehand as to the disposal of the ξῶνα—'Ἄλλ' ἔπει, ὅρ' ἐπὶ νηοῖ συνώμεθα ποντοπόροιςιν | ἀμφὶ γάμῳ ἐπεὶ οὐ τοὶ ἰδνωταὶ κακοὶ εἰμεν.

But, after all, this interpretation seems forced; and, if we retain the line (see crit. note), it is much simpler to take οὐ δέ of the suitors, who will 'make a marriage of it,' and so bring to an end this long wooing; and 'will make ready the bride-price, which must be expected in this case to be costly. Not till Pindar (Pyth. 3. 94; Ol. 9. 10) is ξῶνα used in the later sense of dowry.

See on the ξῶνα, Grote's Greece (ii. 113, and edit.), 'Among the ancient Germans of Tacitus, the husband gave presents not to his wife's father, but to herself (Tacit. Germ. 18); the customs of the early Jews were in this respect completely Homeric; see the case of Shechem and Dinah (Gen. xxxiv. 12), and Ex. 22. 16. Grote goes on to point out the exact correspondence between the Greek ξῶνα and the mundium of the Lombard and Alemannic laws. See especially on the whole subject Nägelsbach, Hom. Theolog. (Autenrieth's ed. p. 255 foll.). ξῶνα or ξέδ-να for σφεδ-να is referred by Curt. G. E. p. 206, to root δδ (σφαδ), seen in ἀδδάνω, ξάδω, ἡδύν, σμάνις.

278. ἐπὶ παιδός. The preposition gets its meaning of 'along with,' 'accompanying,' from its proper local force of 'upon.' Fäsi quotes Apollodor. ap. Athenacum vii. 281 τὸν ἕτερον ἐπὶ τοῦ ἱπποῦ κατ' οὐρὰν ἐπόμενον. Possibly ἐπὶ may be taken adverbially, and φίλης παιδός be regarded as a genitive of Price, as Il. 1. 111.





ἔρχεο πεισδόμενος πατὴρ δὴν οἰχομένοιο,  
 ἦν τίς τοι εἴπῃσι βροτῶν, ἣ ὅσσαν ἀκούσῃς  
 ἐκ Διὸς, ἣ τε μάλιστα φέρει κλέος ἀνθρώποισι.  
 πρῶτα μὲν ἐς Πύλον ἔλθῃ καὶ εἴρεο Νέστορα διόν,  
 κείθεν δὲ Σπάρτηνδε παρὰ ξανθὸν Μενέλαον 285  
 ὃς γὰρ δεύτατος ἦλθεν Ἀχαιῶν χαλκοχιτώνων.  
 εἰ μὲν κεν πατὴρ βίοντον καὶ νόστον ἀκούσῃς,  
 ἦ τ' ἂν τρυχόμενός περ ἔτι τλαίῃς ἐνιαυτὸν  
 εἰ δέ κε τεθνηῶτος ἀκούσῃς μηδ' ἔτ' ἔντος,  
 νοστήσας δὴ ἔπειτα φίλῃν ἐς πατρίδα γαίαν 290  
 σῆμά τέ οἱ χεῖναι καὶ ἐπὶ κτέρεα κτερεῖξαι  
 πολλὰ μάλ', ὅσσα ἔοικε, καὶ ἀνέρι μητέρα δοῦναι.  
 αὐτὰρ ἐπὶν δὴ ταῦτα τελευτήσῃς τε καὶ ἔρξης,  
 φράζεσθαι δὴ ἔπειτα κατὰ φρένα καὶ κατὰ θυμόν  
 ὅπως κε μνηστῆρας ἐνὶ μεγάροισι τεοῖσι 295  
 κτείνῃς ἢ δόλῳ ἢ ἀμφοδόν· οὐδέ τί σε χρὴ  
 νηπιᾶς ὄχεειν, ἐπεὶ οὐκέτι τηλίκος ἐσσί.

285.] See Schol. H. M. Q. R. on Od. 3. 313 who says that Zenodotus wrote 'κείθεν δὲ Κρήτηνδε παρ' Ἰδομενῆα ἀνακτα.'

281. δὴν. See on δηρόν sup. 203.

282. ὅσσαν ἐκ Διὸς. So Il. 2. 93 ὅσσα δεῖναι... Διὸς ἀγγελος. All that is meant is 'rumour,' of which the human origin cannot be traced, as opposed to the report of an eye-witness (ἦν τίς τοι εἴπῃσι βροτῶν). Ameis compares Soph. O. R. 43 εἶρε του θεῶν φήμην ἀκούσας εἶτ' ἀπ' ἀνδρὸς οἰσθᾶ πον.

ὅσσα is connected with root *few*, (cp. *ἔπος-ἔψ*); the *w* appearing as *κ* or *σ* in Skt. *vák*, Lat. *voc-is* 'a voice.'

283. κλέος, 'tidings,' see sup. 241.

286. ὅς, demonstrative.

δεύτατος = *novissimus*, an illogical but natural meaning for the superlative of *δευτερος* in the sense of 'later';—*δευτερος* ἦλθε Il. 10. 368.

291. χεῖναι... κτερεῖξαι... δοῦναι... φράζεσθαι are all used with imperatival force. This usage in Homer cannot be interpreted as an ellipse (as in later Gk. τὸν Πλάτωνα χαίρειν, sc. *κελεύω*), it is rather directly derived from that sense of 'purpose,' which belongs to the dative form of the termination of the Infinitive.

σῆμα here will not be a tomb, for the body would not be there, but really a 'monument.'

293. αὐτὰρ ἐπὶν. This passage is inconsistent with the advice given sup. 274 foll. Nauck marks Il. 293-302 as spurious: so Hentze-Ameis.

τελευτήσῃς, ἔρξης. It is difficult to see the meaning of these two verbs. Is it *ὑστερον πρότερον*, like *τράφην ἢ δ' ἐγένοντο*, Od. 4. 723? or does *τελευτήσῃς* give the 'settling of the question'; and *ἔρξης* the 'circumstances of its carrying out'?

297. νηπιᾶς. The original form of the word was probably *νηπια-ja*. By the force of assimilation we then get distinct vowels in different cases; e.g. *νηπιή*, *νηπιήρ*, and *νηπιᾶς*, the last vowel differentiating the preceding one. (See Curt. Explan. G. G. p. 114.)

ὄχεειν, 'to practise,' expresses a settled deliberate behaviour; so *ὕβριον ἔχοντες* inf. 368, *πένθος ἔχοντα* Od. 10. 376, cp. *ἀγλαῖας φορέειν* Od. 17. 244. οὐκέτι τηλίκος ἐσσί, cp. Od. 17. 20 οὐ γὰρ ἐπὶ σταθμοῖσι μένειν ἔτι τηλίκος εἰμί.

ἥ οὐκ αἰεὶς οἶον κλέος ἔλλαβε διος Ὀρέστης  
 πάντας ἐπ' ἀνθρώπους, ἐπεὶ ἔκτανε πατροφονῆα,  
 Αἴγισθον δολόμητιν, ὃ οἱ πατέρα κλυτὸν ἔκτα; 300  
 καὶ σὺ, φίλος, μάλα γάρ σ' ὀρώω καλὸν τε μέγαν τε,  
 ἄλκιμος ἔσσι', ἵνα τίς σε καὶ ὀψιγόνων εὖ εἴπῃ.  
 αὐτὰρ ἐγὼν ἐπὶ νῆα θοὴν κατελεύσομαι ἤδη  
 ἡδ' ἐτάρους, οἳ πού με μάλ' ἀσχαλῶσι μένοντες·  
 σοὶ δ' αὐτῷ μελέτω, καὶ ἐμῶν ἐμπάξω μάθων. 305  
 Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδ' ἔειπ',  
 ἥ τοι μὲν ταῦτα φίλα φρονέων ἀγορεύεις,  
 ὥς τε πατὴρ ᾗ παιδί, καὶ οὐ ποτε λήσομαι αὐτῶν.  
 ἀλλ' ἄγε νῦν ἐπίμεινον, ἐπειγόμενός περ ὁδοῖο,  
 ὄφρα λοεσσάμενός τε τεταρπόμενός τε φίλον κῆρ, 310  
 δῶρον ἔχων ἐπὶ νῆα κίης, χαίρων ἐνὶ θυμῷ,  
 τιμῆεν, μάλα καλὸν, ὃ τοι κειμήλιον ἔσται

300. δ] The reading of Aristarchus restored by Bekk. to the text instead of the common *ὅς οἱ*, which is inadmissible, as *οἱ* always has the digamma.

298. ἔλλαβε, like *ἐμυθε*, *ἔσσενα*, shows no etymological reason for the doubling of the letter. Probably it is due to analogy of such forms as *ἔδδαισεν*, *ἔρρηξεν* (*ἔρρει*, *ἔφρηξ*). See Monro, H. G. § 67.

299. ἐπ' ἀνθρώπους, 'throughout mankind.' So Od. 23. 124 *σὴν γὰρ ἀρίστην | μῆτιν ἐπ' ἀνθρώπους φάσ' ἐμμεναι*, cp. Od. 7. 332.

300. δ... ἔκτα. *πατροφονεύς* = *πατροφόνος*, which means ordinarily a 'patricide,' is used here as one *qui alterius patrem occidit*. The words *ὃ οἱ πατέρα κλυτὸν ἔκτα* form the very needful exegesis to *πατροφονῆα*. So Od. 1. 1 *πολύτροπον... ὃς μάλα πολλὰ πλάγχθη* (on one interpretation), Od. 2. 65 *περικτόνας... ὃς περναίετόνους*, 3. 383 *ἀδμήτην... ἦν οὐ πῶ ὑπὸ (ὑγὼν) ἡγάγετο ἀνὴρ*, 9. 271 *Ζεὺς ξείνιος... ὃς ξείνοισιν ἄμ' αἰδοίοισιν ὀσπρεῖ*, 11. 2. 212 *ἀμετροσπῆς... ὃς β' ἔπειτα φρεσὶν ᾗσαν ἄκοσμά τε πολλὰ τε ἦδη*, 13. 482 *ἐπὶ πάντα... ὃς μοι ἐπεισιν*.

302. ἔσσι[σ] = the later *ἴσθι*.

304. οἳ... μένοντες. Join *μένοντές με*. The verb, *ἀσχαλᾶν*, may be compounded of the privative *a* and root *σχ* *οι* *σχ*, cp. *ἔχω*, *σχεδόν*, *σχαλή*. So

that its meaning would be, 'cannot endure,' 'are impatient.'

305. αὐτῷ emphasises *σοὶ* to contrast it with *ἐγώ* (303). 'Now my care and counsel of these must end; I leave the rest in *thy* hands.' So Od. 8. 443 *αὐτὸς νῦν ἴδε πῶμα*.

309. ἐπειγόμενος... ὁδοῖο. If (see Curt. G. E. 165) *ἐπείγ-ομαι* means 'to press after,' 'hasten after,' cp. *αἰγί-ς*, *ἐπ-αγί-ζ-ω*, it will take a genit. after it, exactly analogous to the construction with *ἐφ-ίσθαι*. Cp. *ἐπειγόμενός περ Ἄρης* Il. 19. 142.

312. κειμήλιον... ὅλα, for this reference of a single substantive to a general class (i.e. 'a keepsake—one of those sort of things which') cp. Od. 5. 422 *κῆτος... ὁλὰ τε πολλὰ τρέφει Ἀμφιτρίτη*, ib. 438 *κύματος... τὰ τ' εἰρεύεται*, 6. 150 *θεὸς... τοὶ οὐρανὸν ἔχουσι*, 8. 365 *χρίσων ἑλαίῳ... ὅλα θεοὺς ἐπενήροθεν*, 12. 97 *κῆτος... ἃ μυρία βόσκει Ἀμφιτρίτη*, 14. 62 *κτῆσιν... ὁλὰ τε ᾗ ὀλέκῃ ἀναξ ἔδωκε*. Similar to this is the usage that sums up the constituent members of a class under one generalising neuter, Od. 13. 60 *γῆρας καὶ θάνατος... τὰ τ' ἐπ' ἀνθρώποισι πέλονται*, ib. 409 *βάλανον*







ἐξ ἐμεῦ, οἷα φίλοι ξείνοι ξείνοισι διδοῦσι.'

Τὸν δ' ἡμέμβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη.

'μή μ' ἔτι νῦν κατέρυκε, λιλαιβμένον περ ὁδοῖο. 315

δῶρον δ' ὅττι κέ μοι δοῦναι φίλον ἦτορ ἀνώγη,

αὐτῖς ἀνερχομένῃ δόμεναι οἰκόνδε φέρεσθαι,

καὶ μάλα καλὸν ἐλὼν. σοὶ δ' ἄξιον ἔσται ἀμοιβῆς.'

'Ἡ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη γλαυκῶπις Ἀθήνη,

ὄρνις δ' ὥς ἀνοπαῖα διέπτατο τῷ δ' ἐνὶ θυμῷ 320

316. ἀνώγη] So Bekk. from Voss, instead of the common reading ἀνώγει. 320. ἀνοπαῖα] The reading of Herodian, who regards it as an adverb. Aristarch. read ἀνόπαια, as a substantive; Voss, whom Nitzsch follows, ἀν' ὁπαῖα (La Roche thinks this last reading may be that of Crates), Πανόπαια Cassius Longinus [?] (Epim. Hom. p. 83. 10).

καὶ ἔδορ . . τὰ θ' ἔσσις τρέφει ἀλοϊφῆν, 15. 420 εὐνῇ καὶ φιλότῃ . . τὰ τε φρένας ἡπεροσενέει.

315. λιλαιβμένον περ. This passage shows that περ is not always used in the sense of 'though,' but keeps its radical meaning, which belongs to it as an enclitic form of περί, viz. 'very much.' Cp. Il. 1. 353; 23. 79; Od. 8. 187, where the use is distinctly *intensivæ*, as here. 'Usually, however, περ implies a sense of opposition; i.e. it emphasises something as true *in spite of* a preceding assertion as ἀρχόμενος περ, *however much vexed*, πολέες περ ἔδοντες, *many as they are*; τὰ τε στυγέουσι θεοὶ περ *which even the gods (gods though they are) dread*.' Monro, H. G. § 353. And in the combination καὶ περ (generally separated in Homer, as Od. 4. 733; 5. 73; 10. 441; 14. 155; but written together, Od. 7. 224), the enclitic serves to intensify the concessive force of καὶ = 'even,' 'even though.' In ἐπειγόμενος περ, sup. 309, we have an instance of the secondary meaning. Compare the use of the Latin *quantiavis*.

317. αὐτῖς ἀνερχομένῃ, sc. on my way back from Temesa, supra 184.

δόμεναι, with imperative force.

318. ἐλὼν, 'having taken,' sc. from the store-room, not = ἐλόμενος, 'having chosen'; so ἐφέλε, sc. *φοιρασμῶν*, Il. 24. 229. It is better to join καὶ closely with μάλα, which it emphasizes. 'A gift very beautiful indeed.' This use of καὶ is not uncommon with adverbs of intensity, compare supra 46 καὶ λίην κτεῖνός γε ἰοκῶτι κείται ὀλέθρῳ, 8. 154

κῆδεά μοι καὶ μάλλον ἐνὶ φρεσὶν ἢ περ δέθλοι, Il. 13. 638 τῶν πέρ τις καὶ μάλλον ἐλίδεται ἐξ ἔρον εἶναι, Aesch. P. V. 728 αἰτὰ σ' ὀδηγήσουσι καὶ μάλ' ὁσμένως, Choeph. 879 καὶ μάλ' ἡβάντος δὲ δεῖ, Eum. 373 δόξαι τ' ἀνδρῶν καὶ μάλ' ὑπ' αἰθέρι σεμναί, Soph. Elect. 1455 πάρεστι δῆρτα καὶ μάλ' ἄζηλος θέα, Hdt. 2. 69 οἱ δὲ περὶ θήβας καὶ κάρτα ἡγῆνται αὐτοὺς εἶναι ἱοῦς, Plat. R. P. 342 C συνεχώρησαν ἐνταῦθα καὶ μάλα μύγης, Sympos. 189 A ἔφη εἰπεῖν τὸν Ἀριστοφάνη ὅτι καὶ μάλ' ἐπαύσατο.

σοὶ δ' ἄξιον ἔσται ἀμοιβῆς. This passage may be interpreted in several ways. The simplest way seems to be 'it will bring you its full value in the shape of a return.' Telemachus had a misgiving that if the guest refused his present, or postponed the receiving of it, it was because he was not prepared to 'cap it' with a return present. Athena, to reassure him, tells him he need not hesitate to give a costly gift, for she pledges herself to meet it handsomely on her return: and so Telemachus will find this gift 'no bad investment.'

320. ὄρνις δ' ὥς ἀνοπαῖα. Some of the interpretations of this much disputed passage are noted in Apollon. Lex. ἀνόπαια. ἐνιοὶ μὲν ὄνομα ὀρνέου· καὶ γὰρ ἐν ἄλλοις 'φῆγη εἰδομένη.' ἐνιοὶ δὲ ἀνοπαῖως δ' ἐστὶν ἀοράτως. τινὲς δὲ, ἀνὰ τὴν ὁπῆν, τὴν θυρίδα.

As to the first interpretation, sc. ὄνομα ὀρνέου, according to which the Anopaea is taken to be a sort of 'sea-eagle,' it is insisted that ὄρνις without the species subjoined is found in Homer

θήκε μένος καὶ θάρσος, ὑπέμνησέν τέ ἐ πατρὸς  
μᾶλλον ἔτ' ἢ τὸ πάροιθεν. ὁ δὲ φρεσὶν ᾗσι νοήσας  
θάμβησεν κατὰ θυμόν· οἶσατο γὰρ θεὸν εἶναι.

only once and that in a simile, *ὡς δ' ὄρνις ἀπτήσι νεοσσοῖσι προφέρῃσι | μάστακ' ἐπεὶ κε λάβῃσι* κ.τ.λ. II. 9. 323; and further that the present passage is no simile, but a description of an *eidolon* of Pallas. Colour is given to this last assertion by the fact that on two other occasions Pallas disappears in the form of a bird, Od. 3. 371 *ὡς ἄρα φανήσας ἀπέβη γλαυκῶπις Ἀθήνη | φήρη εἰδομένη· θάμβος δ' ἔχε πάντας ἰδόντας*, and 22. 240 *αὐτῇ δ' αἰθαλόεντος ἀνὰ μεγάραιο μολαθρον | ἔξετ' ἀναλῆσας, χελιδόνι εἰκέλη ὄντην*. But *ὄρνις ὡς* cannot describe an *eidolon*; it is merely a simile such as Odysseus uses of himself, Od. 12. 433 *τῷ προσφῶς ἐχόμεν ὡς νυκτερίς*. It is possible, if the clause before us had been less concise, that *ὄρνις ὡς* might have been expanded into the description of an *εἶδωλον*, as in the other two cases; but, as it is, it is a concentrated simile. It is worth while adding that concentration in similes seems to dispense with specification. Compare the elaborate simile II. 15. 80 *ὡς δ' ὅτ' ἂν ἄλγῃ νόος ἀνέρος* κ.τ.λ. . . *ὣς κραιπνῶς μεμανία διέπτατο πότνια Ἥρη* with the curt reminiscence of it Od. 7. 36 *τῶν νέες αἰεταὶ ὡς εἰ πτέρον ἥν νύχημα*, which is so abstract as to sound quite modern. La Roche (Hom. Stud. § 38) notices also that in the passages where a species is subjoined to *ὄρνις*, as *ὄρνις αλεὺς* II. 12. 200, 218; 13. 821; Od. 15. 160; 20. 242; or *αλεὺς ὄρνις* Od. 15. 548; or *ὄρνις κίρκος* Od. 15. 525, there is a reason for such an addition, as the reference is to augury.

Some support is given to the interpretation *δοράτω*, by comparing the present passage with Od. 3. 371. Here, Telemachus merely ponders on the sudden disappearance of the goddess, *ὁ δὲ φρεσὶν ᾗσι νοήσας θάμβησεν κατὰ θυμόν*, but in the other passage where she is described as flying off *φήρη εἰδομένη*, the wonderful *sight* is the circumstance brought prominently forward, (3. 371) *θάμβος δ' ἔχε πάντας ἰδόντας. θαύμαζεν δ' ὁ γέρον ὅπως ἴδεν ὀφθαλμοῖσιν*. This according to Schol. on II. 18. 318; 21. 417 was the view of Herodian.

For the interpretation which renders the word 'through the smoke vent,' cp. Cramer, Anec. Oxon. I. 83 *ὁπῆ, ὁπαία καὶ ἀνόπαια ἢ καπνοδόχῃ· οὕτως Ἀριστοφάνης· τοὺς γὰρ ἀρχαίους οἴκους ἐν τῇ ὁροφῇ τὰς ἀναπνοὰς ἔχειν, ἢ ἡ τετρημένη κεραμίς. Κάσιος δὲ Λογγίνος 'ὄρνις ὡς ἀνόπαια,' ἢ ἡ χελιδὼν ἀπὸ τῆς ὁπῆς* κ.τ.λ. For a modification of this view see Gerlach (Philolog. xxx. p. 503 foll.), who regards *ὁπαία* as the intermediate spaces between the ends of the beams that support the roof. The beam-ends were, at any rate in later times, carved with triglyphs, and in the space between (*intertigium*), panels with carving (*μετόπαι*) might be inserted; but sometimes an opening was left for light, ventilation, etc., cp. Eur. I. T. 113 *ὅρα δὲ γ' εἰσὼ τριγλύφον ὅπου κενὸν δέμας καθίναι*. This is far better than supposing the bird to have gone straight up to a hole in the roof.

But the simplest and best rendering appears to be that suggested by Eustath. from the use of the word by Empedocles (l. 302 Karsten), *καρπαλίμως ἀνόπαιον*. Eustath. says *τὸ ἀνόπαιον . . δοκεῖ τιθεῖν ἀντὶ τοῦ ἀνοφερῆς εἶναι, ὠρμημένους ἐκ τῶν Ἐμπεδοκλέους εἰπόντος ἐπὶ πυρὸς τὸ καρπαλίμως ἀνόπαιον*.

This rendering, 'upwards,' is further confirmed by the use of *ἀνόπαια* as the name of the 'steep path' by which the defenders of Thermopylae were betrayed (Hdt. 7. 216). Mr. Margoliouth suggests that the name given to the path had some relation to the name Πύλαι (cp. the form Προπύλαια); as though the meaning was something like 'the trap-door,' and was applied by the popular wit to a way of getting into Greece without going through 'The Doors.' The name *ἀνόπαια*, from *ἀνω*, may be compared with *Ἵππερεια*, the 'highland' home of the Phaeacians. See Od. 6. 4.

τῷ, 'for him,' sc. *Τηλεμάχῳ*.

323. οἶσατο. Notice here the force of the aorist tenses, expressing the introduction of fresh points of action. 'He noticed it—he was amazed—for the idea struck him that it was a god,'





αὐτίκα δὲ μνηστῆρας ἐπ'όχετο ἰσθθεὸς φῶς.

Τοῖσι δ' αἰδοὺς ἀεῖδε περικλυτὸς, οἱ δὲ σιωπῇ 325

εἶατ' ἀκούοντες· ὁ δ' Ἀχαιῶν νόστον ἀεῖδε

λυγρὸν, ὃν ἐκ Τροίης ἐπετείλατο Παλλὰς Ἀθήνη.

Τοῦ δ' ὑπερωϊόθεν φρεσὶ σύνθετο θέσπιν αἰοδῆν

κούρη Ἰκαρίοιο, περίφρων Πηνελόπεια·

κλίμακα δ' ὑψηλὴν κατεβήσεται οἷο δόμοιο, 330

330. κατεβήσεται] The MSS. here give ἐβήσεται for ἐβήσεται. The Venetus A. almost always writes ἐβήσεται, which was probably the reading of Zenod. and Aristoph. See note below.

etc. Consult Curt. (Expl. Gk. Grammar 203 foll.) for an account of this *ingressive* (eintretend) force of the tense. So *δακρύσασα* (336) is not accurately rendered by our English participle 'weeping,' which serves only as a descriptive appendage to *προσηύδα*, whereas *δακρύσασα* introduces a fresh point in the narration, 'She burst into tears and accosted the bard.' See Classen (Hom. Sprachgeb. p. 115 foll.).

326. νόστον . . λυγρὸν. Everything that Phemius sings for the suitors, or Demodocus for the Phaeacians, is taken from the incidents of the Trojan war, with the exception of the lay on the loves of Ares and Aphrodite (Od. 8). The bard began at any point in the Trojan story that the audience desired. We may suppose the νόστος Ἀχαιῶν to be a single lay from the cycle of adventures that marked the homeward voyages of all the Greek heroes. So then the Trojan war, ten years after its completion, had, as we should say, become matter of national history. The anger of Pallas here alluded to, was caused by the outrage offered in her temple to the priestess Cassandra, by the Oilean Ajax. But in Od. 4. 499 his death is ascribed to his insolence against Poseidon.

328. ὑπερωϊόθεν. Homer might have said *ὑπερωϊή*, 'in her chamber,' as Od. 4. 787; but besides the notion that she is in her chamber, we get the additional one that she hears the singing at that distance; cp. Il. 9. 571 ἢ δ' ἡεροφοῖται ἔραντις | ἔκλυεν ἐξ Ἑρβείσφιν, Il. 11. 603 ὃ δὲ κλισίῃθεν ἀκούσας. So 'Hear Thou from heaven' 2 Chron. 6. 23. The converse of this, expressing not the distance at which a sound is heard, but

the distance over which it travels, is found in *πενέθετο γὰρ Κύπρονδε μέγα κλέος* Il. 11. 21.

θέσπιν. θεός and stem *σπν*, as in *ἐννεπε* Od. 1. 1.

330. κατεβήσεται. The greatest uncertainty exists as to the spelling of this word. In the Iliad, with the exception of 5. 352, the Cod. Venetus always gives ἐβήσεται, not ἐβήσεται, though in some passages *α* is written over the *ε* by another hand. The testimony of the Schol. is extremely confusing. Schol. A. on Il. 2. 95 gives ἀπεβήσεται· εἰ μὲν ἀντὶ τοῦ ἀπίβαινε παρατακτοῦ, διὰ τοῦ *α* γραπτέον, ἀπεβήσεται, οὕτως Ἐπαφροδίτος. Schol. B. δὲ μὲν Ζηνόδοτος διὰ τοῦ *ε* γράφει, δὲ καὶ ἄμεινον, οἱ δὲ ἄλλοι διὰ τοῦ *α*. Schol. A. on Il. 3. 262 προκρίνει μὲν τὴν διὰ τοῦ *ε* γραφὴν βήσεται, πλὴν οὐ μετατίθουσιν, ἀλλὰ διὰ τοῦ *α* γράφει Ἀρίσταρχος. Schol. A. on Il. 10. 513 ἐπεβήσεται, οὕτως Ἀρίσταρχος. The statements are of course irreconcilable. The view of Epaphroditus (quoted above), that the form should be written with *α* if it had the force of an imperfect tense, with *ε* if that of an aorist, is not borne out by fact, though it may be noticed that βήσεται is written parallel with ἐβαινε Od. 3. 471, and ἐπεβήσεται with βαῖνε Il. 11. 517. Cp. Od. 10. 107.

The ancients treated these forms as imperfects, derived from the future stem. Cp. Cramer, Epim. 42. 21 ἐκ τοῦ βίβημι βήσω καὶ μεταγέται δὲ μέλλον εἰς ἐνεστώτα (present tense), καὶ γίνεται βήσω, δὲ μέλλοντα οὐκ ἔχει. τὰ γὰρ ἀπὸ μελλόντων εἰς ἐνεστώτα μεταγόμενα ῥήματα ἀχρι τοῦ παρατακτοῦ (imperfect tense), κλίνονται, ὥς τὸ ἀξω, ἀξετε δὲ Πριάμοιο βίην' (Il. 3. 105), δὲ παρατακτοῦ

οὐκ οἶη, ἄμα τῇ γε καὶ ἀμφίπολοι δὺ' ἔποντο.  
 ἡ δ' ὅτε δὴ μνηστῆρας ἀφίκετο διὰ γυναικῶν,  
 στή ῥα παρὰ σταθμὸν τέγεος πύκα ποιητοῖο,  
 ἄντα παρειάων σχομένη λιπαρὰ κρήδεμνα·  
 ἀμφίπολος δ' ἄρα οἱ κεδνὴ ἐκάτερθε παρέστη.  
 δακρύσασα δ' ἔπειτα προσηύδα θεῖον Ἀοιδόν·

335

‘Φῆμι, πολλὰ γὰρ ἄλλα βροτῶν θελκτήρια οἶδας,

337. οἶδας] Bekk. writes *ἴδης*, as a necessary correction of the Zenodotean *ἴδεις*, with *varia lectio* εἶδεις. There is a consensus of MSS. in favour of οἶδας, which Eustath. 1773. 31 notices as *ἀπαξ* λεγ. here. In his time οἶδας not οἶσθα was the recognised reading. ‘Ipse Aristarchus quid scripsit non liquet,’ La Roche. See his Hom. Textkrit. 320.

ἔβησον, ἔβησόμεν, ἔβησον, ἔβησετο καὶ ἀπεβήσετο. So Herodian on *ἔχετε, οἴσετε*, cp. Cramer (A. O. 4. 202, 209), ὁ δὲ Ἑρῳδιανὸς ἐνεστῶτός φησι ταῦτα καὶ παρατατικῷ.

It is more correct to say that several stems form a Weak Aorist, as a Thematic tense, with ε or ο instead of ἄ. Cp. *ἔδυσσετο, πελάσσετον* (imperat.), *λέξεο, ὄρσεο, οἴσετε, ἀξέμενα*.

Here we must interpret the accusative *κλίμακα* as expressing the way or path along which she goes. So *ἀπέσσυτο ὁδόν* Il. 6. 391, *ἄλλην ὁδὸν ἤλθομεν* Od. 9. 261, *ἴσαν λείην ὁδόν* Od. 10. 103, *προσέβη τρηχίαν ἀταρπὸν* Od. 14. 1. The use is similar with *καταβαίνειν, ξεστὸν ἐφολκαῖον καταβάς* ib. 350. This local accusative is quite different to such usages as *θάλαμον κατεβήσετο* Od. 2. 337, *κατέβαιν' ὑπέρῃα* Od. 23. 85.

331. ἀμφίπολοι. It was usual for ladies to be attended by handmaidens, when they came into the presence of men. So Helen, Il. 3. 143; Andromache, Il. 22. 450; as Penelope herself acknowledges Od. 18. 183 οἷη δ' οὐκ εἴσεμι μετ' ἄνδρας. Similarly, two attendants sleep at the door of their mistress Nausicaa, Od. 6. 18. The word ἀμφίπολοι is always feminine in Homer, and the etymology of it points to this custom; a custom which, as Ameis remarks, was continued on the Attic stage.

334. κρήδεμνον (κῆρα δέω) was probably a broad piece of lawn, which was tied round the head with a ribbon, while two broad bands hung down from it

which might be drawn across, to veil the eyes and cheeks. Cp. Il. 3. 141 αὐτίκα δ' ἀργενῆσι καλυψαμένη ὀφθαλμοῖν | ὤρματ' ἐκ θαλάμοιο.

σχομένη 'after she had drawn.'

336. δακρύσασα, see on 323 supra.

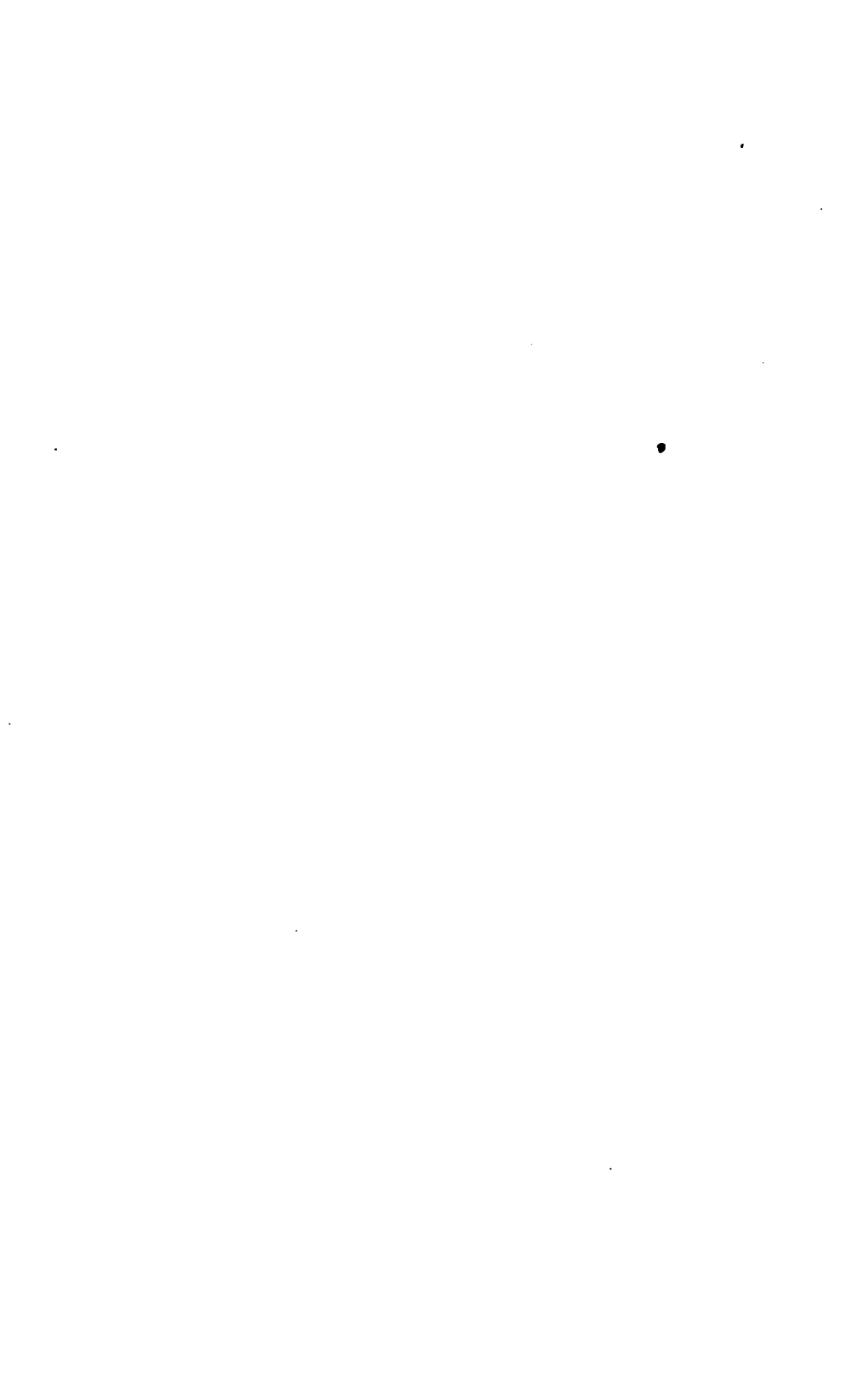
337. Φῆμι, πολλὰ γὰρ κ.τ.λ. It is a very characteristic feature of Homeric syntax, to arrange clauses in the simple order in which they come into the mind, instead of combining and interlacing them as in the periodic structure of later Greek. This principle shows itself very markedly in the way in which the explanatory clause precedes the clause to be explained. Such explanatory clause may be introduced with *ἐπεὶ*, as in Od. 13. 4

ᾧ Ὀδυσσεύ, ἐπεὶ ἔκεν ἐμὸν ποτὶ χάλκο-  
 βατὲς δῶ.

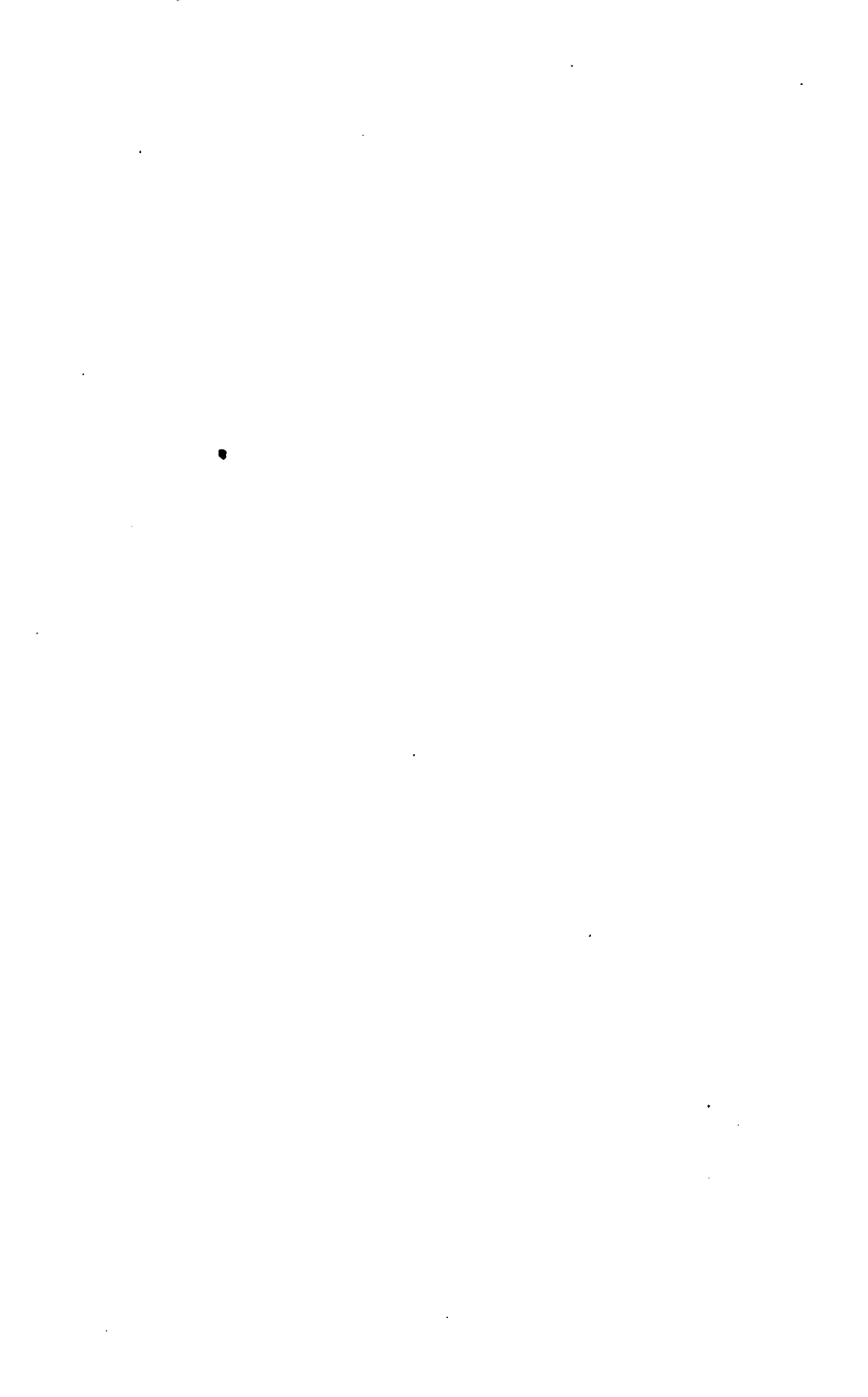
ὑπερεφές, τῇ σ' οὐ τι πάλω πλεγ-  
 χθέντα δῶω

ἀφ' ἀπονουστήσειν.

But here there is a real syntactical connection between the clauses, by the relational force of *ἐπεὶ*. Often, however, the explanatory clause is introduced quite parenthetically with *γὰρ* as in the present passage, as if in the passage quoted above we had found ᾧ Ὀδυσσεύ, ἔκεν γὰρ ἐμὸν ποτὶ δῶμα . . τῇ κ.τ.λ. For other instances of this construction cp. Od. 5. 29; 8. 159; 10. 190, 226, 337, 383, 501; 12. 154, 208, 320; 14. 402; 15. 545; 17. 78; 19. 350; 11. 10. 61; 15. 201; 17. 221; 23. 156, 890; 24. 334. Note here the form οἶδας (for οἶδ-θα, οἶσθα) only found in this passage, and twice in the Hymns.







ἔργ' ἀνδρῶν τε θεῶν τε, τά τε κλείουσιν ᾠδοί·  
 τῶν ἐν γέ σφιν ἀεῖδε παρήμενος, οἱ δὲ σιωπῇ  
 οἶνον πινόντων· ταύτης δ' ἀποπαύε' ᾠοῖδης 340  
 λυγρῆς, ἥ τε μοι αἰεὶ ἐνὶ στήθεσσι φίλον κῆρ  
 τείρει, ἐπεὶ με μάλιστα καθίκετο πένθος ἄλαστον.  
 τοῖν γὰρ κεφαλὴν ποθέω μεμνημένη αἰεὶ  
 ἀνδρὸς, τοῦ κλέος εὐρὺ καθ' Ἑλλάδα καὶ μέσον Ἄργος.  
 Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤδα· 345  
 'μήτερ ἐμή, τί τ' ἄρα φθονέεις ἐρίηρον ᾠοῖδν  
 τέρπειν ὄπη οἱ νόος ὄρνυται; οὐ νύ τ' ᾠοῖδοι

344.] Rejected by Aristarch. (here and Od. 4. 726, 816) Ἀρίσταρχος παρ' Ὀμήρῳ Θεσσαλίαν μόνην τὴν Ἑλλάδα φησὶν εἶναι Schol. on Il. 9. 395. Cp. on Il. 4. 171 ἡ διπλὴ ἐστὶ Ἄργος τὴν Πελοπόννησον οὐ τὴν πόλιν λέγει.

341. αἰεὶ. This shows that the song was already popular.

343. τοῖν takes up the notion of ἄλαστον of the preceding line, 'so noble a soul have I lost, of a hero,' etc.; i. e. noble enough to cause a πένθος ἄλαστον by his loss. Cp. Od. 11. 548 ὥς δὴ μὴ ὄφελον νικᾶν τοῖδ' ἐπ' ἀέθλῳ | τοῖν γὰρ κεφαλὴν ἐνέκ' αὐτῶν γαῖα κάτεσχεν | Ἀλκίφ, and Il. 23. 15 δέοντο δὲ τεύχεα φατῶν | δάκρυσι· τοῖον γὰρ πύθεον μέστωρα φόβοιο.

344. καθ' Ἑλλάδα καὶ μέσον Ἄργος. This seems to have been a phrase expressing 'the whole of Greece,' analogous to the rough division given of the world by Aeschylus, Eum. 703 οὐτ' ἐν Σεΐθαισιν οὐτε Πέλοπος ἐν τόποις. Ἑλλάς is properly a town in Thessalia Phthiotis, cp. Il. 2. 683 οἱ τ' εἶχον φθίην ἥδ' Ἑλλάδα καλλιγύναικα, but it stands also for the kingdom of Peleus between the Enipeus and Asopus, and this may be said to represent southern Thessaly; see Il. 9. 395, 447; 16. 595; Od. 11. 496; 15. 80. Ἑλλάς appears as the collective name for all Greece first in Hesiod, Opp. 651 (if the passage be genuine); Pind. Ol. 13. 113; cp. Soph. El. 681. But it was often used to represent extra-Peloponnesian Greece—the north division as opposed to the southern;—and in this way the enumeration of Ἑλλάς and μέσον Ἄργος may have passed into a regular phrase, like the expression from 'Dan to Beersheba,' the north and south limit of the land

enclosing its whole length. Otherwise we may suppose that both Ἑλλάς and Ἄργος retain their original meaning as towns, but that the names of the towns really stand for the territories, as Ἀθῆναι for Attica, Od. 3. 278; Τροίη (5. 39) and Λακεδαιμόν (21. 13) for their respective districts. These territories, then, represented by Ἑλλάς and Ἄργος, are put for the whole of Greece, the domain of the greatest hero and of the greatest king. Ἄργος, in Argolis on the river Inachus, was in Homer's time the capital of the kingdom of Diomedes, Il. 2. 559, 567. It was called by various epithets, e.g. Ἀχαικόν Il. 9. 141, ἱππόβοτον Il. 6. 152, Od. 3. 263; Ἰάσον with special reference to its being the representative town of the Greek race, Od. 18. 246. μέσον is here added as an epithet to Ἄργος, to point out a contrast to Ἑλλάς, as if the meaning was, 'His fame spread from the most outlying province of Greece to the very heart of the Peloponnesus.'

346. ἐρίηρον. See on Od. 8. 62.

347. οὐ νύ τ' [οἱ]... ἐκώστω. Enstath. gives the sense well, οὐ κείνται ὑπὸ αἰτίας οἱ ᾠοῖδοι τὰς δυσπραγίας τῶν ἀνθρώπων ἄδοντες, οὐ γὰρ διότι αὐτοὶ ἄδουσι διὰ τοῦτο τοῖσδε ἀπέβη τὰ πράγματα, ἀλλ' ἐμπαλιν τοῖσδε συμπεσόντα, οἱ ᾠοῖδοι ἄδουσι. Translate, 'It is not indeed minstrels that are to blame for it, but Zeus methinks is to blame, who dispenses to enterprising men severally as he will;' sc. good or bad

αἵτιοι, ἀλλὰ ποθι Ζεὺς αἴτιος, ὅς τε δίδωσιν  
 ἀνδράσιν ἀλφηστῆσιν, ὅπως ἐθέλῃσιν, ἐκάστω.  
 τούτῳ δ' οὐ νέμεσις Δαναῶν κακὸν οἶτον αἰδέειν· 350  
 τὴν γὰρ αἰοιδὴν μᾶλλον ἐπικλείουσ' ἀνθρωποι,  
 ἥ τις ἀκουόντεσσι νεωτάτῃ ἀμφιπέληται.  
 σοὶ δ' ἐπιτολμάτω κραδίη καὶ θυμὸς ἀκούειν  
 οὐ γὰρ Ὀδυσσεὺς οἶος ἀπώλεσε νόστιμον ἦμαρ  
 ἐν Τροίῃ, πολλοὶ δὲ καὶ ἄλλοι φῶτες ὄλοντο. 355  
 [ἀλλ' εἰς οἶκον ἰούσα τὰ σ' αὐτῆς ἔργα κόμιζε,  
 ἱστὸν τ' ἡλακάτην τε, καὶ ἀμφιπόλοισι κέλευε  
 ἔργον ἐποίχεσθαι· μῦθος δ' ἀνδρεσσι μελήσει

356-359.] 'Ἀρίσταρχος ἀθεεῖ, ἄμεινον λέγων αὐτοὺς ἔχειν ἐν Ἰλιάδι (6. 490), καὶ ἐν τῇ τοσίᾳ τῶν μνηστήρων (Od. 21. 350). 'Ἐν δὲ ταῖς χαριεστέραις γραφαῖς οὐκ ἦσαν Schol. E. H. M. Q. R. The form of address seemed too harsh from Telemachus to his mother.

fortune. The interpretation of the word ἀλφηστῆς by the grammarians, sc. συνετοί, εὐρετικοί, ἐπινοητικοί, harmonises with the etymology which refers it to root ἀλφ, seen in Gk. ἀλφ-ἄνω, ἀλφ-εῖσθαι, Germ. *arh-eit* (work), Skt. *rabh*, 'to be eager,' Lat. *lab-or*. With the form ἀλφηστῆς cp. ὀρχηστῆς. The passage quoted by Curt. (G. E. 264) from Aesch. S. c. T. 770 ἀνδρῶν ἀλφησ-τῶν δαβος ἄγων παχυνηεῖς shows that Aeschylus interpreted it in a similar way. The notion of men as 'hard-working,' 'gain-getting' creatures, points an appropriate contrast to θεοὶ βεῖα ζῶοντες. Others render 'men that live by bread,' deriving the word from the stem ἀλφ seen in ἀλφитον, 'meal,' and ἔδω, 'eat,' and comparing this meaning of the word with the epithet σιτοφάγος applied to a man, Od. 9. 191, and with the phrases οἱ ἀρούρης καρπὸν ἔδουσι Il. 6. 142, ἐπὶ χθονὶ σῖτον ἔδοντες Od. 8. 222; 9. 89; 10. 101. This seems also to be the interpretation intended by Sophocles Phil. 707 οὐ φορβάν ἱεράς γὰς σπύρον, οὐκ ἄλλαν αἶρω τῶν νεμόμεσθ' ἀνέρες ἀλφησται.

350. οὐ νέμεσις, 'no ill-will can be felt.'

351. τὴν γὰρ αἰοιδήν, 'For men applaud more heartily that lay which comes with greatest novelty on the hearers' ears;' literally, 'that floats

around the hearers.' In ἐπικλείουσι the preposition implies that they give their applause as soon as the lay is ended; 'they add their applause thereto.' Plato (R. P. 424 B) reproduces the lines thus, ὅταν τις λέγῃ ὥς τὴν αἰοιδὴν μᾶλλον ἐπιφρονέουσιν ἄνθρωποι,

ἧτις αἰδούντεσσι νεωτάτῃ ἀμφιπέληται, where he writes αἰδούντεσσι for ἀκουόντεσσι, and his reading ἐπιφρονέουσιν suggests ἐπικλείουσ' as a variant for ἐπικλείουσ'.

356. εἰς οἶκον. The word, as addressed here to Penelope, does not mean the whole house, but, as we should say, special 'quarters' in it. Here referring to the general sitting-room for the mistress of the family and her maids; cp. ἐς τ' ἐμὰ ἔργ' ὀρώσα καὶ ἀμφιπόλων ἐνὶ οἴκῳ Od. 19. 514. This room lay behind the μέγαρον, and is called θάλαμος in Od. 17. 36. The same phrase recurs in Od. 21. 354; 23. 292; and infra 360 οἰκόνδε βεβήκει, cp. Od. 4. 717 οὐδ' ἄρ' ἐτ' ἔτλη | διφρῶ ἐφέζεσθαι πολλῶν κατὰ οἶκον ἐόντων. From the οἶκος there was an ascent to the ὑπεράμιον.

358. ἐποίχεσθαι, 'to ply.' This word could not properly be used of work which can be done while the work-woman sits still, as the regular usage of the verb implies moving. So στίχας ἀνδρῶν ἐποίχεσθαι Il. 15. 279,





πάσι, μάλιστα δ' ἐμοί· τοῦ γὰρ κράτος ἔστ' ἐνὶ οἴκῳ.]"  
 'Ἡ μὲν θαμβήσασα πάλιν οἰκόνδε βεβήκει· 360  
 παιδὸς γὰρ μῦθον πεπνυμένον ἔνθετο θυμῷ.  
 ἐς δ' ὑπερφ' ἀναβάσα σὺν ἀμφιπύλοισι γυναιξὶ  
 κλαίεν ἔπειτ' Ὀδυσῆα, φίλον πόσιν, ὅφρα οἱ ὕπνον  
 ἦδὼν ἐπὶ βλεφάροισι βάλε γλαυκῶπις Ἀθήνη.  
 Μνηστήρες δ' ὁμάδῃσαν ἀνὰ μέγαρο σκιδέντα· 365

πάσας ἐφύχετο (of the seals) Od. 4. 451, νῆων ἱερὰ ἐποίχεσθαι Il. 15. 676. We must therefore take it of work at the loom (ιστός, see on Od. 2. 94), where the worker had to walk from side to side, following her shuttle as she threw it across. That standing was the ordinary position of women at the loom may be implied in the description in Soph. O. C. 340 of Egyptian customs in contrast to those of Greece, θακοῦσιν ἱστουροῦντες. See on Hdt. 2. 35 with Stein's note. Cp. also Schol. ἐστῶσαι γὰρ καὶ ἐκπορευόμεναι ὕφαινον αἱ ποιούμεναι τὴν ἱστοργίαν. Pindar alludes to this constant movement to and fro in ἱστῶν παλιμβάμους ὁδοῖς (Pyth. 9. 33, [18]).

359. τοῦ γὰρ κράτος. As the article is properly a demonstrative pronoun, with a specially deictic force, i. e. interpreted by gesture, etc., there need be no more difficulty in accepting ἐμοί τοῦ γὰρ than ἡμεῖς οἶδε supra 76. We may suppose that Telemachus lays his hand on his breast, or does something equivalent, while saying 'most of all to me, for this is he to whom belongs the power in the household.' It is quite true that ἀνὴρ ὅδε as the equivalent for ἐγώ is post-Homeric, but we have ὅδ' ἐγώ Od. 16. 205, ὅδ' αὐτὸς ἐγώ Od. 21. 207, etc. Others, objecting to refer the demonstrative to the first person, make the reference to the class of which ἐμοί marks an individual, viz. ἀναξ, or the like (in the sense in which Telemachus says, infra 397, αὐτὰρ ἐγὼν οἴκοιο ἀναξ ἔσομ' ἡμετέριοιο). Similarly in the analogous passage (Od. 11. 352) πομπή δ' ἀνδρεσσιν μελήσει | πᾶσι, μάλιστα δ' ἐμοί, τοῦ γὰρ κράτος ἔστ' ἐνὶ δῆμῳ—τοῦ may be said to stand for βασιλῆος, understood out of ἐμοί. Cp. infra 392 οὐ μὲν γὰρ τι κακὸν βασιλευμένῳ αἰψά τέ οἱ δῶ | ἄφνειον πέλεται καὶ τιμώτερος

αὐτός, where οἱ represents βασιλῆι, understood from the predicate of the sentence preceding.

360. θαμβήσασα. The cause of her astonishment was the unexpected wisdom in her young son's words. There must have been something startling in his address to cause her θάμβος, and to account for her hasty withdrawal; so that we may fairly doubt the soundness of Aristarchus' criticism in rejecting vv. 356-359.

365. ὁμάδῃσαν, 'burst into uproar,' expressing the sound of many voices together (ὁμοῦ). Schol. ἐθορύβησαν κοινολογούμενοι περὶ τῆς Πηνελόπης, ὅτι συνετὴ γυνή, ὅτι εὐμορφος. Cp. infra 369.

σκιδέντα. The exact meaning of the epithet is doubtful. The rule for the meaning and derivation of Homeric adjectives ending in -εις, is that they come directly from nouns substantive, and express the sense of 'full of,' like Lat. -osus. This seems to decide against the interpretation of Eustath. τὰ σκιώδη, τὰ καλυπτικά καύσανος καὶ χειμῶνος. The epithet is used of clouds, cp. Od. 8. 374; 11. 592, meaning only 'dark,' or 'dun;' and of mountains, Od. 7. 268; 11. 1. 157, in which last passage Aristarchus reads σκιδόντα, which would mean 'shadow-casting,' whereas σκιδέντα points rather to the grey misty colour of distant hills. As an attributive of μέγαρο here, it is a constant epithet, expressive of the faint light or rather gloom that is inseparable from large rooms only lighted at best through narrow apertures, either at the ends of the roof-beams (ἰστία) or in the middle of the roof. The gloom of the interior of a house was all the more marked in contrast to the bright light of a Greek atmosphere.

πάντες δ' ἤρῃσαντο παρὰ λεχέεσσι κλιθῆναι.  
 τοῖσι δὲ Τηλέμαχος πεπνυμένος ἥρχετο μῦθων·  
 'Μητρὸς ἐμῆς μνηστῆρες, ὑπέρβιον ὕβριν ἔχοντες,  
 νῦν μὲν δαινύμενοι τερπώμεθα, μηδὲ βοητὺς  
 ἔστω, ἐπεὶ τόδε καλὸν ἀκουέμεν ἐστὶν αἰοιδοῦ 370  
 τοιοῦδ' οἶος δδ' ἐστὶ, θεοῖς ἐναλγέκιος αὐδῆν.  
 ἥῳθεν δ' ἀγορήνδε καθεζώμεσθα κιόντες  
 πάντες, ἵν' ὑμῖν μῦθον ἀπηλεγέως ἀποείπω, *verbal infinitive*  
 ἐξίναί μεγάρων ἄλλας δ' ἀλεγύνετε δαΐτας,  
 ὕμὰ κτήματ' ἔδοντες, ἀμειβόμενοι κατὰ οἴκους. 375

366. ἤρῃσαντο, must not only mean entertained a wish, but also expressed it aloud, being in short expegetical of *δήμωσαν*. Telemachus alludes to their language about his mother in the words *ὑπέρβιον ὕβριν ἔχοντες*. The adverb *παρὰ* goes directly with *κλιθῆναι*, 'to lie by her;' *λεχέεσσι* is merely a local addition. Cp. Od. 8. 337 *εὔδαν ἐν λέκτροισι παρὰ χρυσῇ Ἀφροδίτῃ*.

370. τόδε καλὸν ἀκουέμεν ἐστίν, 'This is a fine thing, viz. to listen to a minstrel,' etc. The following instances of a pronoun followed by an expegetic infinitive, are from Ameis, *τοῦτο φίλον . . . νοστήσαι* 'Οδυσῆα Od. 1. 82, *τόδε ἄμεινον . . . ἀνδρὸς βίοντι νήπιον ὀλέσθαι* ib. 376, *τοῦτο γέρας οἶον . . . κείρασθαι κόμην* Od. 4. 197, *οὐ τόδε κάλλιον . . . εἶναι χαμαὶ ἥσθαι* Od. 7. 159, *τό γε κέρδιον . . . χρήματ' ἀγυρᾶειν* Od. 19. 283; cp. also Il. 2. 119; 5. 665; 8. 7; 15. 599; 17. 406. This expegetical use of the infinitive is hardly ever found in Homer, except in connection with the nominative or accusative. But in Od. 10. 431 we find *καταβήμεναι ἐς Κίρκης οἶκον* used to define *κακῶν τούτων* in the preceding line. But, whatever case the infinitive seems to represent in such combinations, the old datival force of the termination may still be detected; as in the present passage—'herein is a fine thing, viz. in the listening,' etc.

373. ἀποείπω, 'may speak out;' see on supra 91. ἀπηλεγέως from adjective *ἀπηλεγής*, cp. *δυσληγής* Od. 22. 225, is compounded of *ἀπό* and *ἀλέγειν*, with the idea of freedom from any care or restraint. For the lengthening of the initial vowel of the latter part of a

compound derived from a dissyllabic verbal stem beginning with a vowel, cp. *ἐπι-ηλάτα* (ἐλα), *ἐπ-ήρα-τος* (ἔρα), *ἀν-ήμαλετος* (ἀμελεγ), *δι-ηνεκ-ής* (ἐνεκ), Monro, H. G. § 125.

374. ἐξίναί is better taken, not as infinitive with imperatival force, but as infinitive expegetic of *μῦθον*, 'my bidding, viz. that you go.' For the transition in the same line to the imperative in *ἄλλας δ' ἀλεγύνετε δαΐτας* cp. Il. 15. 665

*τῶν ὑπερ ἐνθάδ' ἐγὼ γουναίσομαι οὐ παρόντων  
 ἐστάμεναι κρατερῶς μηδὲ τραπᾶσθε  
 φόβονδε.*

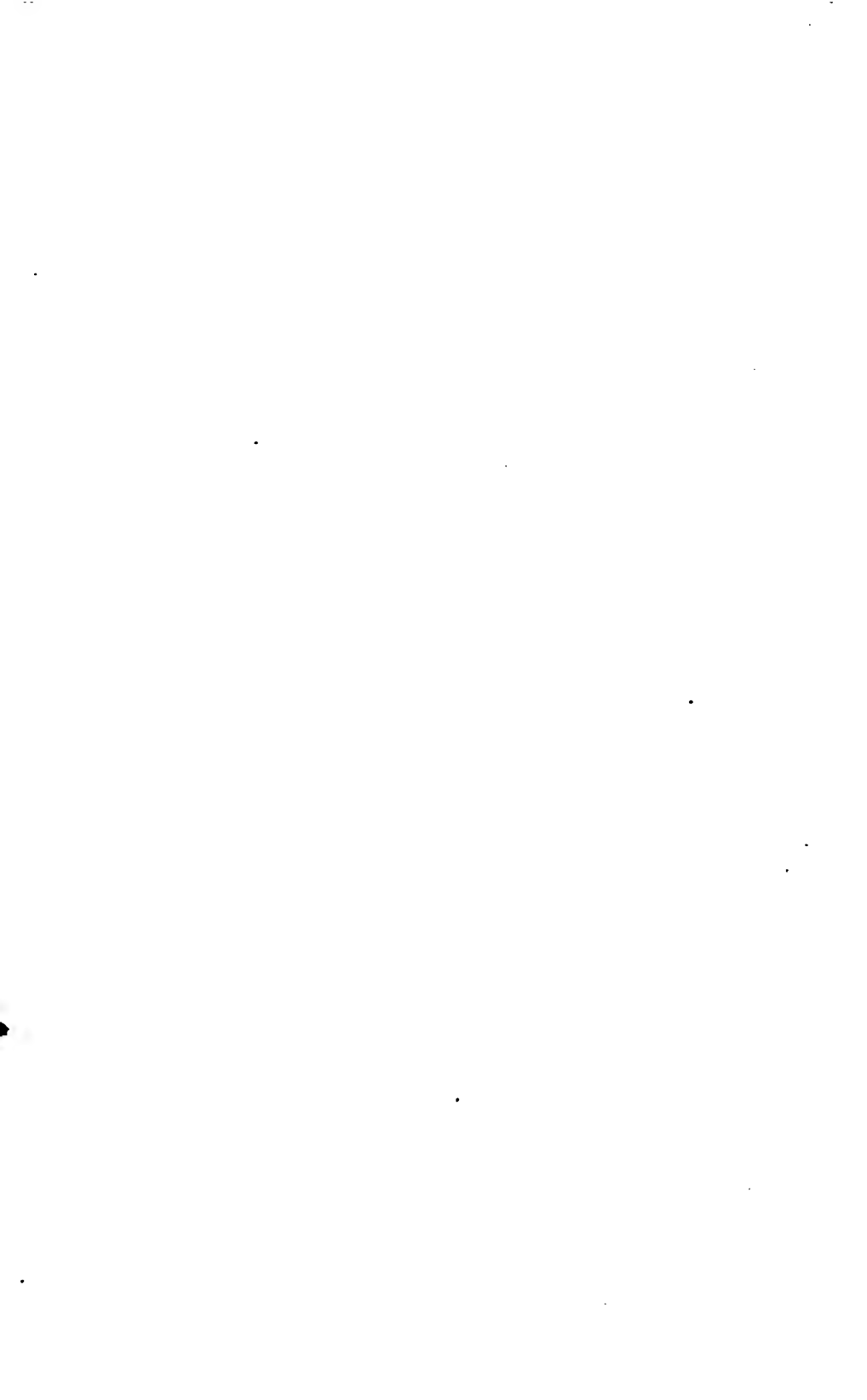
Il. 17. 30  
*ἀλλά σ' ἐγὼ γ' ἀναχωρήσαντα κε-  
 λεύω  
 ἐς πλεθὺν ἵναί μιν ἀντίος ἴστασ'  
 ἐμείο.*

But these passages are hardly parallel, and do not really shew a similar harshness of construction. Perhaps, as Kirchhoff holds, the lines here are only an awkward imitation of the passage 2. 139, etc.

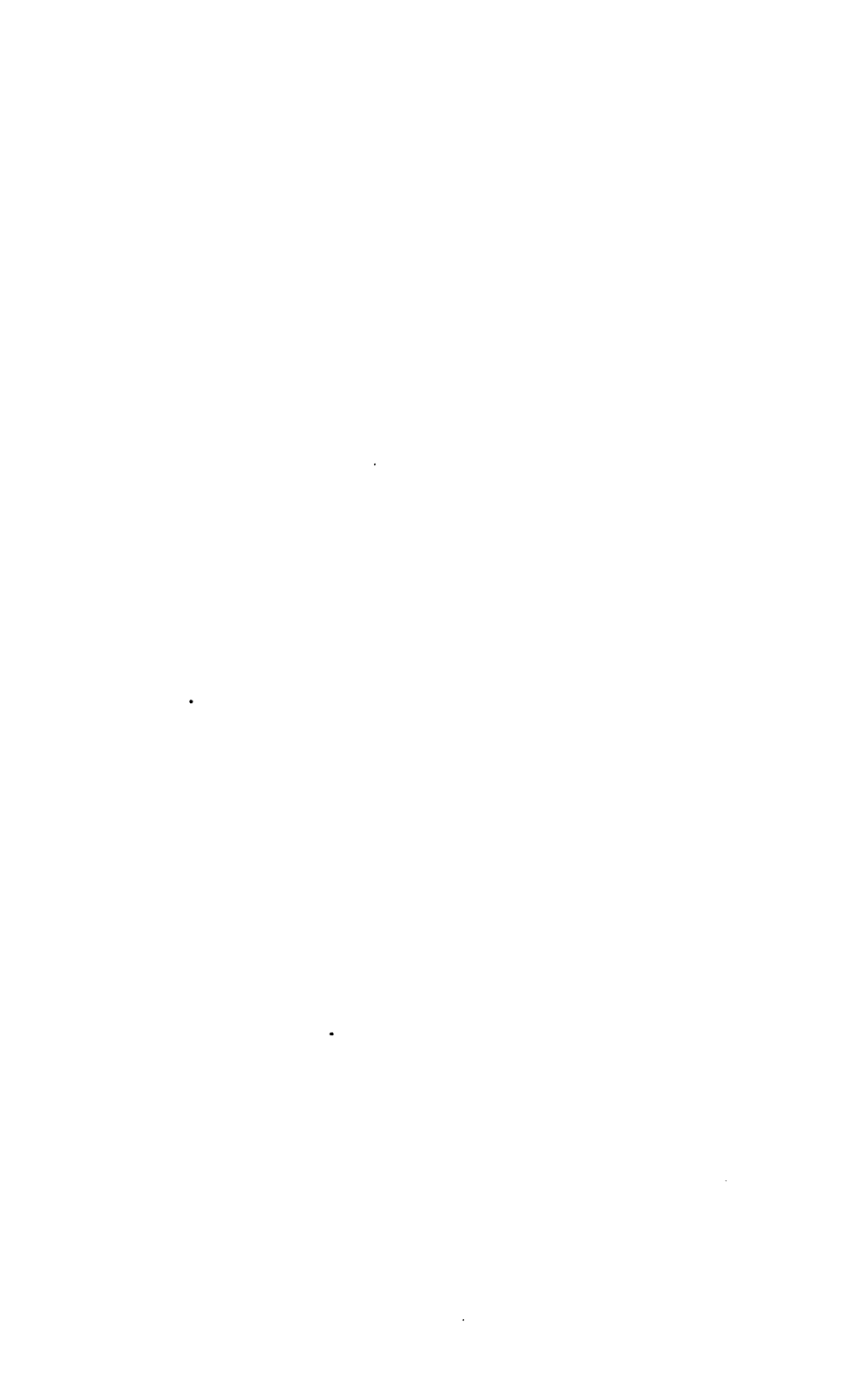
*ἀλεγύνετε*, literally, 'provide,' (connected, perhaps, with *λέγω* = 'reckon') refers to the custom by which all the company, except the invited guests, helped to prepare the viands. Cp. Od. 2. 300, etc. The phrase therefore represents the suitors 'making themselves at home.'

375. ἀμειβόμενοι. See note on *ἔρανος*, sup. 226.

It has been suggested here to take *ἀλεγύνετε* as the subjunctive with short vowel, in which case it will be in the government of *ἵνα* and parallel to







εἰ δ' ὑμῖν δοκέει τόδε λωίτερον καὶ ἄμεινον  
 ἔμμεναι, ἀνδρὸς ἐνδὸς βίοτον νήποινον ὀλέσθαι,  
 κείρετ'. ἐγὼ δὲ θεοὺς ἐπιβώσομαι αἰὲν ἔοντας,  
 αἳ κέ ποθι Ζεὺς δῶσι παλίντιτα ἔργα γενέσθαι  
 νήποινοί κεν ἔπειτα δόμων ἔντοσθεν ὀλοισθε.' 380

‘Ὡς ἔφαθ’, οἱ δ' ἄρα πάντες ὁδᾶξ ἐν χεῖλεσι φύντες  
 Τηλέμαχον θαύμαζον, δ θαρσαλέως ἀγόρευε.

Τὸν δ' αὐτ' Ἀντίνοος προσέφη, Εὐπείθεος υἱός·  
 ‘Τηλέμαχ', ἥ μάλα δὴ σε διδάσκουσιν θεοὶ αὐτοὶ  
 ὑψαγόρην τ' ἔμμεναι καὶ θαρσαλέως ἀγορεύειν' 385  
 μὴ σέ γ' ἐν ἀμφιάλῳ Ἰθάκῃ βασιλῆα Κρονίων

377. ὀλέσθαι] Al. ὀλέσαι.

ἀποιέτω. But see Monro, H. G. p. 41  
 ‘There are no clear instances of Thematic stems forming the subjunctive with a short vowel.’

377. νήποινον, here, as supra 160, ‘without making compensation,’ as ποινή may be used to represent the price or recompense paid for anything, cp. Il. 5. 265 υἱὸς ποινὴν Γερνμήδεος, compensation, as we should say, ‘for the loss of his services.’ Similarly νήποινοι infra 380, will mean ‘un-avenged,’ i.e. ‘without any compensation being exacted from me.’ For in Homeric times ποινή was especially the payment made in lieu of private revenge (τίσις); cp. Il. 18. 498 δύο δ' ἄνδρες ἐνέικον εἵνεκα ποινῆς | ἀνδρὸς ἀποφθιμένοιο, see also Il. 9. 632.

To such τίσις or ποινή Telemachus would have been liable, had he violated the sanctities of hospitality by slaying the suitors under his own roof without warning. But he has now given them formal notice to quit, ἐξίναί μεγάρων, and (says he) ‘if after this (ἔπειτα) ye perish within my house, ye will perish without recompense due from me.’ For a good account of the ποινή in early Greece see Grote’s Gk. Hist. 2nd ed. vol. ii. p. 128, with notes.

378. ἐπιβώσομαι. Though the common practice in Epic is to leave more open vowels than in later Greek, we sometimes find words contracted in Homer that are uncontracted in Attic. With ἐπιβώσομαι for βοήσομαι we may

compare ἀγνώσασκε for ἀγνοήσασκε, an iterative form from ἀγροῖα, Od. 23. 95.

379. παλίντιτα ἔργα, ‘deeds of requital.’ Cp. Od. 17. 60 αἳ κέ ποθι Ζεὺς ἄντιτα ἔργα τελέσσει (for ἀνά-τιτα).

381. ὁδᾶξ, from root δακ, ‘bite,’ with prefixed δ, compare ὁδάειν, ὁδαγμός, ‘with teeth set.’ With φόντες ἐν χεῖλεσι, lit. ‘fastening on their lips,’ compare χεῖρες ἐμπεφυκυῖαι Hdt. 6. 91. ὁδᾶξ is not to be connected with ὁδοῦς, which is from a different root.

382. δ (= ‘because,’ ‘in that’), in all respects analogous to the Latin quod, and to the similar form ὅτι, may be used either transitively after verbs expressive of knowing, seeing, etc., cp. Od. 4. 771 οὐδέ τι ἴδεν δ’ οἱ φόνος υἱὸς τεύχεσσι, 13. 340 ἐνὶ θυμῷ ἦδ’ ἐ’ νοστήσεις ὀλέσας ἀπο πάντας ἑταίρους, 20. 228; 17. 545; Il. 8. 32, 463; 18. 197; 19. 421; 20. 122, 466; 22. 445 etc.; or causally, Od. 11. 540 γηθούση δ’ οἱ νιδν ἔφην ἀριδείκετον εἶναι, cp. also Od. 19. 543; 21. 289; Il. 9. 534; 20. 283. The causal sense is more common in the Odyssey, the transitive in the Iliad. In twenty-four passages out of thirty-three, δ is always followed by a monosyllabic pronoun, generally οἱ, once by μιν, twice by μιν. See La Roche, Homer. Stud. § 41, 13. Monro, H. G. § 269, 270.

384. ἥ μάλα . . αὐτοί. ‘It must be the gods themselves that are thy teachers.’

386. σέ γε. The pronoun uttered

ποιήσιεν, ὃ τοι γενεῇ πατρώϊόν ἐστι.'

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδα·

'Ἀντίνο', ἧ καὶ μοι νεμεσήσεται ὅττι κεν εἶπω;

καὶ κεν τοῦτ' ἐθέλοιμι Διὸς γε διδόντος ἀρέσθαι. 390

ἧ φῆς τοῦτο κάκιστον ἐν ἀνθρώποισι τεύχθαι;

οὐ μὲν γάρ τι κακὸν βασιλευμένῃ αἰψά τέ οἱ δῶ

389.] Eustath. εἰ καὶ μοι. Schol. M. εἰ περ μοι καὶ ἀγῶσσαι, which readings form the protasis to καὶ κεν τοῦτ' ἐθέλοιμι. Wolf ἦ for εἰ. 391. φῆς] So Aristarch. and Herodian write the 2nd person of φημί, Apollon. φῆς on analogy of τίθη. φῆς is the imperf. tense, see on Od. 7. 239.

with strong emphasis; it is not *Telemachus* whom Antinous would wish to see king in Ithaca, but *himself*. Or σέ γε may point a sneer, 'Heaven grant that no such young fire-eater may come to the throne!'

390. Διὸς γε διδόντος. This may fairly be called an instance of the true genitive absolute in Homer. The tendency of the participial construction with the genitive is to separate itself from the syntax of the sentence, and to stand alone either in a causal sense or as marking a point of time. In such a phrase as (Il. 15. 608) ἀμφὶ δὲ πῆλῃς | σμερδαλέον κροτάφοισι τινάσσετο μαρμαίνοιο, the uncertainty is just felt, whether μαρμαίνοιο is the genitive in close dependence on a substantive, or whether it is approaching the 'absolute' construction = 'as he fought.' Cp. again Il. 16. 581 Πατρόκλη δ' ἀρ' ἄχος γένετο φθιμένον ἐτάροιο, or Il. 2. 153 αὐτῇ δ' οὐρανὸν ἵκεν | οἰκαδε λεμέναν, Od. 9. 441 πάντων δῖαν ἐπεμαίετο νῦτα ὀρθῶν ἐσταόταν.

In such phrases as (Il. 4. 214) τοῦ δ' [διστοῦ] ἐξελκομένοιο πάλιν ἄγεν δέεες ὄγκοι, or (Od. 5. 432) ὥς δ' ὅτε πουλύποδος θαλάμῃς ἐξελκομένοιο | πρὸς κοτυληδονόφιν πυκνὰ λῦγγες ἔχονται, we feel that the expression of a point of time belongs quite as really to the participial genitives, though grammatically they may still be described as depending on ὄγκοι or κοτυληδονόφιν respectively. Classen (Hom. Sprachgeb. 171 foll.) notices, that where aoristic participles are used absolutely in the genitive they express generally a causal relation or a hypothetical sentence, while the present participle so used has more often the force of marking a point of time.

As instances of absolute aorist par-

ticiples in the genitive, he gives the following list.

(1) With simple mark of time or circumstance—

Il. 11. 458; 13. 409; 15. 328; 16. 306; 19. 74, 75; Od. 1. 16; 14. 475; 24. 535.

(2) In hypothetical or causal sense—

Il. 8. 37, 164; 9. 425, 426; 10. 246, 355, 356; 14. 521, 522; 19. 61, 62; 21. 289, 436; 22. 46, 287, 383; Od. 11. 248.

Absolute present participles in genitive,

(1) With simple mark of time or circumstance—

Il. 1. 88; 2. 550; 5. 499-501; 8. 537; 14. 100; 15. 190, 548; 18. 10, 605; 20. 404; 23. 520, 598; 24. 289; Od. 1. 403; 4. 19, 717; 5. 287; 10. 470; 11. 295; 14. 162, 293; 16. 373, 438; 18. 267; 19. 153, 518; 20. 25, 232, 311; 24. 507.

(2) With the addition of a causal or hypothetical sense—

Il. 5. 202, 864; 7. 63; 9. 573; 17. 265, 393, 532; 19. 210; 21. 522; 22. 431; 24. 243, 248; Od. 1. 390; 4. 393; 9. 390; 17. 296; 19. 196; 20. 218.

391. ἧ φῆς, 'thinkest thou (cp. Od. 4. 171; 5. 290; 6. 200) that it is the worst thing in the world to be a king? Nay! it is no bad thing to be a king; not only is his house made rich at once, but he himself is in more honour.' Nitzsch prefers ἧ φῆς = 'or.' The point in this taunt of Telemachus is that he pretends to see in Antinous' words a kindly anxiety for him, in being anxious to spare him the troubles of sovereignty, though he himself was so eager to be king in Ithaca.

392. οἱ refers to βασιλῆι implied in βασιλευμένῃ.





ἀφνειὸν πέλεται καὶ τιμήςτερος αὐτός.

ἀλλ' ἦ τοι βασιλῆες Ἀχαιῶν εἰσὶ καὶ ἄλλοι

πολλοὶ ἐν ἀμφιάλφῃ Ἰθάκῃ, νέοι ἡδὲ παλαιοί, 395

τῶν κέν τις τόδ' ἔχῃσιν, ἐπεὶ θάνε διὸς Ὀδυσσεύς.

αὐτὰρ ἐγὼν οἴκοιο ἀναξ ἔσομ' ἡμετέροιο

καὶ δμῶων, οὓς μοι λήισσατο διὸς Ὀδυσσεύς.

Τὸν δ' αὐτ' Εὐρύμαχος, Πολύβου παῖς, ἀντίον ἤδα·

ἑ Τηλέμαχ', ἦ τοι ταῦτα θεῶν ἐν γούνασι κείται, 400

ὅς τις ἐν ἀμφιάλφῃ Ἰθάκῃ βασιλεύσει Ἀχαιῶν·

κτῆματα δ' αὐτὸς ἔχοις καὶ δώμασιν οἷσιν ἀνάσσοις.

μὴ γὰρ δ' γ' ἔλθοι ἀνὴρ ὅς τις σ' ἀέκοντα βίηφι

κτῆματ' ἀπορραΐσει, Ἰθάκης ἔτι ναιετοώσῃς.

402. οἷσιν] Most MSS. οἷσιν. Al. σοῖσιν. See note below. 404. ἀπορραΐσει] Bekk., from Voss, ἀπορραΐσει, to assimilate the mood with ἔλθοι. ναιετοώσῃς] So Aristarch. for the ordinary ναιετώσῃς, which would be an exception to the Homeric usage for verbs in -άω. Cp. Didym. on Il. 6. 415 ναιετώσαν, Ἀρίσταρχος διὰ τὸ δ' ναιετώσαν. Al. ναιετούσῃς.

394. βασιλῆες. 'However, kings there are doubtless many besides me.' Thus Antinous is called βασιλεύς Od. 24. 179; Antinous and Eurymachus βασιλῆες Od. 18. 64; similarly Alcinoos was called βασιλεύς, but there were twelve other Phaeacian βασιλῆες Od. 7. 55-65; 8. 391. For the position of the βασιλεύς in heroic times, and the hereditary succession to the throne, see Grote, vol. ii. 2nd ed. pp. 84-90.

396. τῶν κέν τις τόδ' ἔχῃσιν. 'Some one of them may surely have this (kingship).' The subjunctive giving the force of Telemachus' *assent*, and not merely his statement that the fact is likely to take place. See Monro, H. G. § 275. For a rare use of the mood without *ἄν* cp. phrase καὶ νύ τις δὲ εἴησι Od. 6. 275.

397. ἡμετέροιο, 'our house,' not the first person plural of modern royalty, but the familiar language of one of a household. So ἡμετέρῃ μήτηρ Od. 6. 311.

398. λήισσατο. Odysseus was not above this freebooting even after his return to Ithaca, cp. Od. 23. 356

μήλα δ' ἔ μοι μνηστήρες ὑπερφιάλοι κατέκειρα,

πολλὰ μὲν αὐτὸς ἐγὼ λήισσομαι.

See too on Od. 3. 73.

400. ἐν γούνασι. See note on sup. 267.

401. Join *δε τις* .. Ἀχαιῶν, and cp. Od. 5. 448 ἀνδρῶν *δε τις*.

402. δώμασιν οἷσιν. As Buttm. says (Lexil. p. 251 note) the choice between σοῖσιν and οἷσιν turns on a few passages; the question to be settled being whether *ὅς* (the possessive pronoun) is flexible enough to refer to first and second, as well as to third person. On the passage, Od. 9. 28 οὐ γὰρ ἐγὼ γε | ἦς γαίης δύναμαι γλυκερώτερον ἄλλο ἰδέσθαι, the Schol. remarks, οὐκ εἶπεν ἐμῆς ἵνα καθολικώτερος γένηται ὁ λόγος περὶ τῆς τῶν καθ' ἕκαστον ἀνθρώπων πατρίδος. In Il. 19. 174 σὺ δὲ φρεσὶν ᾗσιν ἰανθῆς, Wolf writes φρεσὶ σῇσι, comparing it with the corresponding lines, Il. 14. 221, 264; 16. 36; etc. The passage Od. 13. 320 φρεσὶν ᾗσιν ἔχων δεδαυγμένον ἦτορ, where ᾗσιν must stand for ἐμῇσιν, has been rejected from very remote antiquity. But the present passage Wolf has left untouched, retaining οἷσιν as conveying the sense of 'own.' Eustath. also reads οἷσιν. In Hesiod. Opp. 381, we have σοὶ δ' εἰ πλούτου θυμὸς ἐλλέεται ἐν φρεσὶν ᾗσιν in nearly all MSS., and Götting retains it; but it is doubtful if the line is genuine. See an account of the whole question in Monro, H. G. § 255.

404. ἀπορραΐσει σε κτῆματα. This

ἀλλ' ἐθέλω σε, φέριστε, περὶ ξείνοιο ἐρέσθαι, 405  
 ὀππόθεν οὗτος ἀνὴρ, ποίης δ' ἐξ εὐχεται εἶναι  
 γαίης, ποῦ δέ νύ οἱ γενεὴ καὶ πατρίς ἄρουρα·  
 ἥε τιν' ἀγγελίην πατρὸς φέρει ἐρχομένοιο,  
 ἥ ἔδν αὐτοῦ χρεῖος ἐελδόμενος τόδ' ἰκάνει;  
 οἷον ἀναίξας ἄφαρ οἴχεται, οὐδ' ὑπέμεινε 410  
 γνόμεναι· οὐ μὲν γάρ τι κακῶ εἰς ὦπα ἔρκει.'

405. ἐρέσθαι] This is technically the right accent, as from aorist ἐρόμην, ἔρομαι not being in use. It is coupled with an aor. Od. 3. 70, 243; 16. 465. But the Grammarians seem to have preferred ἔρεσθαι. Herodian on Il. 16. 47; Eustath. 1045. 1; Cramer, Anecd. Ox. 4. 208. 8.

construction with the double accusative—a power which the verb gains by composition, as the simple βαλεῖν = 'to strike'—is analogous to the usage with ἀφαιρεῖσθαι. The older interpreters regarded it as an archaism; cp. Schol. A. on Il. 1. 275 ὅτι ἀρχαῖος τὸνδ' ἀφαιροῦ σὺχ' τοῦδε, and Herodian is quoted as saying that the case is αἰτιατικὴν ἀντὶ γενικῆς (Schol. B. L. on Il. 16. 59), while Schol. V. strangely enough describes the construction as 'Αττικῶς' (Schol. on Il. 22. 18; 15. 427).

This usage is found not only with ἀφαιρεῖσθαι (cp. Il. 1. 182, 275; 8. 108; 16. 689; 17. 177; 20. 436), but also with ἀπαρᾶν Il. 6. 17; 10. 495; 16. 827; 20. 290; 23. 560, 808, etc.; Od. 11. 202; 13. 270; ἔφαρ' Il. 15. 460; 16. 58; 17. 678; συλᾶν Il. 6. 70; 13. 201; 15. 427; 16. 499; 17. 59; 22. 258; ἐφαίνυσθαι Il. 5. 155; 20. 458; ἐναρίξιν Il. 15. 343; 17. 187; 22. 323.

To the same usage belongs the construction of verbs of 'cleansing' with a double accusative, as λούειν Il. 23. 41, καθαίρειν Il. 16. 667, νίξσθαι Od. 6. 224. ναιετάω is sometimes used of the countries or houses, by a sort of impersonation, as if they stood for the dwellers in them, compare ναιετάουσι πόλεις Il. 4. 45, νῆσοι Od. 9. 23; so ναιέειν is used with νῆσοι Il. 2. 626; δόμος Od. 7. 29 (note); cp. Soph. Aj. 596 ὃ κλεινὰ Σαλαμίς, σὺ μὲν πού ναιέεις ἀλκιμαγκτος εὐδαίμων. Here the word does not mean much more than 'while Ithaca stands;' though there is a tendency in meaning towards the interpretation of Schol. φικισμένης οἰκῆς.

406. ὀππόθεν, indirect question, ποίης, ποῦ, direct: compare supra 171.

408. ἦ . . ἦ. See on supra 175.

409. χρεῖος ἐελδόμενος, so τὰ τ' ἐλδεταί Il. 5. 481; otherwise used with genitive as Od. 5. 210.

τόδ' ἰκάνει. This phrase occurs again, Od. 10. 75; 17. 444, 524; 19. 407; Il. 14. 298, 309; 24. 172. Fäsi rightly renders, 'he comes this coming' = 'he comes thus,' τόδε standing in cognate relation to the verb exactly as if the phrase had run τήνδ' ἀφίξειν ἰκάνει. Cp. Od. 5. 215 μή μοι τόδε χῶεο, Od. 17. 401 μήτ' οὐν μητέρ' ἐμὴν ἄξει τό γε. Monro, H. G. § 133, describes it as an adverbial accusative, defining the notion of the verb; comparing the use of τί; 'why,' i. e. 'in regard to what?' τό 'therefore'; δ, ὅτι 'because.'

411. γνόμεναι, 'for one to know him.' This suppression of the subject to the infinitive is not uncommon. Cp. Od. 4. 195 νεμεσσῶμαι οὐδὲν κλαίειν [sc. τινά], Od. 11. 159 οὐ πως ἐστὶ περὶ σῶμα πεζὸν ἔοντα, Od. 19. 221 ἀργαλέον τόσσον χρόνον ἀμφὶς ἔοντα [sc. τινά] εἰπέμεν, ib. 555 οὐ πως ἐστὶν ἀποκρίνασθαι θνείρον ἀλλή ἀποκρίναντα, Il. 6. 268 οὐδέ πῃ ἐστὶν αἵματι πεπалаγμένον εὐχετάσθαι. Schömann (Redetheil. p. 46 note) comments on this as showing how the thought of the subject lies in the infinitive (even though unexpressed), so that it is often referred to in the following clause. Thus *naturae lege vivere et nihil quantum in ipso sit praetermittere* Cic. de Legg. 1. 21. 56; *Ferias denticales in eos dies conferre tuis, ut ne ipsius neve publicae feriae sint* ib. 2. 22. 55. Similarly, *Alienum est a iustitia detrahere quid de aliquo quod sibi assumat* (Cic. de Fin. 3. 21. 70); where no subject is to be found for *assumat* except the one implied in the infinitive *detrahere*. Compare also οὐκ







Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδ' αὖ

· 'Εὐρύμαχ', ἣ τοι νόστος ἀπώλετο πατὴρς ἐμὸν·

οὐτ' οὖν ἀγγελίης ἔτι πείθομαι, εἴ ποθεν ἔλθοι,

οὔτε θεοπροπίης ἐμπάδομαι, ἣν τινα μήτηρ

415

ἔς μέγαρον καλέσασσα θεοπρόπον ἐξερέηται.

ξείνος δ' οὗτος ἐμὸς πατρώιος ἐκ Τάφου ἐστὶ,

Μέντης δ' Ἀγχιάλοιο δαΐφρονος εὐχεται εἶναι

υἱὸς, ἀτὰρ Ταφίοισι φιληρέτμοισιν ἀνάσσει·

ᾧ Ως φάτο Τηλέμαχος, φρεσὶ δ' ἀθανάτην θεὸν ἔγνων.

οἱ δ' εἰς ὀρχηστὺν τε καὶ ἱμερόεσσαν ἀοιδὴν

421

τρεψάμενοι τέρποντο, μένον δ' ἐπὶ ἔσπερον ἔλθεῖν.

τοῖσι δὲ τερπομένοισι μέλας ἐπὶ ἔσπερος ἦλθε·

δὴ τότε κακκείοντες ἔβαν οἰκόνδε ἕκαστος.

Τηλέμαχος δ', ὅθι οἱ θάλαμος περικαλλέος αὐλῆς

425

414. ἀγγελίης] i. e. ἀγγελίας. Eustath. read ἀγγελίης (cp. ἐμὸ πείθεσθαι Hdt. 1. 126; 5. 33). Bekk. and others read ἀγγελίῃ. 424.] ἐνιοι 'δὴ τότε κοιμήσαστο καὶ ὕπνου δῶρον ἔλονται,' μεταποιηθῆναι δὲ φασιν ὑπὸ Ἀριστοφάνους τὸν στίχον Schol. E. H. M. Q. R.

ἔστιν ὁρῶς ἡγεῖσθαι ἐὰν μὴ φρόνιμος ᾖ Plat. Men. 97.

411. οὐ γάρ = as we should gladly have done, for, he was not, etc.

414. εἴ ποθεν ἔλθοι, sc. ἀγγελίῃ taken from ἀγγελίης. The mood expresses a mere supposition, with little likelihood of such tidings coming. πείθομαι is not equivalent to πείποιθα but means 'let myself be persuaded by.'

416. ἐξερέηται. ἐξερέεσθαι may be used absolutely, as Od. 4. 119; 24. 238. It is found with accusative, as here, in Od. 13. 411.

417. οὗτος is the subject, ξείνος ἐμὸς πατρώιος ἐκ Τάφου the predicate

420. ἀθανάτην. Compound adjectives are often of three terminations in Homer, as ἀ-βρότη, ἀ-πειρεσίη, ἀ-σβέστη, ἀγα-κλειτή, ἀρι-γνατή, ἀρι-ζήλη, εὐ-ξέστη, περι-ξέστη, ἀμφι-βρότη, ἀμφι-ρύτη, ἀντι-θη, εἰν-αλή, ἐπι-καρσή, δουρι-κτήνη, ἱππ-ηλασίη. Conversely, adjectives uncompounded may be used of two terminations only, e. g. ἀγριος = ἀγρή, κλυτός = κλυτή, πολίος = πολιή, ἰφθίμος = ἰφθίμη. Compare also θήλυς ἀντή, ἡδὺς ἀντή, πούλις ἐφ' ὀργήν, ὠχέοντι Ζακύνθῳ com-

pared with ὠχέοντι Ζακύνθῳ, also ὀλοώ-τατος ὀλοή Od. 4. 442.

422. μένον δ' ἐπὶ ἔσπερον ἔλθεῖν. Here ἐπὶ is an adverbial addition to ἔλθεῖν, as the next line shows. 'Waited for evening to come on.' So εἴματα δ' ἡελίοιο μένον τερσήμεναι αὐγῇ Od. 6. 98, ἣ μέντε Τρώας σχεδὸν ἐλθέμεν Il. 4. 247.

424. κακκείοντες = κατακείοντες. According to Lobeck, (Rhemat. p. 192 foll.) κείμαι = κέεμαι, from unused κέημι of which the ω form would be κέω, and κέω or κέω might represent the shortest form of future. We find κέων Od. 7. 342, κείουσα 23. 292, κέω Od. 19. 340, κείμεν Od. 8. 315; subjunctive κατακείομεν Od. 18. 419; imperative κατακείετε Od. 7. 188; 18. 408. Monro, H. G. § 59, speaks of a suffix γω as one form of the desiderative termination, quoting κακκείοντες, πι-ομένα, δραιοίς.

425. ὅθι οἱ θάλαμος . . αὐλῆς. It seems better to describe αὐλῆς as local genitive rather than as a partitive genitive after ὅθι. In Il. 11. 358 ὅθι οἱ καταείσατο γαίης render, 'where his spear had lighted on the ground,' after its flight

ὑψηλὸς δέδμητο, περισκέπτῳ ἐνὶ χώρῳ,  
 ἐνθ' ἔβη εἰς εὐνὴν πολλὰ φρεσὶ μερμηρίζων.  
 τῷ δ' ἄρ' ἅμ' αἰθομένας δαΐδας φέρε κεδνὰ ἰδυῖα  
 Εὐρύκλει', Ὀππος θυγάτηρ Πεισηγορίδαο,  
 τήν ποτε Λαέρτης πρίατο κτεάτεσσιν ἑοῖσι, 430  
 πρωθήβην ἔτ' εἴουσιν, ἑικοσάβοια δ' ἔδωκεν,  
 ἴσα δέ μιν κεδνῇ ἀλόχῳ τίεν ἐν μεγάροισιν,  
 εὐνῇ δ' οὐ ποτ' ἔμικτο, χόλον δ' ἀλέεινε γυναικὸς  
 ἣ οἱ ἅμ' αἰθομένας δαΐδας φέρε, καὶ ἐ μάλιστα  
 δμῳάων φιλέεσκε, καὶ ἔτρεφε τυτθὸν ἔοντα. 435  
 ὤξεν δὲ θύρας θαλάμου πύκα ποιητοῖο,

428. κεδνὰ ἰδυῖα] So Bekk. for κένδ' εἰδυῖα: and so perhaps Aristarchus. See Didymus on Il. 20. 12: cp. Il. 18. 380, 482; Od. 7. 92. All derivatives from root *fid* are very constant in retaining the digamma.

through the air; so that we find no real instance in Homer of *δοι* followed by a genitive, though such a construction would not be impossible on the analogy of *ἀλλοθι γαίης* Od. 2. 131, *πὺν αὐτοῦ ἀγρῶν* [!] 4. 639, *πρὸ πολλῶν* Il. 3. 400. But with *αὐλῆς* as a local genitive we may compare *ἡ οὐκ Ἀργεὺς ἦεν*; Od. 3. 251, *οἷν νῦν οὐκ ἔστι γυνὴ κατ' Ἀχαιῖδα γαίαν* | *οὔτε Πύλου* Od. 21. 107, *ἐσχάτης ὁρῶ πυρᾶς νεώρῃ βόστρυχον τετμημένον* Soph. El. 900. If we place the chamber of Telemachus at the corner of the αἴθουσα, which was probably only separated from the πρόδομος by a trellis-work, we shall satisfy the description of its position in the αὐλή and shall also account for its being *περισκέπτῳ ἐνὶ χώρῳ*, for in this position it might have a view in two or even more directions. Cp. Od. 14. 5, of the visit of Odysseus to Eumaeos—

τὸν δ' ἄρ' ἐνὶ προδόμῳ εὖρ' ἤμενον,  
 ἐνθα οἱ αὐλῇ  
 ἰψηλὴ δέδμητο, περισκέπτῳ ἐνὶ χώρῳ,  
 καλὴ τε μεγάλη τε, περιδρόμος,  
 which last word serves as explanation of *περισκέπτῳ ἐνὶ χώρῳ*, sc. 'with a clear view round it;' not necessarily of places on an eminence. Cp. Od. 10. 211, 253, where the expression is used of Circe's house. A similar phrase for 'clear ground' is found in Od. 5. 476 *ἐν περιφανομένῳ*, which certainly is not used of high ground, as it is described as

being *σχέδον ὑδατος*. Compare *ἐν καθαροῖ* Il. 8. 491. Döderlein's interpretation (Hom. Gloss. 2353) 'well-sheltered,' as if *σκεπτὸς* = *σκεπαστός*, seems refuted by the passage quoted above, Od. 14. 6, although on other grounds it appears equally impossible.

428. τῷ . . φέρε, 'carried for him.' ἅμα is adverbial = 'going along with him,' like *ἅμ' ἐπομένην*.

ἰδυῖα. For this shortening of the feminine from *ειδῶς*, compare *τεθάλυια* Od. 6. 293, *μεμῆλυια* Il. 4. 435, *σεσῶρυια* fr. *σεσηρῶς* Hesiod. Scut. Herc. 268. Cp. Monro, H. G. § 26.

431. *ἑικοσάβοια*, perhaps we may supply *κτεάτα*, or some such word. Twenty oxen was a high price for a slave, as (Il. 23. 705) four oxen is the set value of one who *πολλὰ ἐπίστατο ἔργα*.

433. *χόλον δ' ἀλέεινε*. This sentence gives the reason for his continence, and would have been introduced in later Greek with *γάρ*, or a participle. Here no further connection between the sentences is marked than their mere juxtaposition or co-ordination (*parataxis*). For some suggestive remarks on the method of transition from *parataxis* to *hypotaxis* or *subordination* of clauses see Curt. Expl. Gk. Gram. p. 213.

434. *οἱ . . ἔ*, both refer to Telemachus, who is the subject also to *ὤξεν*.





ἔζετο δ' ἐν λέκτρῳ, μαλακὸν δ' ἔκδυε χιτῶνα·  
καὶ τὸν μὲν γραίης πυκιμηδέος ἔμβαλε χερσίν.  
ἡ μὲν τὸν πτύξασα καὶ ἀσκήσασα χιτῶνα,  
πασσάλῳ ἀγκρεμάσασα παρὰ τρητοῖσι λέχεσσι,  
βῆ β' ἵμεν ἐκ θαλάμοιο, θύρην δ' ἐπέρυσσε κοράνη

440

439. ἀσκήσασα, 'having smoothed.'

440. τρητοῖσι λέχεσσι. This epithet is applied to the bedstead, not to the bedding (ἐνὴν). The framework was 'morticed' together, the supports fitting into holes in the horizontal pieces. The epithet is used with the plural λέχεα, because it refers to the construction of the bedstead from many pieces. Cp. Od. 23. 195

καὶ τοτ' ἐνετ' ἀπέκοψα κόμην τανυ-  
φύλλου ἐλαίης.

κορμὸν δ' ἐκ μέγης προταμὼν ἀμφέξεα  
χαλεκῷ

εὖ καὶ ἐπισταμένους, καὶ ἐπὶ στάθμην  
ἴθυνα,

ἑρμὴν ἀσκήσας, τέτρηνα δὲ πάντα  
τετρίτῳ.

ἐκ δὲ τοῦ ἀρχόμενος λέχος ἔξεον, ὅφρ'  
ἐτέλεσσα,

ἐν δ' ἐτάνυσσ' ἱμάντα βοδὸς φοῖνικι  
φαεινόν.

The last line here given might seem to favour the interpretation given by some commentators, that the word *τρητός* refers to the holes in the horizontal pieces of the bedstead, used for passing cords or straps through, on which to support the bedding. But the explanation given above seems settled by a passage in Plato (*Politic.* 279 E) τῶν συνθετῶν τὰ μὲν τρητά, τὰ δὲ ἀνευ τρησεως συνθετά.

441. βῆ β' ἵμεν... ἱμάντι. The explanation given by the Schol. here, and approved by Casp. Sagittarius apud Graev. Thesaur. 455, seems inaccurate from the introduction of modern complications. See especially Eustath. 1900, who attempts to simplify the interpretations offered on Od. 21. 46. The common use of the word *κληρίς* in Homer is the bar or bolt of the door; called in Il. 24. 453 ἐπιβλής, in the description of the pavilion of Achilles—

θύρην δ' ἔχε μόνος ἐπιβλήτης  
εἰλάτινος, τὸν τρεῖς μὲν ἐπιρρήσσεσκον

Ἀχαιοί,

τρεῖς δ' ἀναοίγεσκον μεγάλην κληῖδα  
θυράων.

This was evidently a bar of unusual size. The same thing goes by the name of *ὄχεις*, or, where there were two, *ὄχῃες* Od. 21. 47, *ὄχῃες ἐπημοιβοί* Il. 12. 456. These were especially for folding doors, *σάνιδες*. In the present passage the meaning is tolerably simple. On the inside of the door, within the room, a bar or bolt, probably of wood, was made to slide backwards and forwards, horizontally. There was a hole cut in the doorpost or jamb (*σταθμός*) to receive one end of the bar, and when the bar was pushed into this hole the door was fastened.

Any one inside the room could of course move the bolt at pleasure, and fasten or unfasten the door, as the bolt was altogether on the inside of the door. In order, however, to make it possible to work the bolt from the outside, there was a hole or slit made right through the door close to the bolt, and through this slit a strap (*ἱμάς*) passed, attached to the bolt, and hanging down on the outside of the door. The strap and its slit were near the doorpost (cp. *σταθμοῖο παρὰ κληῖδα* Od. 4. 838, with *παρὰ κληῖδος ἱμάντα* Od. 4. 802), and it was so arranged that, on pulling the strap after the door was closed, the bolt was shot into the hole in the jamb; ἐπὶ δὲ κληῖδ' ἐτάνυσσεν ἱμάντι, 'she drew home (ἐπὶ) the bolt by its strap.'

On the outside of the door there was a hook, called *κοράνη*, which served as a handle by which to *pull the door to* (ἐκ-ερεύνειν, in later Greek *ἐκσπᾶσθαι*).

But this was not the only use of the *κοράνη*. It was usual, where security was an object, to tie the loose end of the strap (that hung down on the outside after shooting the bolt) round this hook or handle. The more complicated the knot, the more secure the fastening. Cp. Od. 21. 241 *θύρας... κληῖσαι κληῖδι θοῶς δ' ἐπὶ δεσμὸν ἱῆλαι*. So when Penelope (Od. 21. 46) goes to open the door of the *θάλαμος*, the first thing was

ἀργυρέη, ἐπὶ δὲ κληῖδ' ἐτάνυσσεν ἱμάντι.  
 ἔνθ' ὃ γε παννύχιος, κεκαλυμμένος οἶδς ἄωτφ,  
 βούλευε φρεσὶν ᾗσιν ὁδὸν τὴν πέφραδ' Ἀθήνη.

ἡ γ' ἱμάντα τοῦθ' ἀπέλυσε κορώνης, for till this was done the bolt could not be moved.

So far the interpretation is tolerably clear. But a complication is introduced by the fact that *κληῖς* is also used in another sense, viz. the more ordinary one of 'key.' Cp. Od. 21. 6

εἶλετο δὲ κληῖδ' εὐκαμπέα χειρὶ  
 παχείῃ  
 καλὴν χαλκείην, κώπη δ' ἐλέφαντος  
 ἐπῆεν.

So, when she reached the door, and had untied the strap from the κορώνη—

ἐν δὲ κληῖδ' ἦκε, θυρῶν δ' ἀνέκοπτεν  
 ὀχῆας

ἄντα τιτυσκομένη.

It is not easy to describe the shape of the earliest form of *κληῖς*. The epithet *εὐκαμπής*, Od. 21. 6, is interpreted by Eustath. as *δρεπανοειδής*. This falls in exactly with the *clavis adunca trochi* Propert. 4. 14. 6, on which Paley remarks that the *clavis adunca* is 'a hooked wire,' adding that 'iron hoops

are not unfrequently to be seen at the present day, driven precisely in this manner.' Now such a hooked wire inserted at the slit through which the strap hung would easily catch at any projection, or fall into any hole in the bolt, and so could be used to pull it back from the jamb, and unlock the door. The 'Laconian key,' which must have been of an early pattern, as the Lacedaemonians were credited by the Greeks with the invention of keys, is just such a hook of flat wire with three vertical teeth rising from the hook corresponding with holes in the bolt into which the teeth fitted. Cp. Aristoph. Thesm. 421 κλειδιά κρυπτά κακοηθέστατα Λακωνικά ἄντα, τρεῖς ἔχοντα γομφίους, and the next improvement on this was the more complicated system of the βάλανος and βαλανόγγρα. See Thucyd. 2. 4.

443. ἄωτφ. For *ἄωτον* from *ἄημι*, as Lat. *floccus* from *flo*, see Buttm. Lexil. pp. 182-189.







## ΟΔΥΣΣΕΙΑΣ Β.

Ἴθακησίων ἀγορά. Τηλεμάχου ἀποδημία.

Ἥμος δ' ἠριγένεια φάνη ροδοδάκτυλος Ἥως,  
 ὥρνυτ' ἄρ' ἐξ εὐνῆφιν Ὀδυσσῆος φίλος υἱός,  
 εἵματα ἐσσάμενος, περὶ δὲ ξίφος ὀξὺ θέτ' ὦμφ,  
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,  
 βῆ δ' ἔμην ἐκ θαλάμοιο θεῶ ἑναλγίκιος ἀντην. 5  
 αἶψα δὲ κηρύκεσσι λιγυφθόγγοισι κέλευσε  
 κηρύσσειν ἀγορήνδε κάρη κομώνοντας Ἀχαιοὺς.  
 οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὤκα.  
 αὐτὰρ ἐπεὶ ῥ' ἤγερθεν ὀμηγερέες τ' ἐγένοντο,

3. περὶ δὲ ξίφος ὀξὺ θέτ' ὦμφ] περὶ δὲ μέγα βάλλετο φᾶρος v. l. of Vind. 56, cp. 1. 2. 43.

1. ροδοδάκτυλος. If this epithet is anything more than an element in the description of the feminine beauty of Eos, we may perhaps see in it an allusion to the spreading rays of rosy light, like fingers of an open hand, which are often visible just before sunrise. εἶεν δ' ἂν Ἡοῦς δάκτυλοι κατὰ ἀλληγορίαν αἱ τοῦ ἡλίου ἀκτῖνες Eustath. ad loc.

Ἥως, the Aeolic form of which is *ἄως*, is the same as the Latin *Aurora* (i. e. *aus-osa*) and the Sanskrit *us-ar*, *ush-dsá*, the root running through all the forms, being *us*, meaning 'to give heat, or light.' See Curt. G. E. p. 358.

2. εὐνῆφιν. For the various uses of the case-ending -φιν(ν) see *Monro, H. G.* § 154 foll.

3. εἵματα ἐσσάμενος. It was the custom to sit up and put on at least a portion of the clothing, before leaving the bed; see *Il.* 2. 42; 10. 21.

5. ἀντην, 'in presence;' literally, if looked at 'in the face;' cp. *Od.* 4. 310, etc.

7. ἀγορήνδε. The council of kings and chiefs was called βουλή or θῶκος (cp. *infra* 26); the chiefs (γέροντες) being the recognised heads, whether aged or not, of the noblest families. In the ἀγορή the people attended, expressing their assent or dissent upon the measures of the council. Cp. *Il.* 2. 53 βουλὴν δὲ πρῶτον μεγαθύμων Ἰζε γέροντων, at which βουλή Agamemnon and Nestor speak; when the council breaks up, the people come flocking in *ἰλαδὸν εἰς ἀγορὴν* (93). This relative position of chiefs and people resembles the account of the constitution of Crete given by Aristotle (*Polit.* 2. 10. 16) ἐκκλησίας δὲ μετέχουσι πάντες· κυρία δ' οὐδένας ἐστὶν ἄλλ' ἢ συνεπιψηφίσαι τὰ δόξαντα τοῖς γέρονσι καὶ τοῖς κόσμοις. Eustath. on *Od.* 3. 127 gives a similar distinction, ἀγορὰ μὲν γὰρ . . . συναΐς κοινὴ, βουλή δὲ ἡ κατὰ σύγκλητον.

9. This line, which occurs again, *Od.* 8. 24; 24. 421; *Il.* 1. 57; 24. 790, is not a mere tautology if we regard the first clause as the gathering together of

βῆ ρ' ἴμεν εἰς ἀγορὴν, παλάμη δ' ἔχε χάλκεον ἔγχος, 10  
οὐκ οἶος, ἅμα τῷ γε δύω κύνες ἀργοὶ ἔποντο.  
θεσπεσίην δ' ἄρα τῷ γε χάριν κατέχευεν Ἀθήνη.  
τὸν δ' ἄρα πάντες λαοὶ ἐπερχόμενον θεύοντο·  
ἔξετο δ' ἐν πατρὸς θώκῳ, εἶξαν δὲ γέροντες.  
τοῖσι δ' ἔπειθ' ἦρως Αἰγύπτιος ἦρχ' ἀγορεύειν, 15  
ὅς δὴ γῆραϊ κῦφός ἐην καὶ μυρία ἤδη.  
καὶ γὰρ τοῦ φίλος υἱὸς ἀμ' ἀντιθέφ' Ὀδυσῆι  
Ἰλίον εἰς εὐπωλον ἔβη κοίλῃς ἐνὶ νηυσὶν,  
Ἀντιφός αἰχμητῆς· τὸν δ' ἄγριος ἔκτανε Κύκλωψ  
ἐν σπῆϊ γλαφυρῷ, πύματον δ' ὀπλίσσατο δόρπον. 20  
τρεῖς δὲ οἱ ἄλλοι ἔσαν, καὶ ὁ μὲν μνηστῆρσιν ὀμίλει,  
Εὐρύνομος, δύο δ' αἰὲν ἔχον πατρώια ἔργα·

11. δύω κύνες] The reading δύω κύνες for κύνες πόδας is given in good MSS, cp. Etym. Mag. 136. 3. It is the reading found by Schol. M. Τηλέμαχος διὰ τὸ ἀσφαλότερον καὶ τὴν ἐπὶ τῇ ἐκείνου τῶν ἐχθρῶν δύω [κύνας] ἐκείνητο. 19, 20.] ἀθε-  
τοῦνται οἱ δύο στίχοι καὶ ὁβελίζονται Schol. Vind. 56. The ἀθέτησις may be  
supposed to be that of Aristarch. 22. αἰὲν] 'Aristarchi editionum altera ἄλλοι,  
altera αἰὲν.' Dind.

the people towards the place of meeting, and the latter as expressing the assembly fully formed, see infra 378.

11. κύνες. The reading δύω κύνες is illustrated by Virg. Aen. 8. 461 'nec non et gemini custodes limine ab alto | praecedunt gressumque canes comitantur herilem.' The epithet ἀργός was generally by the older interpreters rendered 'white' (λευκόποδες Eustath. ad loc., cp. Il. 24. 211 ἀργίποδες); but the reference is to swiftness and not to colour; the word ἀργός, expressing the same connection between 'brightness' and 'quickness' that appears in Lat. *nico*, etc. See Curtius (G. E. p. 157), who points to μαρμαρυγαὶ ποδῶν as giving the middle point between the two ideas. The name Ποδάργη for the 'storm-swift' Harpy (Il. 16. 150) is analogous to the phrase πόδας ἀργοί, the v. l. The uses of dogs in Homer are for watching the herds and home-  
stead (Od. 17. 200; Il. 18. 578); and for hunting (Il. 11. 325); while Achilles keeps dogs as pets, ἐννέα τῷ γε ἀνακτι τραπέζῃς κύνες ἦσαν Il. 23. 173.

13. θεύοντο points to a present *θεόμαι*, instead of the commoner form *θεάομαι*.

14. πατρὸς θώκῳ. In the place of

assembly (cp. Od. 8. 6; Il. 18. 504) the γέροντες sit upon seats of stone, *λερῷ ἐνὶ κύκλῳ*. Telemachus, as son of the king, takes his father's seat, and the elders 'make way' for him (cp. Od. 17. 61-63; 20. 144-146).

γέροντες. For the various functions of these 'elders' see Buchholz, Hom. Real. vol. 2. § 5 foll.

17. καὶ γὰρ. These words may be taken as giving an explanation of his great age, inasmuch as that twenty years ago he had a fullgrown son. Others, more probably, regard them as giving the reason for his being the first to speak, viz. his yearning after his lost son.

20. πύματον. This must mean πύματος ἦν ὁ Ἀντιφός τῶν ἐξ τοῦ Ὀδυσσεύος ἐταίρων οὗς ὁ Κύκλωψ ἐθροή-  
σατο, for the alternative rendering which Eustath. gives, 'last of all men,' necessitates an un-Homeric version of the story, which Eustath. thus quotes, ὁ Κύκλωψ οὐκέτι ἔφαγε, συναποβαλὼν τῷ φασὶ καὶ τὸ ζῆν ὡς λέγεται. Cp. Od. 9. 369. But perhaps the emphasis should be thrown on ὀπλίσσατο, because, after his blinding, he was, though alive, yet *helpless* to wait on himself.

22. ἔργα, 'farms,' *opera rustica*.





ἀλλ' οὐδ' ὥς τοῦ λήθετ' ὀδυρόμενος καὶ ἀχεύων.  
 τοῦ δ γε δάκρυ χέων ἀγορήσατο καὶ μετέειπε  
 'Κέκλυτε δὴ νῦν μεν, Ἰθακήσιοι, ὅττι κεν εἴπω 25  
 οὔτε ποθ' ἡμετέρῃ ἀγορῇ γένετ' οὔτε θῶκος  
 ἐξ οὔ 'Οδυσσεὺς δῖος ἔβη κοίλῃς ἐνὶ νηυσί.  
 νῦν δὲ τίς ὧδ' ἡγείρε; τίνα χρεῖ᾽ ὅσον ἴκει  
 ἢ νέων ἀνδρῶν, ἢ οἱ προγενέστεροί εἰσιν;  
 ἢ ἐτιν' ἀγγελίην στρατοῦ ἔκλυεν ἐρχομένοιο, 30  
 ἢν χ' ἡμῖν σάφα εἴποι, ὅτε πρότερός γε πύθοιτο;  
 ἢ ἐτι δῆμιον ἄλλο πιφαύσκεται ἢδ' ἀγορεύει;  
 ἐσθλός μοι δοκεῖ εἶναι, ὄνήμενος. εἴθε οἱ αὐτῷ  
 Ζεὺς ἀγαθὸν τελέσειεν, ὃ τι φρεσὶν ᾗσι μενοινᾷ.'

24. δάκρυ χέων] So we must read, against MSS. and Schol. on Il. 1. 357; for the rules of composition would require δακρυχόων. κατὰ δάκρυ χέω is found in tmesis, Il. 1. 413; 3. 142; 6. 459; Od. 4. 556; 10. 201, 409; 11. 466; 22. 447. See Classen, Homer. Sprachgebrauch, p. 70 foll. 26. ποθ'] Aristarchus read πω. Schol. H. M. S. 30, 32. ἢε . . . ἢε] περισπῶνται, ἐραττηματικοὶ γάρ Herodian.

24. τοῦ, 'for him;,' so ὀδυρεσθαὶ τινος Od. 4. 104.

26. θῶκος, 'session;,' equivalent to βουλή γερόντων, cp. Od. 3. 127.

28. ὧδε. See on Od. 1. 182.

τίνα . . . ἴκα = *quoniam necessitas tam vehementer invasit?*

30. στρατοῦ. The Schol. gives two interpretations, τινὲς πολεμίων στρατοῦ δμεινὸν δὲ τοῦ ἐπὶ Ἴλιον στρατεύσαντος. Ameis adopts the latter, because Aegyptius, in his desire to see his son, would naturally be thinking of the return of the Greek army from Troy, which ought to bring him home again.

But it would seem far more reasonable to suppose that the motive for hastily convening the assembly might be the tidings of some invasion, some raid upon the country, or descent of pirates, calling for immediate resistance.

31. The optative εἴποι is changed in the corresponding line (infra 43) to the subjunctive. The shade of difference may be thus explained. In the present passage there is an uncertainty not only whether such tidings have reached the man who has summoned the assembly, but also whether he would communicate them.

Where Telemachus quotes the words

again, he implies that he should make such a communication, if he was in possession of the tidings; and this distinct intention on his part is marked by the change of mood.

33. ὄνήμενος. A participial form from the aorist ὤνημην, whence come also ὤνησο Od. 19. 68, and ἀπὸνητο Od. 11. 324. The older commentators explained the present passage by the ellipse of εἴη, making ὄνήμενος [εἴη] = ὄναιτο, 'may he be blessed.' But such an ellipse of the optative mood of εἶμι with a participle would be unparalleled in Homer, though the ellipse of the indicative is common enough.

A better interpretation is given by Classen (Homerisch. Sprachgeb. pp. 60 foll.), who closely connects the explanation of ὄνήμενος with that of οὐλόμενος. The latter he regards as getting its meaning directly from the formula of imprecation, ὀλοιο, and as representing the condition of the person or thing under such a ban; equivalent, generally, to 'accursed.' ὄνήμενος on the other hand represents the condition of one for whom the good wish, 'ὄναιτο,' cp. Soph. O. C. 1042, has been fulfilled; that is, 'blessed,' with an implication too, that such a one is a blessing to others.



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‘Ὡς φάτο, χαίρε δὲ φήμη ‘Οδυσσῆος φίλος υἱός, 35  
οὐδ’ ἄρ’ ἔτι δὴν ἦστο, μενολίησεν δ’ ἀγορεύειν,  
στῇ δὲ μέσῃ ἀγορῇ· σκῆπτρον δέ οἱ ἔμβαλε χεὶρ  
κῆρυξ Πεισῆνωρ, πεπνυμένα μῆδεα εἰδώς.  
πρῶτον ἔπειτα γέροντα καθαπτόμενος προσέειπεν

‘ὦ γέρον, οὐχ ἐκὰς οὗτος ἀνὴρ, τάχα δ’ εἴσαι αὐτὸς, 41  
ὃς λαὸν ἤγειρα· μάλιστα δέ μ’ ἄλγος ἰκάνει.  
οὔτε τιν’ ἀγγελίην στρατοῦ ἔκλυον ἐρχομένοιο,  
ἦν χ’ ὑμῖν σάφα εἶπω, ὅτε πρότερός γε πυθοίμην,  
οὔτε τι δῆμιον ἄλλο πιφαύσκομαι οὐδ’ ἀγορεύω,  
ἀλλ’ ἐμὸν αὐτοῦ χρεῖος, ὃ μοι κακὸν ἔμπεσεν οἴκῳ,

41. ἤγειρα] Zenodot. ἤγειρε. 42. ἐκλυον] γελοῖας γράφει Ζηνόδοτος ἦιον (the reading seems to be censured because ἰών has ἰών (Il. 11. 463), not ἦιον for its imperfect) Schol. H. M. 45. κακόν] So Aristarch. κακά Aristoph. Schol. S. V. adds μετὰ τοῦτο (sc. οἴκῳ) ὑποστικτέον, which implies approval of the reading of Aristarch.

35. φήμη. The particular significance of this φήμη depends on its being a casual utterance, of the full bearing of which the speaker is unaware. Here Aegyptius is unconscious that he is blessing Telemachus, who only acknowledges himself as the summoner of the assembly in verse 40. In Od. 18. 117; 20. 120, κληδών is used in a sense almost identical; indeed, in the latter passage what is called κληδών in l. 120, had already been called φήμη in l. 105. Autenrieth (Nägelsb. Hom. Theol. p. 170) attempts to distinguish the two, by making φήμη mean a significant word in general, while κληδών takes rather the form of a direct personal address, but this seems doubtful.

36. δὴν. See on Od. 1. 203. ‘He sate not long, for he was fired to speak.’ The force of δέ, in parataxis, being equivalent to γάρ.

The aorist μενολίησεν is used as if bringing to a point the process expressed in the present μεναινᾶν.

37. σκῆπτρον. This staff was the badge of public office, and as such we find it carried by kings (Od. 3. 412), priests (Il. 1. 15), prophets (Od. 11. 91), heralds (Il. 7. 277), judges (Il. 1. 238). Thus, when a man spoke in the assembly, the herald, by placing the

σκῆπτρον in his hand, invested him for the time being with a public office.

39. καθαπτόμενος. This expression implies a certain degree of earnestness or animation, but not necessarily of roughness. So we find it used of an urgent though submissive appeal, μαλακοῖσι καθαπτόμενος ἐπέεσσι Od. 10. 70; see infra 240. It expresses also an angry retort, ἀντιβίους καθ. ἐπέεσσι Od. 18. 415. Here γέροντα seems to be governed both by the participle and the verb, ‘pointing his speech to the chief he addressed him.’

40. οὗτος ἀνὴρ, not equivalent to ἀνὴρ οὗτος, as a periphrasis for ἐγώ, but = ‘this man (about whom you ask) is not far off, and thou shalt soon know that for thyself;’ sc. shalt know that he is not far off, when I tell thee that it is I, ὃς λαὸν ἤγειρα. For the use of ὃς with the first person compare note on Od. 1. 359.

43. εἶπω. See on sup. v. 31.

45. χρεῖος . . δοῦά, ‘but [I speak of] my own business.’ The rendering of the next clause will depend upon the reading accepted. If with Aristoph. we read κακά and remove the comma from the end of the line, we get the simplest construction, ‘in that’ [δ=δτι, Lat. quod] ‘two evils have fallen upon my house.’ If with Aristarchus we





δοιά· τὸ μὲν πατέρ' ἐσθλὸν ἀπώλεσα, ὅς ποτ' ἐν ὑμῖν 45  
τοῖσδεσσιν βασιλευε, πατήρ δ' ὥς ἥπιος ἦεν·  
νῦν δ' αὖ καὶ πολὺ μείζον, ὃ δὴ τάχα οἶκον ἅπαντα  
πάγχυ διαρραίσει, βίοντον δ' ἀπὸ πάμπαν ὀλέσσει.  
μητέρι μοι μνηστήρες ἐπέχραον οὐκ ἐθελούσῃ, 50  
τῶν ἀνδρῶν φίλοι νῆες οἱ ἐνθάδε γ' εἰσὶν ἄριστοι,  
οἱ πατρὸς μὲν ἐς οἶκον ἀπερρίγασι νέεσθαι  
'Ικαρίου, ὅς κ' αὐτὸς ἐδνώσαιο θυγάτρα,  
δοίῃ δ' ᾧ κ' ἐθέλοι καὶ οἱ κεχαρισμένος ἔλθοι.

51.] After this verse, 'Ἀριστοφάνης προστίθῃσιν 'ἄλλοι θ' οἱ νήσοισιν ἐπικρατέουσιν ἄριστοι | Δουλιχίῃ τε Σάμῃ τε καὶ ὕλῃεντι Ζακύνθῳ, οὐκ ὁρθῶς Schol. H. M.

prefer *κακόν*, then *δοιά* must have a semi-adverbial force ('Ἀριστάρχος τὸ *δοιά* ἀντὶ τοῦ διχῶς Schol. H.), or it must be considered as assimilated in number to the double trouble, described as τὸ μὲν and πολὺ μείζον in vv. 46, 48. 'Inasmuch as evil hath fallen upon my house—evils twain,' etc.; others make δ *κακόν* equivalent to *κακὸν* δ = 'the evil which,' etc. But the former way is preferable; cp. Il. 1. 120 *λέσσετε γὰρ τό γε πάντες* δ μοι γέρας ἔρχεται ἄλλῃ, where δ without doubt means 'that.'

46. ὑμῖν τοῖσδεσσιν = 'you here;' the persons alluded to being described by a gesture, a sweep of the hand. This form is accounted for by supposing the Epic dative termination to have been joined to the already inflected case = *τοῖσδε-σσι*.

48. νῦν δ' αὖ καὶ πολὺ μείζον, sc. *κακόν* ἐμπεσε. The balance of the sentence requires τὸ δέ after τὸ μὲν (v. 46).

50. μοι. Ethical dative, nearly = 'I would have you know.'

ἐπέχραον, 'beset my mother unconsenting.' Cp. Il. 16. 352, 356 ὡς δὲ Λύκοι ἀρρῆσσιν ἐπέχραον.

51. τῶν ἀνδρῶν. The number of the suitors, and the places whence they came, Telemachus tells to Odysseus (Od. 16. 247) ἐκ μὲν Δουλιχίου δῶα καὶ πεντήκοντα... | ἐκ δὲ Σάμης πένοντες τε καὶ εἰκοσι φῶτες ἔασιν, | ἐκ δὲ Ζακύνθου ἔασιν εἰκοσι κοῦροι Ἀχαιῶν | ἐκ δ' αὐτῆς Ἰθάκης δυοκαίδεκα πάντες ἄριστοι. The Schol. tells us it was an old difficulty why the Ithacan suitors alone [ἐνθάδε γε] are complained of here, and he gives us the explanations—*ἰδίον τὸ ἀδίκημα*

ἐποίησεν, ὡς καὶ τῶν ἄλλων τοιούτοις ἀκολουθησάντων. This may be expanded into the true interpretation, namely, that the Ithacan suitors had the privilege of familiar access to the court, which they enjoyed from living so near it; and it was by their abuse of this privilege that the others were emboldened to the like licentious behaviour; and hence they specially are the objects of Telemachus' anger.

52. οἱ πατρὸς μὲν. Schol. H. Q. διαβάλλει τὴν μνηστῆραν ὡς πρόφασιν οἶσαν τῆς ἀρπαγῆς τῶν χρημάτων. ἐξὸν γὰρ κατὰ νόμους μνηστῆνέσθαι παρανόμως ἡμῖν ἐνοχλοῦσιν. The Schol. thinks that the phrase *εἰς οἶκον*, instead of *πρὸς δῶτον* or *πρὸς γαίαν*, implies that Icarus was living in Ithaca. Aristotle (De Poet. 25. 26) quotes a form of the legend which made Icarus king of Cephallenia.

53. ἐδνώσαιο. See on Od. 1. 277. Here the meaning probably is not 'to dower' his daughter, which is a modern usage, but 'to accept gifts of wooing for his daughter.' See note 5 in Butcher and Lang (Appendix), where the meaning is given 'to make terms about the marriage;' as in Il. 13. 381 ὅρρα... *συνώμεθα... ἀμφὶ γάμῳ*. So Cobet, *Miscell. Crit.* 244 'paciscitur pater quibus donis sponsalibus acceptis daturus sit filiam.' The optat. *ἐδνώσαιο* follows here after a virtual present in the principal clause, because the clause bears a negative meaning, so that the occasion is necessarily imaginary. Monro, H. G. § 306.

54. καὶ οἱ κεχαρισμένος ἔλθοι. We

οἱ δ' εἰς ἡμέτερον πωλεύμενοι ἥματα πάντα, 55  
 βοὺς ἱερεύοντες καὶ δις καὶ πίνοντας αἶγας,  
 εἰλαπινάζουσιν πίνουσί τε αἶθοπα οἶνον  
 μαψιδίως· τὰ δὲ πολλὰ κατάνεται. οὐ γὰρ ἔπ' ἀνὴρ  
 οἶος Ὀδυσσεὺς ἔσκεν, ἀρὴν ἀπὸ οἴκου ἀμῦναι.  
 ἡμεῖς δ' οὐ νύ τι τοιοῖο ἀμυνέμεν ἢ καὶ ἔπειτα 60  
 λευγαλέοι τ' ἐσόμεσθα καὶ οὐ δεδαηκότες ἀλκήν.

55. ἡμέτερον] 'ἡμετέρου Aristarchi videtur,' La Roche, ad loc. Possibly on a false analogy from such phrases as ἐς πατρός, ἐς Αἰγύπτου, or by an interchange between the personal and the possessive pronoun, as if ἐς ἡμέτερου = ἐς ἡμῶν, sc. οἶκον. Cp. Hdt. 1. 35, ad fin. ἐν ἡμετέρου, h. Hom. Merc. 370 ἦλθεν ἐς ἡμέτερον, al. ἡμετέρου, where see Hermann's note. A few MSS. give ἡμετέρους.

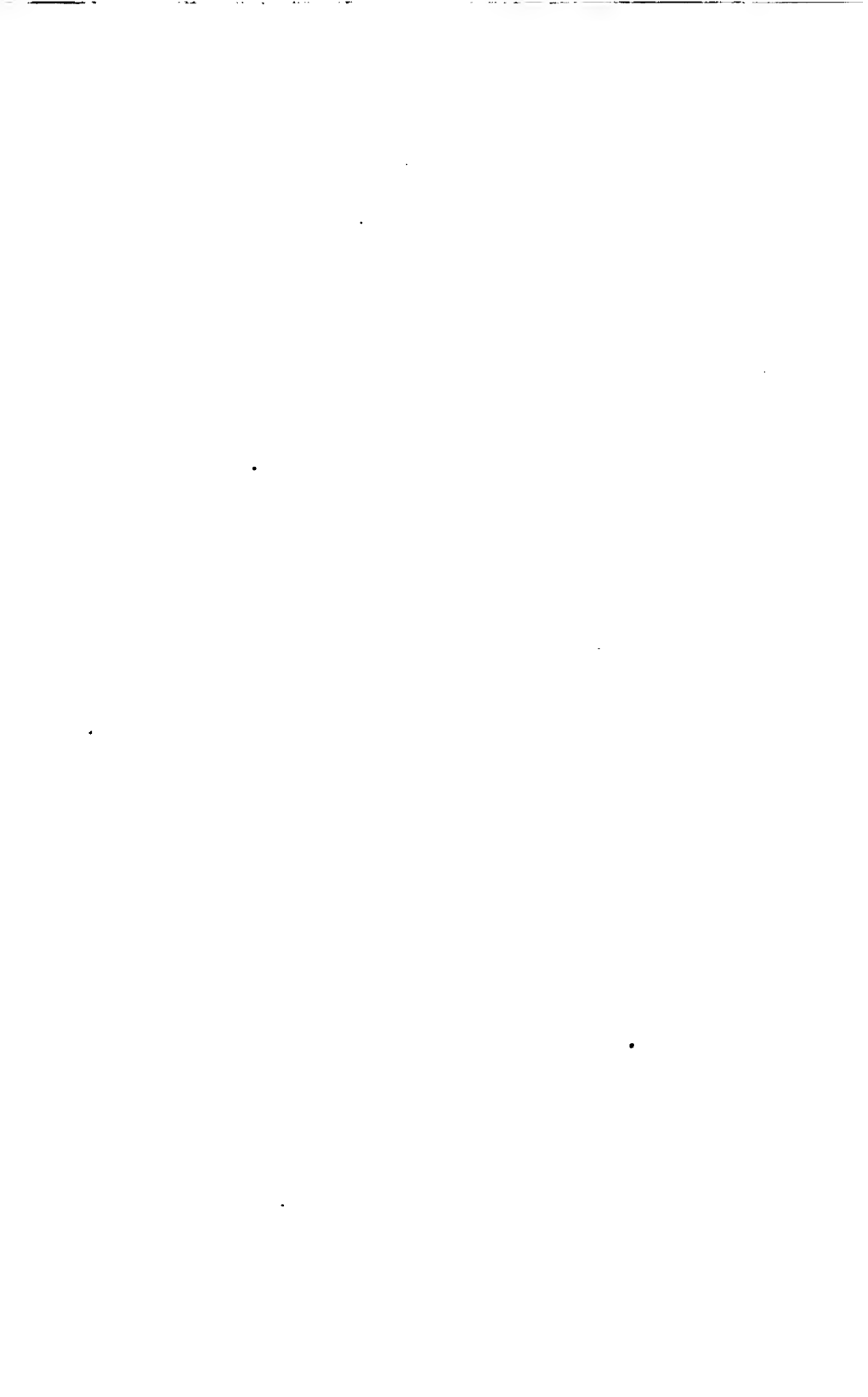
might expect καὶ ὅς οἱ. It is common in Homeric syntax where two relational clauses come together to omit the relative in the second clause, or to pass into a construction with the demonstrative. Compare ἀναχθὶ δέ μιν γαμέσθαι | τῷ δρεφ' τε πατὴρ κέλεται καὶ ἀνδάνει αὐτῇ inf. 113, πάντας δρῶ . . οὐς κεν ἐδ' ἡγοίην καὶ τ' οὐνομα μῦθησαίμην Il. 3. 235. Similar to this is the usage which introduces in the second clause the oblique case of a personal pronoun instead of repeating the relative pronoun that stands as subject to the first clause. Compare εἰμ' Ὀδυσσεὺς Λαερτιάδης δε πᾶσι δόλοισιν | ἀνθρώποισι μέλω, καὶ μεν κλέος οὐρανὸν ἵκει Od. 9. 19, πέμψον δ' οἰανὸν ταχὺν ἄγγελον, ὅς τε σοὶ αὐτῷ | φίλτατος οἰανῶν καὶ εὐ κράτος ἐστὶ μέγιστον Il. 24. 310, ὅς δέ κε Πάτροκλον . . Τρῶας ἐς ἱπποδάμοις ἐρύσῃ, εἰς γ' δέ οἱ Αἴας Il. 17. 229, καὶ μὲν δυσμενέες καὶ ἀνάρσιοι, οἳ τ' ἐπὶ γαίης | ἀλλοτρίης βῶσιν καὶ σφει Ζεὺς ληῖδα δάη Od. 14. 85, ἣ γὰρ ὁμοίαι ἀνδρα χολωσέμεν δε μέγα πάντων | Ἀργείων κρατεῖ καὶ οἱ πείθονται Ἀχαιοί Il. 1. 78. Cp. Herodot. 3. 31 ἀδελφεῇ . . τῇ καὶ συνοίκεε, καὶ ἦν οἱ ἀπ' ἀμφοτέρων ἀδελφεῇ. See Mayor's note on Juv. 1. 157.

58. τὰ δὲ πολλὰ. 'A world of things they waste,' Chapman. Lit. 'and these things largely go to waste.' We must not join τὰ πολλὰ in the later sense, 'most of these things,' for τὰ is a demonstrative and not the article, cp. Od. 5. 323 ἣ οἱ πολλὰ ἀπὸ κρατὸς κελάρυζεν, Od. 22. 272 αὐτὶς δὲ μνηστήρες ἀκόντισαν δέα δούρα | ἱέμενοι· τὰ δὲ πολλὰ ἐτώσια θῆκεν Ἀθήνη.

60. ἡμεῖς. Cp. Ov. Heroid. 1. 97 'Tres sumus imbelles numero; sine viribus uxor | Laertesque senex, Telemachusque puer.'

τοιοῖο ἀμυνέμεν, 'we are not such [as he was], that we should drive it away.' Similarly Od. 7. 309 ξειν', οὐ μοι τοιοῦτον ἐνὶ στήθεσσι φίλον κῆρ | μαυρίδας κεχολῶσθαι, my heart is not such [i.e. so prone as thou thinkest] to be lightly angry; and Od. 24. 254 τοιοῦτῳ δὲ ζουκας, ἐπεὶ λούσαιτο φάγοι τε, | εὐδέμεναι μαλακῶς, 'but thou art like to such an one [not in slavish appearance, but in this] that he should have a soft bed to sleep on,' etc. So in Od. 17. 20 οὐ γὰρ ἐπὶ σταθμοῖσι μένειν ἐτι τηλίκος εἰμ', | ὅς τ' ἐπιτεταμένῳ σημήντορι πάντα πθέσθαι. See Monro, H. G. § 232. For the mere infinitive cp. Thuc. 1. 50 μὴ αἱ νῆες ὀλίγα ἀμύνειν ὦσι, Aesch. Pers. 87 δόκιμος δ' οὐτὶς εἰργεῖν ἀμαχὸν κύμα θαλάσσης, and Od. 21. 195 τοιοῖο κ' εἶτ' Ὀδυσῆι ἀμυνέμεν, εἰ ποθεν ἔλθοι;

ἢ καὶ ἔπειτα, 'verily, if we do (καὶ) try, we shall prove but weaklings, and little skilled in prowess.' ἔπειτα, as distinguished from ὁπίσσω, points to an immediate future: so in Soph. Antig. 611 τό τ' ἔπειτα καὶ τὸ μέλλον, καὶ τὸ πρὶν ἐπαρκέσει νόμος. Cp. Lucret. 1. 461 'Tum quae res instet, quid porro deinde sequatur.' See Od. 1. 65, and cp. inf. 273 οὐ τοι ἔπειθ' ἄλλῃ ὁδῷ ἔσsetai, and similarly v. 280. This is nearly what the Schol. must mean by interpreting it μετὰ τὸ ἐπιχειρήσαι.





ἢ τ' ἂν ἀμυναίμην, εἴ μοι δύναμις γε παρείη.  
 οὐ γὰρ ἔτ' ἀνσχετὰ ἔργα τετεύχεται, οὐδ' ἔτι καλῶς  
 οἶκος ἐμὸς διδῶλε· νεμεσσήθητε καὶ αὐτοί,  
 ἄλλους τ' αἰδέσθητε περικτίονας ἀνθρώπους,  
 οἱ περὶ ναιετάουσι· θεῶν δ' ὑποδείσατε μῆνιν,  
 μή τι μεταστρέψωσιν ἀγασσάμενοι κακὰ ἔργα.  
 λίσσομαι ἡμὲν Ζηνὸς Ὀλυμπίου ἡδὲ Θέμιστος,  
 ἢ τ' ἀνδρῶν ἀγορὰς ἡμὲν λύει ἡδὲ καθίζει·  
 σχέσθε, φίλοι, καὶ μ' οἶον ἑάσατε πένθει λυγρῷ  
 τείρεσθ', εἰ μή πού τι πατήρ ἐμὸς ἐσθλὸς Ὀδυσσεύς

65.

70

70. καί] So Aristarchus. Aristoph. wrote μή, as he seems to have rendered σχέσθε by 'defend,' i. e. ἀντίσχεσθε.

62. With ἢ τ' ἂν, i. e. ἢ τε ἂν, not ἢ τοι ἂν, Nitzsch compares ἢ τέ κεν Il. 3. 56.

63. οὐ γὰρ ἔτ' ἀν[α]σχετὰ, 'beyond patience . . and beyond all show of excuse' (οὐδ' ἔτι καλῶς).

64. αὐτοί, ἄλλους τ'. Notice the antithesis between these two words = reproach yourselves for it in your own hearts, and be ashamed of what others will think, or, perhaps, 'come, show some indignation on your part, even as I do.'

66. οἱ περὶ ναιετάουσι is the epexegetis of περικτίονας.

67. μή τι . . ἔργα, 'lest they make some change, in wrath at evil deeds.' For the construction of ἀγασσάμενοι with ἔργα cp. Od. 23. 64 ὕβριν ἀγασσάμενος θυμολγέα, καὶ κακὰ ἔργα, and for μεταστρέφειν in a quasi-intransitive sense, viz. 'change their attitude,' as here, from passive indifference to active interference, cp. Il. 15. 202 τόνδε φέρω Διὶ μῦθον ἀπηγέα τε κρατερὸν τε | ἢ τι μεταστρέψῃς; στρεπταὶ μὲν τε φρένες ἐσθλῶν. Fäsi joins μεταστρέφωσιν κακὰ ἔργα in the sense of 'punish,' 'bring down on the head of the guilty,' comparing μετάτροπα ἔργα Hesiod, Theog. 89. With this rendering, ἀγασσάμενοι will mean 'in wrath.'

69. καθίζει, transitive, as in Il. 3. 68.

70. σχέσθε, φίλοι, 'let be, my friends, and suffer me to pine in sorrowful grief all by myself.' By the title φίλοι Telemachus addresses not the suitors, but the Ithacans, and especially

the γέροντες, whose sons were among the number of the suitors. After the speech of Antinous, however, he addresses the suitors directly (inf. 138 foll.), and it seems clear that they had considerable support among the citizens of Ithaca, as Antinous implies, at a later period in the action, where he acknowledges λαοὶ δ' οὐκέτι πάμπαν ἐφ' ἡμῖν ἦρα φέρουσιν (Od. 16. 375). Nitzsch rightly observes that the wooing of Penelope was not their real purpose and aim, except as a means to, or a cloak for, their designs upon the power and property of the absent Odysseus (cp. Od. 22. 49-53); and this view serves to justify the signal vengeance that was taken on them.

71. εἰ μή πού τι = nisi forte. Telemachus argues as follows: Citizens of Ithaca, my sorrow for my father no one can cure, yet let me indulge that sorrow in peace and quiet, without the vexatious presence of these suitors (ἑάσατέ μ' οἶον). I can only think that my father must have done some cruelty to the Greeks, though that would not be like him (ἐσθλὸς Ὀδυσσεύς); and that you are making a return of this cruelty to me (δυσμενέοντες). It will not do to say that you have nothing to do with my present distress, for you are verily guilty of it by your encouragement of these suitors, (τούτους ὀτρύνοντες); indeed, you do me more harm by your acquiescence in their acts than you would by pillaging me yourselves; 'better were it for me that you



δυσμενέων κακ' ἔρεξεν ἐκνήμιδας Ἀχαιοὺς, 72-81.  
 τῶν μ' ἀποτινύμενοι κακὰ βέζετε δυσμενέοντες,  
 τοὺτους ὀτρύνοντες. ἐμοὶ δέ κε κέρδιον εἶη  
 ὕμεας ἐσθέμεναι κειμήλιά τε πρόβασιν τε. 75  
 εἴ χ' ὕμεις γε φάγοιτε, τάχ' ἂν ποτε καὶ τίσις εἴη.  
 τόφρα γὰρ ἂν κατὰ ἄστν ποτιπτυσσοίμεθα μύθῳ ἐνιστά  
 χρήματ' ἀπαιτίζοντες, ἕως κ' ἀπὸ πάντα δοθείη·  
 νῦν δέ μοι ἀπρήκτους ὀδύνas ἐμβάλλετε θυμῷ.  
 \*Ὡς φάτο χῳόμενος, ποτὶ δὲ σκῆπτρον βάλε γαίῃ, 80  
 δάκρυ' ἀναπρήσας· οἶκτος δ' ἔλε λαὸν ἅπαντα.

78. *ἔως* Nauck calls *ἔως* 'vitosum,' as this is the only passage where *ἔως* scans as an Iambus; but the MSS. give no v. l. 81. δάκρυ' ἀναπρήσας] Zenod. δάκρυα θερμὰ χέων, which Aristarchus rightly rejected, because ἐκλέλυκε τὴν μεγαλειότητα τοῦ στίχου Schol. H. M. Q. R.

[rather than they] should eat my stock and store. If *you* were to consume it, it would not be long ere amends should be made, for we would constantly accost you in every street of the town with our demands, asking back our possession, till the whole had been restored.' But as it is I am more or less helpless (*ἀπρήκτους ὀδύνas*) since I have no direct claim on you.

73. τῶν = *quorum*. For the genitive compare πολέων ἀπετινύτο ποινήν Il. 16. 398.

75. κειμήλια, τὰ κείμενα, ὅ ἐστι τὰ παρ' ἡμῶν ἀκίνητα, πρόβασιν δὲ, ἀπερ ἡμεῖς φαμέν αὐτοκίνητα, τὰ διὰ ποδῶν προβαίνοντα· ἐξ οὗ ἰδίας κατὰ τινα ἐξοχὴν ἐκλήθησαν τὰ πρόβατα Eustath. ad loc.

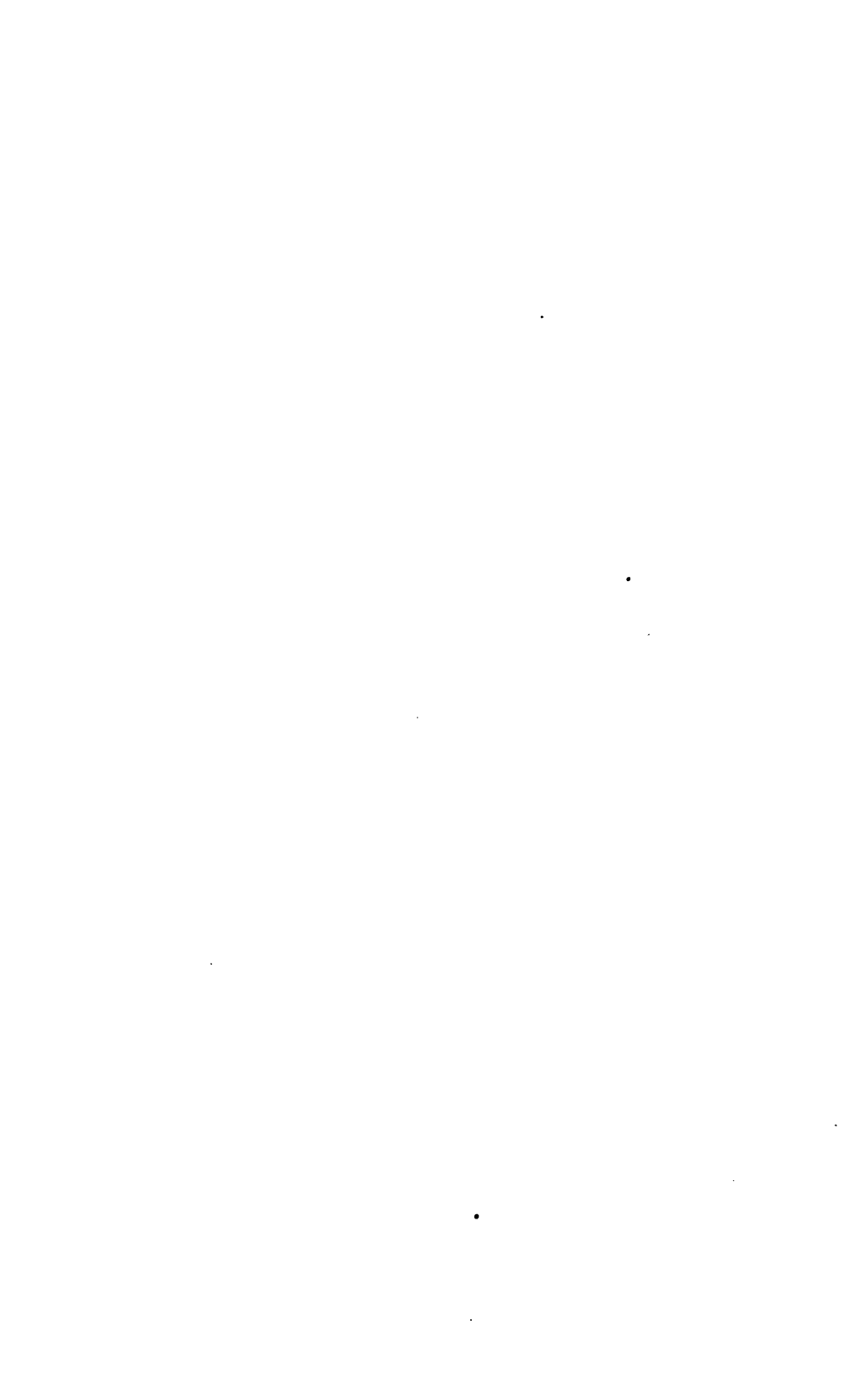
78. *ἔως* κε. The regular use is for *ἔως* to be followed by a pure optat. Here we may say there is a stress laid on the *particular* time contemplated. Monro, H. G. § 307.

80. ποτὶ . . γαίῃ. The Homeric rule appears to require that we should not regard γαίῃ as directly governed by the preposition ποτὶ, but rather consider ποτὶ as used adverbially (or, possibly, in *imesis*) with βάλε, and γαίῃ as an addition, serving to define the general direction of ποτὶ . . βάλε more closely. It seems right to say that according to Homeric usage no real separation is possible between the preposition and its noun, so that the Herodotean phrase (lib. 7. 149) πρὸ

δύντος ἡλίου would be inadmissible in Homer, because *δύντος* expresses a direct predicate. In such collocations as περὶ κταμένης ἐλάφοιο Il. 16. 757; σὺν οὐλομένην ἀλόχῃ Od. 11. 410, ἀμ' ἀγρομένοισι σύεσσι Od. 16. 3, the participles must be regarded as simply equivalent to adjectives. Particles and enclitic pronouns can stand between the preposition and its case, as πρὸς γὰρ Διὶ Od. 6. 207, μετ' ἄρα δαμῆσιν Od. 17. 493, ἐπὶ καὶ τῷ θῆκε Il. 24. 538, μετὰ γε κλυτὸν Ὀρίαντα Od. 11. 310, παρ' ἄρα μὲν Ταφίαν πρίατο Od. 14. 452. So may the attributive genitive depending on the noun, as περὶ δ' ἔγχεος αἰχμῇ Il. 16. 315. The preposition may also be separated from its noun by stronger words when a peculiar emphasis is produced by the collocation, as πρὸ τοῦ Il. 10. 224, παρ' οὐκ ἐθέλων θελοῦσθαι Od. 5. 155. But in the present passage and in similar ones, as *infra* v. 427 ἀμφὶ δὲ κύμα στεῖρην . . ἵαχε, or ἀνῆλθεν ἐκ δόρυ γαίῃς Od. 6. 167, or ὄψεαι δ' ἐν πῆματα οἴκῳ, it is better to give an adverbial force to the preposition and to take the appended noun as an epexegetis. See on the whole question Schnorr, de verb. colloc. apud Homerum.

81. δάκρυ' ἀναπρήσας. See Butt. Lexil. s. v. πρῆθαι. For the scene cp. Schol. Ven. on Il. 1. 349 ἔτοιμον τὸ ἡρωικὸν πρὸς δάκρυα, καὶ Ὀδυσσεὺς ὥς δὲ γυνὴ κλαίῃσι (Od. 8. 538). καὶ ἡ παροιμία· αἰεὶ δ' ἀριδάκρυες ἀνέρες ἐσθλοί.





ἐνθ' ἄλλοι μὲν πάντες ἀκὴν ἔσαν, οὐδέ τις ἔτλη

Τηλέμαχον μύθοισιν ἀμείψασθαι χαλεποῖσιν·

Ἀντίνοος δέ μιν οἶος ἀμειβόμενος προσέειπε·

‘Τηλέμαχ’ ὑψαγόρη, μένος ἄσχετε, ποῖον ξειπες 85

ἡμέας αἰσχύνων, ἐθέλοισ δέ κε μῶμον ἀνάψαι.

σοὶ δ' οὐ τι μνηστῆρες Ἀχαιῶν αἰτιοὶ εἰσιν,

ἀλλὰ φίλη μήτηρ, ἣ τοι περὶ κέρδεα οἶδεν.

ἤδη γὰρ τρίτον ἐστὶν ἔτος, τάχα δ' εἰσι τέταρτον,

ἐξ οὗ ἀτέμβει θυμὸν ἐνὶ στήθεσσιν Ἀχαιῶν. 90

πάντας μὲν ῥ' ἔλπει, καὶ ὑπίσχεται ἀνδρὶ ἐκάστω,

ἀγγελίας προῖεῖσα· νόος δέ οἱ ἄλλα μενοινᾷ. 1-

ἣ δὲ δόλον τόνδ' ἄλλον ἐνὶ φρεσὶ μερμήριξε·

στησαμένη μέγαν ἱστὸν ἐνὶ μεγάροισιν ὕφαινε,

86. ἐθέλοισ δέ κε] Many MSS. give ἐθέλεις, the Harl. reads ἐθέλοισ δέ καί, from which Wolf adopted the present reading. Bekk. writes ἐθέλεις δ' ἐκ. 91. ῥ' ἔλπει] Bekk. omits ῥ' as ἔλπει naturally takes the initial F. 94. ἐνὶ μεγάροισι] See crit. note inf. 338.

82. ἀκὴν. Possibly an adverb of the form of a feminine accusative, from a form ἀκας, ἀκάν, Ionic δὲ ἀκὴν and ἀκὴν, (α priv. and root χα- as in χανδάνειν = *hiscere*). Curtius (Gk. Gram. Expl. p. 193) describes ἀκὴν ἔσαν as a true 'internal accusative' with the substantive verb, as though we might say, 'to be a quiet being,' i.e. 'to be [at] rest.'

86. μῶμον ἀνάψαι, 'to attach blame to us.' So μὴ μῶμον ἀνάψης. Pseudo-Phocylid. ap. Bergk. v. 65. With Bekker's reading ἐθέλεις δ' ἐκ μ. δ., compare ἐκ δ' αὐτοῦ πείρατ' ἀνάπτειν Od. 12. 51, ἐξανάρη δύσκειαν Eur. Orest. 829. Compare also θεοὶσι κῆδος ἀναψόμενος Eur. Troad. 845.

88. περὶ, adverbial, 'beyond all others.'

89. εἰσι τέταρτον. A comparison of infra 106 *ὅτι τρίτες μὲν ἔληθε . . ἄλλ' ὅτε τέταρτον ἦλθεν ἔτος*, and Od. 13. 377 *οἱ δὲ τοι τρίτες μέγαρον κᾶτα κοιρανέουσι | μῶμενοι ἀντιθέην ἄλοχον*, must decide the rendering of this line. 'Already is it the third year,' (ἐστὶν has the sense of 'is completed,' as Il. 2. 295 *ἡμῖν δ' εἰνατός ἐστι περιτροπέων ἐνιαυτός | ἐνθάδε μινόντεσσι*, compared with *ibid.* 134 *ἐννέα δὲ βεβᾶσι Διὸς μεγάλου ἐνιαυτοί*), 'and the fourth is fast passing.'

So *lénai* is used to signify 'move away' in Il. 9. 701 *ἣ κεν ἦσιν ἣ κε μένη*. The Schol. here renders εἰσι by *διελεύσεται*, *πληρωθήσεται*, and Nitzsch interprets it by 'is coming,' '*bald wird gehn, d. h. kommt das Vierte*,' but this rendering would seem to necessitate the reading *δῖτες* for *τρίτες* infra 106, and *δὴ τρίτον* for *τέταρτον*, a reading to which Aristonicus alludes.

92. ἀγγεῖας, plur. of ἀγγελίη, 'messages'; as ἀγγελιάων inf. 255; 5. 150; and cp. 1. 414; 24. 354. Ameis here renders ἀγγεῖας, 'messengers,' from a supposed ἀγγελῖης accepted as an Ionic form by Schol. D. on Il. 3. 206 = ἀγγελος, so Apoll. Lex. For a discussion of the question see La Roche, *Hom. Stud.* p. 31 foll. and Ameis, *Anh. to Il.* 3. 206.

93. δόλον τόνδ' ἄλλον, 'this stratagem besides.' To give ἄλλον its ordinary sense here, we must consider Penelope's practice of buoying her suitors up with false hopes represents one piece of treachery, and the device of the loom, the second. Penelope herself describes the loom as her first scheme, *φᾶρος μὲν μοι πρῶτον ἐπέπνευσεν μέγα δαῖμον Od. 19. 138*

94. στησαμένη ἱστόν, 'having set up the warp,' for weaving. Here *ἱστός*

λεπτὸν καὶ περίμετρον ἄφαρ δ' ἡμῖν μετέειπε· 95  
 κούροι, ἐμοὶ μνηστῆρες, ἐπεὶ θάνε διὸς Ὀδυσσεὺς,  
 μίμνετ' ἐπειγόμενοι τὸν ἐμὸν γάμον, εἰς δ' κε φᾶρος  
 ἐκτελέσω, μή μοι μεταμῶνια νήματ' ὀλῆται,  
 Λαέρτη ἥρωι ταφῆιον, εἰς δ' τέ κέν μιν 100  
 μοῖρ' ὅλοη καθέλῃσι τανηλεγέος θανάτοιο,  
 μή τίς μοι κατὰ δῆμον Ἀχαιῶδων νεμεσῇσῃ,  
 αἶ κεν ἄτερ σπείρου κῆται πολλὰ κτεατίσσας.  
 ὧς ἔφαθ', ἡμῖν δ' αὖτ' ἐπεπείθετο θυμὸς ἀγῆνωρ.

97. εἰς δ' κε] Most MSS. give εἰσοκε. But cp. Schol. B. L. on Il. 3. 409 ἀποροῦσι δέ τινες εἰ τὸ εἰσοκεν ἐν συνθέσει (sc. as one word) ἐστὶν ἢ ἐν παραθέσει καὶ λέγομεν οὕτως ἐν παραθέσει. See La Roche, Hom. Textk. 243. 98. μεταμῶνια] Al. μεταμῶλια, described by Eustath. ad loc. as ἀπικῶς. 99. εἰς δ' τέ κεν] So La Roche for εἰς ὅτε κεν or εἰσὶν κεν. 102. κῆται] Wolf's conj. for κείται, which Buttm. defends (Larger Gk. Gr. § 109) on the ground that this verb has no distinct subjunctive form. He quotes Plat. Phaed. 84 E, where, however, διάκειμαι may be and doubtless is indicative. In Il. 24. 554 κείται is altered to κῆται by Hermann. Monro, H. G. § 81, retains κείται as a subjunctive here, and in Il. 19. 32; 24. 554; Od. 19. 147, regarding it as contracted from κείεταί, the regular form answering to the non-thematic κείται (Curt. Stud. vii. 100).

stands, not for the wooden vertical frame, or loom, which we may suppose was a fixture, but for the perpendicular threads (στήμονες) which had to be suspended from the top bar of the frame (ζυγόν) as the first process; the next step being to pass the cross threads or woof (κρόκη, πῆνη), between the στήμονες by means of the shuttle. The addition of the epithets λεπτὸν καὶ περίμετρον points to the care and the time which would have to be bestowed on the work.

97. ἐπειγόμενοι τὸν ἐμὸν γάμον, 'though eager for this marriage with me.' μίμνετε is to be taken closely with εἰς δ' κε.

98. μεταμῶνια. Apion ap. Apoll. Lex. μάταια, ἀπὸ τοῦ μετὰ τῶν ἀνέμων λέγει. This seems very doubtful.

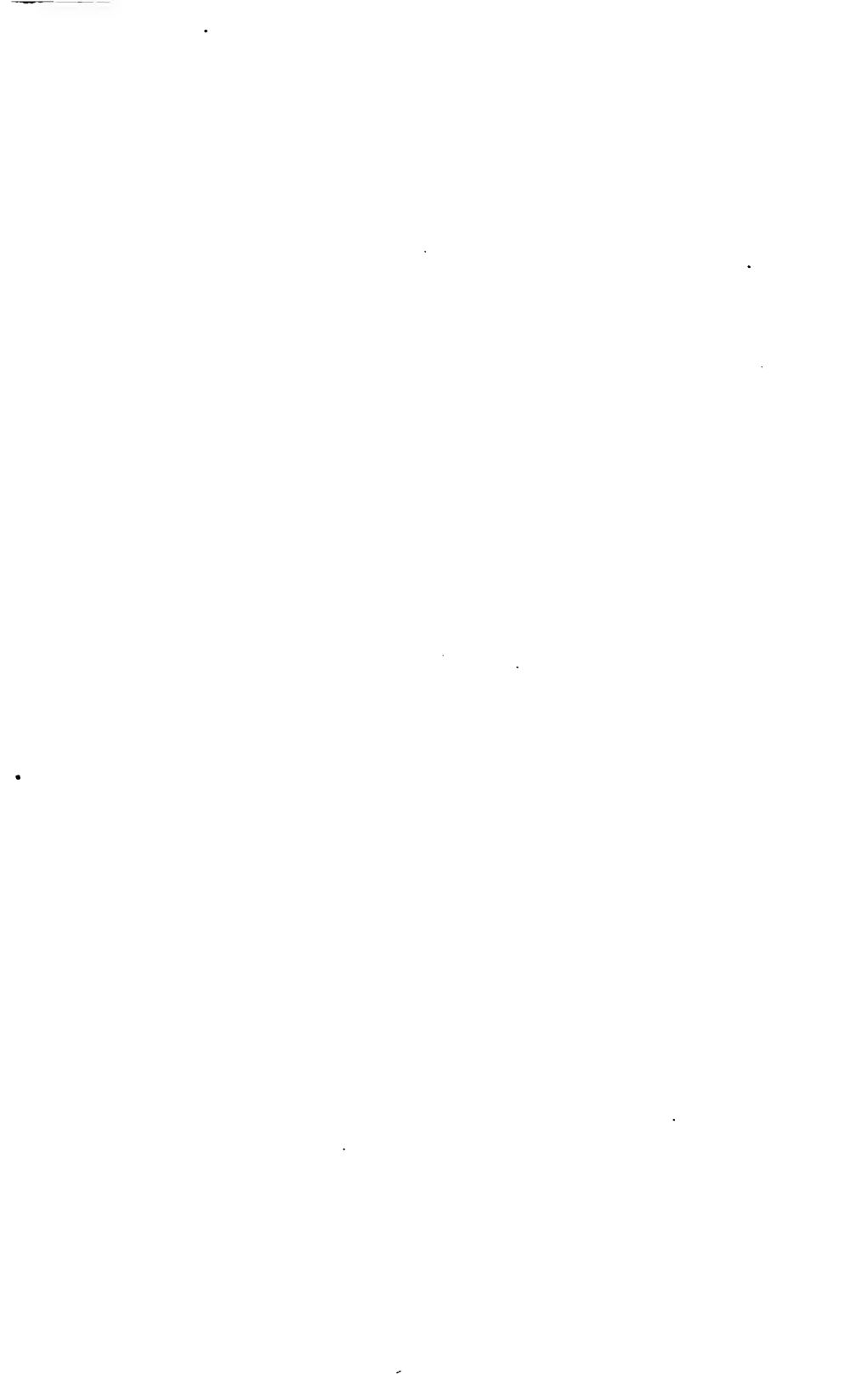
99. εἰς δ' τέ κεν, as we say, 'against the time when.'

100. τανηλεγῆς is generally described as a graphic epithet of Death, viz. the 'outstretcher'; the allusion being to the body 'streaked' for burial. The ordinary derivation (ταναός . . . λέγω, 'to lay') has however this difficulty, that the root of λέγειν being λεχ-, the form should be τανηλεχῆς. Düntzer, ad loc.

refers this word, and δυσληγῆς Od. 22. 325, to ἀλεγείν, comparing ἀλεγείνους with ἀλεγείνους. The change from the α to η he illustrates by ἀν-ήκεστος from ἀέκομαι. Hesych. gives both lines of interpretation; (1) παρατεταμένῃ ἔχοντος τὴν ἀληθῆναι, and (2) μακροκοιμήτου, in which second rendering he seems to take ταναός as referring to 'length of time.'

101. μή τίς μοι. In this clause μή does not (like μή μοι v. 98) follow upon ἐκτελέσω, but upon the idea contained in ταφῆιον. 'A robe for his burial . . . that no one may have cause to blame me.'

102. κτεατίσσας, 'after having won great possessions.' The word applies to γέρα, guerdons given as marks of honour, either for good service or for athletic prowess. In Laertes' case; one such possession was a τέμενος, see Od. 24. 205 ἀγρὸν ἔκοντο | καλὸν Λαέρταο τετυγμένον, ὃν βά ποτ' αὐτὸς | Λαέρτης κτεάτισσεν ἐπεὶ μάλα πόλλ' ἐμόγησεν. To the same usage we may refer Od. 7. 150 γέρας θ' ὃ τι δῆμος ἔδωκεν, Il. 9. 406 ληιστοὶ μὲν γάρ τε βόες . . . κτητοὶ δὲ τρίποδες τε καὶ ἵππων ξανθὰ κάρηνα, Il. 16. 56 κούρην ἦν ἄρα μοι γέρας ἐξελον υἱὲς Ἀχαιῶν, | δουρὶ δ' ἐμῷ κτεάτισσα.



86. The violence & anarchy begins in the commencement of the seventh year after Troy fell.

ἔνθα καὶ ἡματίη μὲν ὑφαίνεσκεν μέγαν ἱστόν,  
 νύκτας δ' ἀλλύεσκεν, ἐπὴν δαΐδας παραθεῖτο. 105  
 ὥς τρίετες μὲν ἔληθε δόλω καὶ ἐπειθεν Ἀχαιοὺς·  
 ἀλλ' ὅτε τέτρατον ἦλθεν ἔτος καὶ ἐπήλυθον ὄραι,  
 καὶ τότε δὴ τις ἔειπε γυναικῶν, ἥ σάφα ᾔδη,  
 καὶ τήν γ' ἀλλύουσαν ἐφεύρομεν ἀγλαὸν ἱστόν.  
 ὥς τὸ μὲν ἐξετέλεσσε καὶ οὐκ ἐθέλουσ' ὑπ' ἀνάγκης· 110  
 σοὶ δ' ὧδε μνηστῆρες ὑποκρίνονται, ἵν' εἰδῆς  
 αὐτοὺς σὺ θυμῷ, εἰδῶσι δὲ πάντες Ἀχαιοί.  
 μητέρα σὴν ἀπόπεμψον, ἀνωχθὶ δέ μιν γαμέεσθαι  
 τῷ ὅτεφ' τε πατὴρ κέλεται καὶ ἀνδάνει αὐτῇ.  
 εἰ δ' ἔτ' ἀνιήσει γε πολλὸν χρόνον υἷας Ἀχαιῶν, 115  
 τὰ φρονέουσ' ἀνὰ θυμὸν ἃ οἱ περὶ δῶκεν Ἀθήνη,

105. ἐπὴν] So nearly all MSS. Bekk. reads ἐπεὶ with Eustath. See note on Od. 4. 221. 106, 107. τρίετες . . τέτρατον] According to Aristonicus, some editions gave δίετες and δὴ τρίτον. See notes on v. 89. 116. ἃ οἱ] Harl. Schol. gives τινὲς δ' οἱ, ὅτι αὐτῇ, which Ameis adopts.

104. ἔνθα καί, 'so there all day long she wove,' the word καί serving to express the connection of this sentence with the foregoing. She made up her mind to weave, and so she *did* weave.

105. ἐπὴν δαΐδας παραθεῖτο, 'when she had had lights set at her side.' παραθεῖτο is the optative of recurring action. Although the use of ἐπὴν with the optative is not found in Attic Greek, yet it is supported here by a large preponderance of MSS. We may compare too Il. 24. 227 ἐπὴν γόνον ἐξ ἔρον εἶπν, Hesiod, Opp. et D. 133 ἀλλ' ὅτ' ἂν ἡβήσεις, where however editors have altered the MS. reading to ἀλλ' ὅπῃ or ἀλλ' ὅτ' ἄρ'.

107. καὶ ἐπήλυθον ὄραι, equivalent to ἐπελθουσὶν ὥραν in later Greek. Cp. Od. 11. 295; 14. 294; 19. 152; 24. 142.

108. καὶ τότε δὴ. Here begins the apodosis. A similar usage is frequent with καὶ τότε ἔπειτα, δὴ τότε, and (Od. 11. 112) τότε by itself.

110. τὸ μὲν, sc. τὸ φᾶρος, or, possibly, the neuter is used with a vague reference to the work generally, cp. Od. 12. 73 οἱ δὲ δῶα σκόπελοι, ὃ μὲν οὐρανὸν εὐρὺν ἰάνει | ὀφείη κορυφῇ, νεφέλη δὲ μιν ἀμ-

φιβέβηκε | κυανέη, τὸ μὲν οὐ ποτ' ἐρωεῖ. See also on Od. 9. 359.

114. τῷ ὅτεφ' . . αὐτῇ. The sentence would run in full, φτίνι (= ὅτεφ') πατὴρ γαμέεσθαι κέλεται, καὶ ὅς ἀνδάνει αὐτῇ. See on sup. 54, and cp. inf. 128.

115. εἰ δ' ἔτ' ἀνιήσει. No grammatical apodosis follows this. The virtual apodosis is at inf. 123, but after the parenthesis the sentence is cast in a different form.

116. τὰ φρονέουσα. If the reading of the Harl. be adopted, viz. δ' οἱ, we may compare Il. 9. 493 τὰ φρονέων. δ' μοι οὐ τι θεοὶ γόνον ἐξετέλειον | ἐξ ἐμεῦ, where the force of the word δ' is equivalent to that of ὅπως in the line τὰ φρονέων κατὰ θυμὸν ὅπως καλλίτριχες ἴπποι | βεῖα διέλθοιεν Il. 10. 491, or to ὅτι in τὰ φρονέων ὅτι οἱ βλάβεν ἄρματα Il. 23. 545. With the reading δ we must remove the comma after Ἀθήνη. If we read δ, the translation will run, 'pondering in her heart of those gifts which Athena has richly (περὶ) given her, both skill in exquisite work, and shrewd wit, and cunning, the like of which we have never yet heard that anyone even of the dames of old knew, (repeat ἐκίστασθαι), of those who lived long since,' etc.



ἔργα τ' ἐπίστασθαι περικαλλέα καὶ φρένας ἐσθλὰς  
 κέρδεά θ', οἳ' οὐ πῶ τιν' ἀκούομεν οὐδὲ παλαιῶν,  
 τῶν αἰ πάρος ἦσαν εὐπλοκάμιδες Ἀχαιαί,  
 Τυρώ τ' Ἀλκμήνη τε εὐστέφανός τε Μυκῆνη·120  
 τῶν οὐ τις ὁμοία νοήματα Πηνελοπείη  
 ᾗδ'· ἀτὰρ μὲν τοῦτό γ' ἐναΐσιμον οὐκ ἐνόησε.  
 τόφρα γὰρ οὖν βίον τε τεὸν καὶ κτήματ' ἔδονται,  
 ὅφρα κε κείνη τοῦτον ἔχῃ νόον, ὃν τινά οἱ νῦν  
 ἐν στήθεσσι τιθείσι θεοί. μέγα μὲν κλέος αὐτῇ125  
 ποιεῖτ', αὐτὰρ σοί γε ποθὴν πολλέος βίοιο·  
 ἡμεῖς δ' οὐτ' ἐπὶ ἔργα πάρος γ' ἔμεν οὔτε πῃ ἄλλῃ,  
 πρὶν γ' αὐτὴν γήμασθαι Ἀχαιῶν φ' κ' ἐθέλῃσι.

119. *εὐπλοκάμιδες*] So Bekk. and La Roche, following the guidance of Herod. and Eustath. from nom. *εὐπλοκάμης*. Al. *εὐπλοκαμίδες* from *εὐπλοκαμῖς*. 123. *βίον*] *βιότης* τε *τέος* Aristoph. He must have taken *ἔδονται* in a passive sense. 126. *ποθὴν*] La Roche quotes from Apollon. de Pronom. 101 C *ἔον* *ποιεῖν ποθὴν* *ὄν τῷ ν*. Two MSS. give *ποθή*, which may have been the reading of Aristarch.

117. Here *φρένας ἐσθλαί* has no moral significance, but refers only to intellectual qualities, cp. Od. 11. 367; Il. 17. 470. The word is used in a similar connection, Il. 13. 431 *πᾶσαν γὰρ ὁμηλικίην ἐκέκαστο | κάλλει καὶ ἔργοισιν* ἰδὲ *φρεσί*, where, as here, *ἔργα* specially refers to the *work* of spinning or weaving.

118. *κέρδεα* is broad enough to express any way of carrying out one's own interests, whether honest or the reverse. See note on *κερδοσύνη* Od. 4. 251. The three words *ἐπίστασθαι* . . *φρένας* . . *κέρδεα* stand as the object of *δῶκεν*, or at any rate in apposition to *ᾧ*. For an infinitive used as parallel to an accusative cp. Il. 1. 258 *ὅς περὶ μὲν βουλὴν Δαναῶν, περὶ δ' ἐστὶ μάχεσθαι*. Cp. also Il. 7. 203.

119. *τῶν αἰ*. For this use of the demonstrative as the preparation for a relative sentence cp. Il. 5. 320 *συνθεσίδαν τῶν αἰ*, *ibid.* 331 *θεάων τῶν αἰ*. Here the whole sentence is only a periphrasis for *τῶν εὐπλοκαμίδων Ἀχαιῶν*.

120. *Τυρώ*, daughter of Salmoneus, king of Elis, was the mother of famous heroes, Neleus, Pelias, and Aeson Od. 11. 235. *Ἀλκμήνη*, Od. 11. 266 foll.; *Μυκῆνη* is represented in the *Ἠοίαι*

*μεγάλα* as daughter of Inachus, and as having given the name to the town *Μυκῆναι*.

121. *ὁμοία* . . *Πηνελοπείη*, equivalent to *ὁμοία νοήμασι Πηνελοπείης*. With this brachylogical form of comparison cp. Od. 4. 279 *φανὴν Ἰσκουσ' ἀλόχοισιν*, Il. 17. 51 *κόμαι χαρίτεσσιν ὁμοίαι*. A similar expression is *ὃ μὲν σοὶ ποτε ἴσον ἔχω γέρας* (Il. 1. 163), where *σοὶ ἴσον* means *τῷ σῷ ἴσον*. Cp. also Cic. Tusc. Quaest. 1. 1 'quae tam excellens in omni genere virtus in ullis fuit ut sit cum maioribus nostris comparanda?' Tibull. 3. 4. 70 'nec similes chordis reddere voce sonos'.

122. *ἐνόησε* takes up the word *νοήματα* from the preceding line; 'however, *this* (device for putting us off) she hath not devised righteously.' See Od. 7. 299 and cp. 5. 190.

126. *ποιεῖτ'*, sc. *ποιεῖται*, 'she is making fame for herself; but for thee the loss of much substance.' If we read *ποθή* we must supply *ἐστὶ*, as in Od. 15. 514 *οὐ γὰρ τι ξενίαν ποθή*.

127. *πάρος γε* serves merely as the preparation for *πρὶν γε*. We find in similar combination in Homer, *πρὶν . . πρὶν, πρὶν . . πρὶν γε*.

128. *Ἀχαιῶν φ' κ' ἐθέλῃσι*. Here the genitive that precedes depends on





Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδ' αὖ  
 'Αντινό', οὐ πως ἔστι δόμων ἀέκουσαν ἀπῶσαι 130  
 ἥ μ' ἔτεχ', ἥ μ' ἔθρεψε· πατὴρ δ' ἐμὸς ἄλλοθι γαίης,  
 ζῶει δ' γ' ἢ τέθνηκε· κακὸν δέ με πόλλ' ἀποτίνειν  
 'Ικαρίῳ, αἶ κ' αὐτὸς ἐκὼν ἀπὸ μητέρα πέμψω.  
 ἐκ γὰρ τοῦ πατρὸς κακὰ πείσομαι, ἄλλα δὲ δαίμων

133. *ἐκὼν*] The MSS. are divided between *ἐκὼν* and *ἐγὼν*; there is a preponderance in favour of the former; Bekk. adopts *ἐγὼν* on the ground that *ἐκὼν* takes the *f*. Schol. B. M. V. implies the l. *ἐκὼν* by the words *φασὶ γὰρ ἔθος ἦν εἰ τις ἐκὼν ἐξ οἴκου κ.τ.λ.*

the relative *ἐγ*, as in Od. 5. 448 *ἀνδρῶν ὅς τις*, 4. 613 *δύραν δ' ὅσσα*, 8. 204 *τῶν ἄλλων ὅτινα*, 9. 94 *τῶν δ' ὅς τις*, etc.

130. *οὐ πως ἔστι*, 'it is by no means possible'; whether spoken of physical or moral impossibility. So *οὐ πως ἔστι Διὸς νόον παρελθεῖν* Od. 5. 103, *οὐ πως ἦεν ἐπ' ὄμῳ*... *φέρειν* Od. 10. 170. The use is less frequent in the *Il.*, cp. 13. 114 *ἡμέας γ' οὐ πως ἔστι μεθίμεναι πολέμοιο*, also 12. 65, 337.

131. *πατὴρ . . τέθνηκε*. With the strongly resumptive pronoun *δ' γε* in the second clause, it seems wrong to translate merely, 'My father, elsewhere in the world (see Od. 1. 425) is haply alive or dead.' But rather, 'As to my father, he is away elsewhere in the world—whether he be alive or dead' [we know not]. In this way *ζῶει δ' γ' ἢ τέθνηκε* is an expression of doubt thrown into the form of an indirect question, so that (by rule given Od. 1. 175) *ἢ* in the second clause takes the circumflex. Cp. *οὐδὲ τι ἴδμεν ζῶει δ' γ' ἢ τέθνηκε* Od. 4. 109, *οὐ μὲν κείνον . . ἀγορεύσω ζῶει δ' γ' ἢ τέθνηκε* *ibid.* 837; cp. Od. 11. 464. Probably, the ultimate explanation is that we really have here a direct question, 'Is he alive or dead?' But it is a question which is asked of the speaker's own mind; so that it easily passes into a mere expression of uncertainty. See *Monro*, H. G. § 341.

132. *πόλλ' ἀποτίνειν*. The 'heavy restitution' which Telemachus would have to make to Icarus cannot mean paying back the *ἔδνα* which came with Penelope, when she married Odysseus, *ὅσσα ἔθηκε φίλῃς ἐπὶ παιδὶς ἔκτισθαι*. See note on Od. 1. 277, where this interpretation is combated. We must refer

it generally to some act of vengeance on the part of Icarus for the slight put upon his daughter. Eustath. says that this way of rendering the sentence *συμρολογίας αἰτίαμα προσάπτει τῷ Τηλέμαχῳ*, in the judgment of *οἱ παλαιοί*, διὰ καὶ θέλουσιν οἱ τοιοῦτοι στίξιν τελείαν (to put a full stop) ἐν τῷ πόλλ' ἀποτίνειν, so as to join 'Ικαρίῳ ἀποπέμψω.

134. *ἐκ γὰρ τοῦ πατρὸς*, 'for from him, her father.' So *τοῦ πατρὸς* Od. 16. 149. The demonstrative serves to give additional emphasis to contrast *πατὴρ* with *δαίμων*. The evils which Telemachus would suffer from the *πατὴρ* he has already described as *πόλλ' ἀποτίνειν*, the necessity of restitution. But it is very possible that *τοῦ πατρὸς* may mean 'that father of mine,' sc. Odysseus, whose return might come at any moment, although there was such uncertainty about his fate. For *τοῦ πατρὸς* it has been suggested to read *οὐ πατρὸς* in the sense of *ἐμοῦ*. See on 1. 402.

*δαίμων*. Nitzsch distinguishes between the meaning of *δαίμων* and *θεός* in their Homeric use, as if the former represented the darker and more dangerous side of superhuman powers. Nägelsbach (*Hom. Theol.* p. 72) sums up the uses of both words as follows: *δαίμων* stands indifferently for *θεός* five times in the *Il.* (1. 222; 3. 420; 6. 115; 19. 188; 23. 595), and once in the *Od.* (15. 261); while the two words are used as interchangeable synonyms in *Od.* 21. 196, 201; 6. 172-174. Compare with these *Il.* 17. 98, 99; *Od.* 5. 396, 397; *Od.* 3. 27; which seem to show that *δαίμων* stands to *θεός* as *numen* to *persona divina*; and that originally there is nothing in *δαίμων* which tends in

δώσει, ἐπεὶ μήτηρ στυγεράς ἀρήσει' ἐρινύς 135  
 οἴκου ἀπερχομένη· νέμεσις δέ μοι ἐξ ἀνθρώπων  
 ἔσσεται· ὥς οὐ τοῦτον ἐγὼ ποτε μῦθον ἐνίψω.  
 ὑμέτερος δ' εἰ μὲν θυμὸς νεμεσίζεται αὐτῶν,  
 ἕξιτέ μοι μεγάρων, ἄλλας δ' ἀλεγύνετε δαίτας 140  
 ὑμὰ κτήματ' ἔδοντες, ἀμειβόμενοι κατὰ οἴκους.  
 εἰ δ' ὑμῖν δοκέει τόδε λωίτερον καὶ ἄμεινον  
 ἔμμεναι, ἀνδρὸς ἐνδὸς βίοντον νήποιον ὀλέσθαι,  
 κείρετ'· ἐγὼ δὲ θεοῦς ἐπιβώσομαι αἰὲν ἐόντας,  
 αἷ' κέ ποθι Ζεὺς δῶσι παλίντιτα ἔργα γενέσθαι.  
 νήποινοί κεν ἔπειτα δόμων ἔντοσθεν δλοισθε.' 145  
 ὧς φάτο Τηλέμαχος, τῷ δ' αἰετὼ εὐρύοπα Ζεὺς

137.] Nicanor says of this line ἀθεύεται μὲν ὑπὸ 'Ἀριστάρχου' στικτέον δὲ ὅμως μετὰ τὸ ἔσσεσθαι, ἵνα τὸ ὅς κήται ἀντὶ τοῦ οὕτως. Nitzsch prefers ὥς. 146. τῷ] ΑΙ. τῷ.

*malam partem.* In this general sense of *numen divinum* or *voluntas divina*, *δαίμων* occurs six times in the Il. and eleven times in the Od. With the additional notion of kindness or goodness it is found in two instances (Il. 11. 792; 15. 403) in the Iliad; but nowhere in the Odyssey. The phrases *ἐπίσσυτο δαίμονι ἴσος*, occurring ten times in the Il., carries with it the idea of a violent and evil power; and two instances (Il. 9. 600; 15. 468) assign to *δαίμων* a distinctly malignant action, while in one passage in the Il. (8. 166) *δαίμων* is used to mean fate or death. In the Odyssey there are at least twenty instances of *δαίμων* used in this sinister sense, sometimes with such epithets as *στυγερός*, *κακός*, *χαλεπός*, etc., sometimes standing alone. The tendency in this direction is especially noticeable, as Nitzsch here remarks, in the significance of the adjective *δαίμονιος* as opposed to *θείος*.

135. *ἐρινύς*. This word Lobeck connects with *ἐρίων*, or *ἐρευνάω*; others find in the *Ἐρινύς* the representatives of the Indian *Saranyūś* (speeding—see Curt. Gk. Et. p. 309); comparing the Sophoclean (Aj. 837) *τανύποδες Ἐρινύες*. They appear in Homer as the agents of the gods below, of Ζεὺς *καταχθόνιος* and Περσεφόνηα Il. 9. 454, etc. They are especially the avengers of perjury (Il. 19.

260); and the executors of the parental curse (as here, and Od. 11. 280, etc.); so that *Ἐρινύς* may even stand as synonymous with the curse itself (Il. 21. 412). Cp. 'Ἀραὶ δ' ἐν οἴκοις γῆς ὕπαι κεκλήμεθα Aesch. Eum. 417. They accompany aged (Il. 15. 204) and poor (Od. 17. 475) persons, and are ever ready to defend their rights. In a word, their office is the punishment of crimes against the family, and against society generally.

136. *νέμεσις*. The ills rehearsed here, namely, impoverishment, the curse of heaven, and the reproach of men, may have suggested to Aeschylus the form of the passage in which Orestes describes what he had to expect if he had left his father unavenged, Choeph. 275-296; though additional judgments are interwoven with these. We have there (275) *ἀπορημάτων ζήμιας*, (283) *ἄλλας τ' ἐφάνει προσβολὰς Ἐρινύων*, and (291) *καὶ τοῖς τοιοῦτοις οὐδὲ κρατῆρος μέρος*.

137. *μῦθον*, 'this bidding,' sc. that my mother should depart.

138. *ὑμέτερος* to be joined closely with *αὐτῶν*, like the Lat. *mea ipsius sententia*. Cp. *νοίτερον λέχος αὐτῶν* Il. 15. 39. Similar is *ὑμέτερον ἐκάστου θυμὸν ἀέξω* Il. 17. 226.

146. *εὐρύοπα Ζεὺς*. Interpretations are divided between 'far-seeing' and 'far-sounding.' Eustath. and Hesych. give

18 αἰσθησέτ' : ὡς αἰσθάνεσθαι  
καταθέατο συγγραφοῦ δ' ἐπεκρίκλειτ' ἔργου



ὑψόθεν ἐκ κορυφῆς ὄρεος προέηκε πέτεσθαι.  
 τὸ δ' ἔως μὲν ῥ' ἐπέτοντο μετὰ πνοιῆς ἀνέμοιο,  
 πλησίω ἀλλήλοισι τιταινομένω πτερύγεσσιν  
 ἀλλ' ὅτε δὴ μέσσην ἀγορὴν πολύφημον ἰκέσθην, | 150  
 ἔνθ' ἐπιδινηθέντε τιναξάσθην πτερὰ πυκνὰ,  
 ἐς δ' ἰδέτην πάντων κεφαλὰς, ὄσσοντο δ' ὄλεθρον,  
 δρυψαμένω δ' ὀνύχεσσι παρείας ἀμφί τε δειράς  
 δεξιῶ ἤϊξαν διὰ τ' οἰκία καὶ πόλιν αὐτῶν.

151. *πυκνά*] So La Roche, with eleven MSS. for the common reading *πολλά*.  
 Cp. Schol. S. τὰ συνεχῇ αὐτῶν πτερὰ. 154. *αὐτῶν*] αὐτὶς or αὐτὰς Aristoph. See

both renderings. Curtius (G. E. 414) accepts the latter, but the difficulty involved is that in Homer *ὄψ* is used mostly of articulate sounds, or of the voice of living things, as lambs (Il. 4. 435), or cicadas (Il. 3. 152), but not of what we call *noises* properly. Still it is a simple poetical notion to regard the thunder as the voice (*ὄψ*) of Zeus and not merely as a loud sound. Cp. h. Hom. Cerer. 441 τῆς δὲ μετ' ἀγγελον ἦκε βαρύκτυπος εὐρύσπα Ζεύς. This form of the nom. of 1st declension is a characteristic of the Aeolic dialect. Compare *νεφεληγέρετα*, etc. At any rate these forms are 'evidently part of the archaic and conventional style of Epic poetry.' Monro, H. G. § 96.

148. *ἔως μὲν*, 'for a while.' So in Il. 12. 141; 13. 143; 15. 277; 17. 727, 730; Od. 3. 126, with which we may compare the use of *ὅς* in the sense of *ὅστος*, and, generally, the forms of the relative with the force of the demonstrative. Others explain *ἔως μὲν* as a protasis with an unexpressed apodosis, which seems less likely. Cp. Hdt. 8. 74 *ἔως μὲν δὴ ἀνὴρ ἀνδρὶ παραστὰς σιγῇ λόγον ἐποιεῖτο, τέλος δέ, κ.τ.λ.*, where Bekk. reads *τέως μὲν*.

*μετὰ πνοιῆς*. The preposition from its meaning 'among' passes easily to that of 'accompanying.' In Od. 1. 98 the phrase is *ἅμα πνοιῆς*. Compare Virgil's 'rapido pariter cum flamine' Aen. 4. 241.

150. *πολύφημον*, elsewhere (Od. 22. 376) used as the epithet of Phemius the bard. With a reference to this passage, the answer of the Pythia (Herod. 5. 79) directs her inquirers *ἐς πολύφημον ἑστεινέαι*, meaning thereby *ἐς δῆμον* or *ἐς*

*κοινόν*, and so they evidently understood it, *ἐξέφερον τὸ χρηστήριον ἀλὴν ποιησάμενοι*. Transl. 'straining forwards on the wing, abreast of each other, they kept flying for a while along with the moving wind, but when they reached the midst of the voiceful assembly, there wheeling round they shook out of each other a shower of feathers.' This seems to give the reciprocal force of *τιναξάσθην*, as expressed below by *δρυψαμένω* and in Od. 4. 179 by *τερπομένω*. For *τινάσσειν* in this sense cp. Il. 13. 242 *ἀστεροπῇ ἐναλίγκιος ἦν τε Κρονίων | χειρὶ λαβὼν ἐτίναξεν ἀπ' ἀλγλέντος Ὀλύμπου*. The change from their quiet flight alongside each other is marked by *ἐπιδινηθέντε*, which the Schol. S. interprets *ἐκείσε δὲ ἐνταῦθα συστραφέντες ἐν τῷ καταράσσειν τὰ συνεχῇ αὐτῶν πτερὰ*. If, however, we follow the majority of commentators in rendering 'they flapped their thick-plumed wings,' we shall have the contrast between their gliding flight and the angry movement of fighting birds.

152. *ὄσσοντο*, 'their look boded.'

153. *ἀμφί τε δειράς*. It is better to take the accus. *παρείας* and *δειράς* in direct government of *δρυψαμένω* and to make *ἀμφί* an adverbial addition, = 'having torn each other's cheeks and throats all about;' cp. Il. 10. 572 *αὐτοὶ δ' ἰδρῶ πολλὸν ἀπενίζοντο θαλάσῃ | ἐοβάντες, κνήμας τε ἰδὲ λόφον ἀμφί τε μηρούς*. Others retract *ἀμφί* to the first clause, and, understanding it as a preposition, take it to govern both *παρείας* and *δειράς*, comparing Od. 12. 27 *ἢ ἀλὸς ἢ ἐπὶ γῆς*, where see note.

154. *δεξιῶ*, i.e. eastward. Cp. Il. 12. 239 *εἰτ' ἐπὶ δεξιῇ ἴωσι πρὸς ἧν ἑλύνει τε*.



θάμβησαν δ' ὄρνιθας, ἐπεὶ ἴδον ὀφθαλμοῖσιν 155  
 ὥρμηναν δ' ἀνὰ θυμὸν ἃ περ τελέεσθαι ἔμελλον.  
 τοῖσι δὲ καὶ μετέειπε γέρων ἥρως Ἀλιθέρης  
 Μαστορίδης· ὁ γὰρ οἶος ὀμηλικὴν ἐκέκαστο  
 ὄρνιθας γνῶναι καὶ ἐναίσιμα μυθήσασθαι  
 ὃ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπε· 160  
 'Κέκλυτε δὴ νῦν μεν, Ἰθακήσιοι, ὅττι κεν εἴπω  
 μνηστῆρσιν δὲ μάλιστα πιφαισκόμενος τάδε εἶρω.  
 τοῖσιν γὰρ μέγα πῆμα κυλίνδεται· οὐ γὰρ Ὀδυσσεὺς  
 δὴν ἀπάνευθε φίλων ὧν ἔσσεται, ἀλλὰ που ἦδη  
 ἐγγυὺς ἐὼν τοῖσδεσσι φόνον καὶ κῆρα φυτεύει 165  
 πάντεσσιν· πολέσιν δὲ καὶ ἄλλοισιν κακὸν ἔσται,

Dind. on Schol. ad loc. This change of reading may have been suggested by a mistaken idea that αὐτῶν would refer to the eagles. Cp. Schol. B. πόλιν πλάττει ἰδίαν τοῖς αἰετοῖς δ' Ὀμηρος. 156. ἔμελλον] not ἔμελλε. Schol. Harl. διὰ τὸ δ. τοῦτο γὰρ Ὀμήρῳ σύνθηται. 157. Ἀλιθέρης] ψιλαιέων, εἰ καὶ παρὰ τὸ δὲς ἐγένετο εἰς ἰδιότητα τοῦ δυνάματος Schol. E. M. This seems to have been a rule in compounded proper names.

δαί = 'across' the city and men, although high above them; just as (150) ἀγορὴν ἐκέσθην only implies that the assembly was just below them.

πόλιν αὐτῶν. By αὐτῶν are indicated the living inhabitants as opposed to the buildings, οἰκία. Cp. Od. 7. 43 λιμένας καὶ νῆας ἑῷας | αὐτῶν θ' ἥρώων ἀγοράς, 9. 40 ἐνθα δ' ἐγὼ πόλιν ἐπρασθον ὥλεσα δ' αὐτούς. Nitzsch understands it, less naturally, to mean 'these same persons,' sc. on whose heads they had just threatened vengeance.

The import of the whole omen is sufficiently set forth presently by Halitherses. The eagles represent no particular persons, not (as Eustath.) Odysseus and Telemachus; but, tearing each other, they prefigure φόνον καὶ κῆρα (165). Similar is the omen observed by Teiresias (Soph. Ant. 1001) ἀγῶν' ἀκούω φθόγγον ὄρνιθων . . . καὶ σπῶντας ἐν χηλαῖσιν ἀλλήλους φοναῖς | ἔγνω· περὶ γὰρ βοῖβδος οὐκ ἀσημος ἦν.

156. ἔμελλον. A few MSS. give ἔμελλεν, but the plural verb with the neut. plur. is common in Homer; cp. Il. 2. 36; 11. 310; Od. 8. 233, etc.

158. ὀμηλικὴν ἐκέκαστο, 'surpassed his peers in his knowledge of birds and

his utterance of words of fate.' Cp. καίνυσθαι ἀρετῇσι Od. 4. 725.

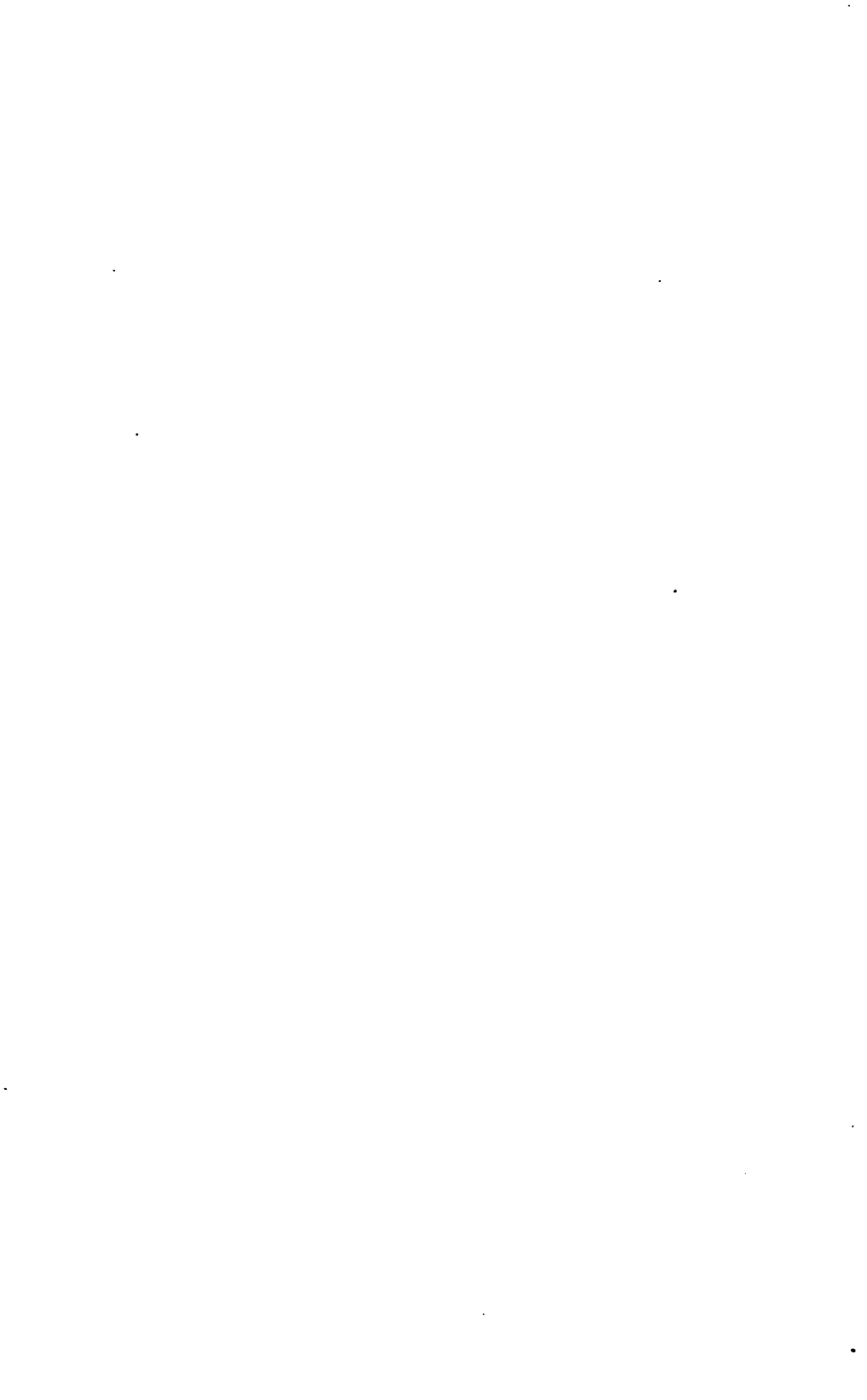
160. ὃ σφιν εὐφρονέων. Join σφιν with the finite verbs. The common interpretation of εὐφρονέων in this formula, which occurs sixteen times, is 'with well-meant counsel.' But Nitzsch on Od. 7. 73 οἷσιν τ' εὐφρονέεισι, quotes the Schol. Venet. on Il. 1. 105 ὅταν δὲ τό, ὃ σφιν εὐφρονέων, φρονίμους προσδεκτέον λόγους· φρόνιμον γὰρ τὸ τὰς αἰτίας τῶν ἐνεστώτων εἰπεῖν καὶ μετὰ ταῦτα ἐπάγειν τὰ ποιητέα, and also compares Soph. Ant. 1031 εὐ σοὶ φρονήσας εὐ λέγω. But this latter passage would rather suggest the construing of σφιν with εὐφρονέων, and the context in Od. 7. 73 certainly adds weight to the rendering 'intending well;' rather than to that of Nitzsch, 'understanding well.'

162. εἶρω, 'I say,' used as a present only here and in Od. 11. 137; 13. 7.

163. πῆμα κυλίνδεται. So in Il. 11. 347; cp. Il. 17. 688; the metaphor seems to be from a wave, as Il. 11. 307.

166. πολέσιν δέ, 'and then he will be the ruin of many more of us,' of the abettors of the suitors, those chiefs with whom Telemachus had remon-





οὐ νεμόμεσθ' ἰθάκην εὐδείελον. ἀλλὰ πολὺ πρὶν  
φραζώμεσθ' ὥς κεν καταπαύσομεν· οἱ δὲ καὶ αὐτοὶ  
παύεσθων· καὶ γάρ σφιν ἄφαρ τόδε λῶϊόν ἐστιν.  
οὐ γὰρ ἀπείρητος μαντεύομαι, ἀλλ' εὐ εἰδώς·  
καὶ γὰρ κείνη φημί τελευτηθῆναι ἅπαντα

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strated. The nominative to *ἔσσεται* is *Ὀδυσσεύς*, as in *Od.* 16. 103 *καὶ πᾶν-τεσσαί γένοιμην*, cp. *Od.* 4. 667.

167. *εὐδείελον*. The Scholia give various interpretations of this word, *εὐ πρὸς τὴν δέλην κειμένη, δέλη γὰρ ἡ θύσις* . . . *καὶ γὰρ ἐπιφέρει 'πρὸς ζῶφον.'* . . . *ἔλη γὰρ ἐστὶν ἡ τοῦ ἡλίου αἰγὴ, ὅθεν καὶ τὸ εἰληθερεῖν τὸ ἡλίου χρῆσθαι*. This represents generally the view taken by Buttm. *Lexil.* p. 220 foll., and so Düntzer, who translates the word 'abendschön,' describing a place 'that slopes to the western beams.' (Shelley, 'Arethusa.') The other interpretations given in the Scholia are *εὐπερίοριστος, πᾶσαι γὰρ αἱ νῆσοι εὐκατάληπτον ἔχουσι τὸν περιορισμὸν ὡς πρὸς τὴν ἡπειρον*, or again *ἐπιφανής*, and this indeed seems to be the right rendering, if with Curt. (*Gk. Etym.* 213) we take *εὐδείελος* as only another form for *εὐδέελος*, i.e. *εὐδήςλος* from the root *δῆφ*.

168. *καταπαύσομεν*, (subjunctive mood), sc. *μηστήρας*, 'how we may best stop these men; nay, of their own selves let them stop.' The addition of *ἄφαρ*, 'forthwith,' seems to show that the advantage comes immediately upon the performance of the act.

170. *ἀπείρητος*. The interpretations vary between 'unskilled,' and 'unproved.' He can hardly mean that his prophecies about the ultimate fate of Odysseus had proved his prophetic powers, as the fulfilment had not yet appeared, though the prophet confidently expects it: so it seems better to accept the interpretation of the Schol. sc. *ἀπειρος καὶ ἀμαθής*. In *Il.* 12. 304 *ἀπείρητος* is used actively, 'without making an effort;' cp. *Il.* 17. 41. In both these passages, however, we seem to see that *πειράσθαι* implies 'awaiting an alternative of possibilities,' so that *ἀπείρητος* here would mean, 'without abiding the ordeal of the [still future] event,' i.e. without challenging the event to prove me false or true, or, more literally still (assigning a semi-middle sense to the verbal as well as to

the verb), 'without allowing myself to be tested.'

171. *τελευτηθῆναι*. The aorist infinitive in Greek retains, as far as possible, the force of the aorist indicative; but, of course, it does not give the notion of past time, as the augment, which alone carries with it that force, is not continued into the infinitive. In stating this, however, it is right to draw a distinction between the aor. infin. as used in *oratio obliqua* (or sentences equivalent to *oratio obliqua*) from all other usages. For in such sentences the aorist represents the aor. indicat.; whereas in others it does not. There is therefore nothing strange in finding the aorist infinitive simply denoting the fact of the verb—as here 'fulfilment;' so that the finite verb with which the infinitive is construed, or the context in which it is used, is able to transfer its own point of time to the aorist. Thus with such verbs as *φημί, εἶπον, δοκέω, ἐλπίζω*, etc., expressing promise or expectation, the aorist infinitive seems to take the force of a future, as in *inf.* 280; 3. 125; *Il.* 13. 666 *πολλάκι γὰρ οἱ εἶπε γέρας . . νούσῃ ἐπ' ἀργαλὴν φθίσθαι*, sc. *perituum esse*; *Aesch.* S. c. T. 427 *ἐκπύρεσιν . . φησὶν, οὐδὲ τὴν Διὸς βολὴν σχεθεῖν, non fore ut eum inhibeat*. Compare also *ἀσμενοι ἐκείσε τοιεν ὁ ἀφικομένους ἐλπίς ἐστιν οὐ διὰ βίου ἦσαν τυχεῖν* *Plato, Phaed.* 67, *μῶρος, εἰ δοκεῖς με τλήναι σὴν καθαρμῶσαι δέρην* *Eur. Orest.* 1527, *οὐκ εἰκὸς ἐς νῆσον τοὺς Λακεδαιμονίους περαιωθῆναι* *Thuc.* 5. 109. See *Madvig* (*Gk. Synt.* § 172 R), who however remarks that such a combination as *νομίζω κρατῆσαι* is impossible and must be accounted for on the ground of faulty reading; but we may compare *Soph. Aj.* 1082 *ταύτην νόμιζε τὴν πόλιν χρόνῳ ποτὲ | ἐξ οὐρανὸν δραμούσαν ἐς βυθὸν πεσεῖν*. That *πεσεῖν* here stands with the same force as *πεσεῖν ἄν* we gather from *ibid.* 1077 *ἀλλ' ἀνδρα χρὴ κἄν σῶμα γενήσῃ μέγα | δοκεῖν πεσεῖν ἄν κἄν ἀπὸ σμικροῦ κακοῦ*. But, in the former passage,

ὥς οἱ ἐμυθεύμεν, ὅτε Ἴλιον εἰσανέβαινον  
'Αργεῖοι, μετὰ δέ σφιν ἔβη πολύμητις Ὀδυσσεύς.  
φῆν κακὰ πολλὰ παθόντ', ὀλέσαντ' ἀπο πάντας ἑταίρους  
ἄγνωστον πάντεσσιν ἔεικοστῷ ἐνιαυτῷ 175  
οἴκαδ' ἐλεύσεσθαι· τὰ δὲ δὴ νῦν πάντα τελεῖται.'

Τὸν δ' αὖτ' Εὐρύμαχος, Πολύβου παῖς, ἀντίον ἤδα·  
'ὦ γέρον, εἰ δ' ἄγε νῦν μαντεύσοιο σῶσι τέκεσσιν  
οἴκαδ' ἰὼν, μή πού τι κακὸν πάσχωσιν ὀπίσσω  
ταῦτα δ' ἐγὼ σέο πολλὸν ἀμείνων μαντεύεσθαι. 180  
δρῖνθες δέ τε πολλοὶ ὑπ' αὐγὰς ἡελίοιο  
φοιτῶσ', οὐδέ τε πάντες ἐναῖσιμοι· αὐτὰρ Ὀδυσσεὺς  
ᾤλετο τῇλ', ὥς καὶ σὺ καταφθίσθαι σὺν ἐκείνῳ  
ᾤφελες. οὐκ ἂν τόσσα θεοπροπέων ἀγόρευες,  
οὐδέ κε Τηλέμαχον κεχολωμένον ᾧδ' ἀνιείης 185

182. οὐδέ τε] ὁ δὲ τῷ σύνδεσμος περισσός. ἐν δὲ ταῖς εἰκαστοταῖς γράφεται 'οὐδέ τι' Schol. H. M. S.

πεσεῖν is really the infinitive of a gnomic aorist. A good instance is Aristoph. Nub. ἐνεχυράσασθαι φασιν, 'they say they will distraint upon me;' where editors have needlessly altered to ἐνεχυράσασθαι. See also Vesp. 160; Od. 20. 121. It is of course possible in the present passage to retain the preterite force in τελευτηθῆναι, and to make the seer say 'that everything has been accomplished;' which, indeed, was all but true; the last act of the drama was even now opening, as he describes it with closer accuracy, infra 176, 'all these things are now being accomplished.'

172. Ἴλιον εἰσανέβαινον, equivalent to the similar phrase, Od. 1. 210 ἐς Τροίην ἀναβήμεναι.

174-176. See Eustath. καὶ ὅρα σύνοψιν τῆς Ὀδυσσεύς ἐνταῦθα ἐν οὐδὲ ὀλοῖς τρισὶ στίχοις. συνελόντα γὰρ φάναι, ἡ τῆς Ὀδυσσεύς περὶ οὐδὲν ἄλλο ἐν καιρίῳ ἱστορεῖ ἄλλ' ἢ τὰ ἐπελευστικῶς ἐνταῦθα ῥηθέντα.

178. μαντεύσοιο σῶσι τέκεσσιν. See for a similar tone of contempt, Virg. Aen. 11. 399 'capiti cane talia demens | Dardanio rebusque tuis.' Trans. 'interpret omens for thy children.' Compare αὐτὰρ ὁ μάντις ὁ Τηλέμαχος ἔχθρ' ἀγορεύων | ἐχθρὰ φέροντο πρὸς οἶκον, ὅπως τεκέεσσι φυλάξῃ Theocr. 6. 24.

180. ταῦτα, κ.τ.λ. Join ἐγὼ δὲ πολλὸν ἀμείνων σέο μαντεύεσθαι ταῦτα.

181. ὅπ' αὐγὰς . . φοιτῶσι, 'move about in the sunlight.' So Διὸς αὐγὰς II. 13. 837. φοιτῶν ὑπό with accusative is a natural construction; but in Od. 11. 498, 619 ὅπ' αὐγὰς is also used with a verb of rest. Cp. Eur. Hec. 1154 ὑπ' αὐγὰς τάσδε λείσσομεν πέπλους, sc. holding them up to the light to examine.

182. ἐναῖσιμοι, 'fateful,' 'teaching fate,' 'significant;' so Schol. μαντικοί, τὸ εἰμαρμένον σημαίνοντες. The first business of the seer is to discriminate the ἐναῖσιμοι, which Prometheus implies in his description of his revelations to men (P. V. 484 foll.) τρόπος δὲ πολλοὺς μαντικῆς ἐστοιχίσα, | κάρηνα πρῶτος ἐξ ὀνειράτων ἂ χρῆ | ὑπαρ γενέσθαι, κληρόνας τε δυσκρίτους | ἐγνώρι' αὐτοῖς. Compare the words of Theoclymenus, Od. 15. 531 οὐ τοι ἄνευ θεοῦ ἔπατο δεξιὸς ὄρνις | ἐγνων γάρ μιν ἔσσαντα ἰδὼν ὁλόντων ἐόντα.

185. ἀνάγκης, 'nor wouldst thou thus be urging on Telemachus, already roused to wrath.' So in Lat. 'eone tu servos ad spoliandum sanum immittere ausus es?' Cic. in Verr. 4. 101. There is a distinction between the potential use of the optat. with κε, and the force of ἂν





## 2. ΟΔΥΣΣΕΙΑΣ B. 186-199.

69

σῶ οἴκῳ δῶρον ποτιδέγμενος, αἶ κε πόρησιν.  
 ἀλλ' ἐκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·  
 αἶ κε νεώτερον ἄνδρα παλαιά τε πολλά τε εἰδὼς  
 παρφάμενος ἐπέεσσιν ἐποτρύνῃς χαλεπαίνειν,  
 αὐτῷ μὲν οἱ πρῶτον ἀνιηρέστερον ἔσται, 190  
 [πρῆξαι δ' ἔμπης οὐ τι δυνήσεται εἶνεκα τῶνδε]  
 σοὶ δὲ, γέρον, θωῇν ἐπιθήσομεν ἦν κ' ἐνὶ θυμῷ  
 τίνων ἀσχάλλῃς· χαλεπὸν δέ τοι ἔσσεται ἄλγος.  
 Τηλεμάχῳ δ' ἐν πᾶσιν ἐγὼν ὑποθήσομαι αὐτὸς·  
 μητέρ' ἔην ἐς πατρός ἀνωγέτω ἀπονέεσθαι· 195  
 οἱ δὲ γάμον τεύξουσι καὶ ἀρτυνέουσιν ἕδνα  
 πολλὰ μάλ', ὅσσα ἔοικε φίλης ἐπὶ παιδὸς ἔπεσθαι.  
 οὐ γὰρ πρὶν παύσεσθαι ὀλομαι νῆας Ἀχαιῶν  
 μνηστύος ἀργαλέης, ἐπεὶ οὐ τινα δείδιμεν ἔμπης,

190. ἀνιηρέστερον] Ameis with Bekk. fr. Vindob. 56 reads ἀνιηρώτερον, but needlessly. The Alexandrines called this form Ἀπτικόν. Schol. S.; cp. also Etym. Magn. πῶς οὐκ ἀνιηρώτερον, which implies the reading in -έστερον. 191.] This verse, wanting in two Venet. MSS, among others, was rejected by Wolf, as made up from Il. 1. 562, with a variable latter half; for which some read εἶνεκα τῶνδε, others ὅς τις ἄλλων. Neither Eustath. nor Scholl. notice it. 198. παύσεσθαι] Wolf's conjecture for παύσασθαι or παύεσθαι. But παύσασθαι might stand; see note on sup. 171.

ἀγόμενος sup. which takes its colour from the suggested clause ἐὶ σὺν ἐκείνῳ κατέφθισο.

186. δῶρον. The reproach of seers. So Oedipus calls Teiresias (Soph. O. T. 388) δόλιον ἀγύρτην ὄντις ἐν τοῖς κέρδεσι | μόνον δίδορκε, τὴν τέχνην δ' ἔφω τυφλός. So Antig. 1055.

189. Join παρφάμενος ἐπέεσσιν, as Il. 12. 248 ἢ ἐν τιν' ἄλλον | παρφάμενοι ἐπέεσσιν ἀποτρέψει πολέμοιο. The 'varied lore' in which Halitherses was versed (παλαιά τε . . εἰδώς) would the better enable him to impose on Telemachus.

190. αὐτῷ οἱ, i.e. αὐτῷ.  
 ἀνιηρέστερον. With this metaplastic form from ἀνιηρός compare αἰδοίεστατος Pind. O. 3. 42, ἀμορφέστατος Hdt. 1. 196. 2.

191. εἶνεκα τῶνδε. If we have to attempt an interpretation of a spurious line, this phrase may mean 'because of the [resistance of] these suitors here.' But τῶνδε is an unsatisfactory equivalent for ἡμῶν. Perhaps we might

render 'by help of all these omens' of thine. Not only is the verse deficient in authority, but it spoils the antithesis between αὐτῷ μὲν οἱ and σοὶ δέ.

192. Join ἦν τίνων and ἐνὶ θυμῷ ἀσχάλλῃς.

194. ἐν πᾶσιν = coram omnibus. Cp. Il. 9. 121 ὑμῖν δ' ἐν πάντεσσι περιελυτὰ δῶρ' ὀνομήνω, ibid. 528 ἐν δ' ὑμῖν ἐρέω πάντεσσι φίλοισι.

195. ἀπονέεσθαι. As parallel instances of the lengthening of an initial long syllable in words where many short vowels come together, Ameis quotes δθάνατος, δκάματος, ἀποπίσσειν Od. 24. 7, ἐπίτονος Od. 12. 423, ἐφυρή Od. 7. 119, ἀγοράσθε Il. 2. 337.

199. ἐπεὶ οὐ τινα δείδιμεν ἔμπης. The same expression occurs in Il. 7. 196. It is difficult to settle the question whether the meaning of ἔμπης (i.e. ἐν πᾶσιν) be really 'altogether' or 'for all that.' Most commentators lean to the latter as being the only true rendering in Homer. Bäumlein however (Griech. Partik. 115 foll.) insists on its primary



οὐτ' οὖν Τηλέμαχον, μάλα περ πολύμυθον ἐόντα· 200  
 οὔτε θεοπροπίης ἐμπαζόμεθ', ἦν σὸν, γεραιέ,  
 μυθέαι ἀκράαντον, ἀπεχθάνεαι δ' ἔτι μᾶλλον.  
 χρήματα δ' αὐτε κακῶς βεβρώσεται, οὐδέ ποτ' ἴσα  
 ἔσσεται, ὅφρα κεν ἡ γε διατρίβῃσιν Ἀχαιοὺς  
 δν γάμον· ἡμεῖς δ' αὖ ποτιδέγμενοι ἡματα πάντα 205  
 εἵνεκα τῆς ἀρετῆς ἐριδαίνομεν, οὐδὲ μετ' ἄλλας

206.] See note below.

meaning being 'wholly,' 'quite,' quoting the present passage, and comparing Il. 5. 190 foll.; 7. 196; 14. 98 foll., 173; 17. 632; 19. 308; 24. 522. He would even assign this force to the word in Od. 5. 205; 3. 209; 15. 214; especially claiming it for Od. 19. 37 foll. He also compares Aesch. P. V. 48; Eum. 229; Soph. Aj. 122. Granting this then as the original and rightful meaning he allows that where the word stands as pointing a distinctly adversative relation to some previous statement, this primary sense easily passes into the secondary one of 'notwithstanding,' compare French *toutefois*. As instances of this he gives Il. 1. 561; 8. 32; 17. 229; Od. 11. 350; 14. 214; 20. 311; 23. 83; Pind. Pyth. 4. 86 foll.; 5. 55; Aesch. P. V. 186 foll.; Eur. Alc. 906; Cycl. 535; Theocr. 10. 29; 22. 17. This adversative force is even more strongly exhibited in the combination of *περ ἔμψης* with the participle, Il. 9. 517 foll.; 14. 1; 15. 399; Od. 15. 361; 18. 165; 19. 356.

200. οὔτε . . οὔτε. These two separate clauses are subdivisions of οὐ τινα δεῖδμεν ἔμψης.

202. μυθέαι ἀκράαντον, 'which thou pratest to no purpose,' i.e. because nothing will come of thy predictions. μυθέαι is a shorter form for μυθεῖαι, the ε being dropped, as in πάλεα Od. 4. 811, q.v. Compare also ἀποαίρεο Il. 1. 275, ἐκλεο Il. 24. 202. Krüger (Dial. § 30. 3) compares also from Herodot. ποίεαι, ποίεο, ἐποίηο, though elsewhere in the same writer we find δέεαι (7. 161), διαδέεαι (7. 47). Compare also ὑπάγεο Theocr. 2. 101. In Od. 18. 80 we find the form μυθεῖαι.

203. οὐδέ ποτ' ἴσα ἔσσεται. Eustath. misunderstands this, rendering it ἀσείας (i.e. euphemistically) εἴρηται ἀντὶ τοῦ

αἰε ἐλαττωθήσεται· εἰ γὰρ μὴ ἴσα, πολλῷ μᾶλλον οὐ μείζονα ἔσται ἀρα ἐλάττωνα. But ἴσα does not agree with χρήματα, being a neuter adjective used substantivally; 'never will recompense be made.' With this usage cp. Il. 14. 98 Τρωαὶ μὲν εὐκτα γένηται, Il. 16. 128 καὶ οὐκέτι φυκτὰ πέλονται (cp. Od. 8. 299), Il. 21. 533 οἶω λοίγι' ἔσσεσθαι, Od. 8. 384 ἡδ' ἀρ' ἐτοῖμα τέτυκτο, etc.

204. διατρίβῃσιν Ἀχαιοὺς δν γάμον. We have διατρίβειν γάμον in Od. 20. 341, cp. inf. 265, but no instance of διατρίβειν with a personal object. The simplest explanation of the double accusative is that the verb follows the analogy of ἀφαιρεῖν, which is commonly so used; or we may describe δν γάμον as an accusative of nearer definition, sc. 'in the matter of her marriage.'

206. εἵνεκα τῆς ἀρετῆς. Cp. Schol. H. M. Q. R. δ' Ἀρίστανος λείπειν φησὶ τὸ ἀρετὸν, ἢ ὅτι εἵνεκα τῆς ταύτης ἀρετῆς Ἰακόν δὲ τὸ ἔθος εἶναι. Ἀριστοφάνης δὲ ὑπώπτεται τὸν στίχον, νεωτερικὸν λέγων ὄνομα τὸ τῆς ἀρετῆς. πιθανὸν δὲ συναθετεῖν αὐτῷ καὶ τὸν πρὸ αὐτοῦ καὶ τὸν μετ' αὐτόν. Accordingly commentators are divided; some explain τῆς as = Πηνελοπείης, comparing Il. 9. 133 τῆς εὐνῆς (sc. Βρισηίδος), ibid. 275; Il. 19. 176; others take it to mean 'this,' i.e. 'such' excellence; cp. Il. 11. 762 Ἀχιλλεύς | οἶος τῆς (al. ἡς) ἀρετῆς ἀπορήσεται. See Monro, H. G. § 261. Penelope describes or alludes to her ἀρετή (which is not used here with a moral significance) in Od. 18. 251 ἡ τοι ἐμὴν ἀρετὴν εἶδος τε δέμας τε | ὤλεσαν ὀδύνην. Here ἐριδαίνομεν takes almost a future sense, as Od. 24. 475 ἡ φύλοπιν αἰνὴν | τεύξεις, ἡ φιλότῃ μετ' ἀμφοτέροισι τίθησθα; The general sense is, 'we will vie with each other—the prize, her pre-eminent excellence.'





## 2. ΟΔΥΣΣΕΙΑΣ B. 207-222. 71

ἐρχόμεθ', ἃς ἐπιεικὲς ὀπιέμεν ἐστὶν ἐκάστω·

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδ' αὖ  
'Εὐρύμαχ' ἡδὲ καὶ ἄλλοι, ὅσοι μνηστῆρες ἀγανοί,  
ταῦτα μὲν οὐχ ὑμέας ἔτι λίσσομαι οὐδ' ἀγορεύω· 210  
ἥδη γὰρ τὰ ἴσασι θεοὶ καὶ πάντες Ἀχαιοί.

ἀλλ' ἄγε μοι δότε νῆα θοὴν καὶ εἴκοσ' ἐταίρους,  
οἳ κέ μοι ἔνθα καὶ ἔνθα διαπρήσσωσι κέλευθον.  
εἰμι γὰρ ἐς Σπάρτην τε καὶ ἐς Πύλον ἡμαθβεντα,  
νόστον πευσόμενος πατρὸς δὴν οἰχομένοιο, 215

ἦν τίς μοι εἴπησι βροτῶν, ἣ ὅσσαν ἀκούσω  
ἐκ Διὸς, ἣ τε μάλιστα φέρει κλέος ἀνθρώποισιν.  
εἰ μὲν κεν πατρὸς βίοντα καὶ νόστον ἀκούσω,  
ἣ τ' ἂν, τρυχόμενός περ, ἔτι τλαίην ἐνιαυτόν·  
εἰ δέ κε τεθνηῶτος ἀκούσω μῆδ' ἔτ' ἐόντος, 220  
νοστήσας δὴ ἔπειτα φίλην ἐς πατρίδα γαίαν  
σῆμά τέ οἱ χεύω καὶ ἐπὶ κτέρεα κτερεῖξω

209. ἀγανοί] γρ. ἀγανοί [?], οἳ δὲ Ἀχαιοί Schol. H. 214. Σπάρτην] Zenodot.  
Κρήτην. See on Od. i. 285. 222. χεύω] Πτολεμαῖος δ' Ὀροάνδου χέω γράφει,  
καὶ Ἀρίσταρχος· Ἡρωδιανὸς δὲ χεύω, ἔν' ᾧ ἐνεστὸς ἀντὶ τοῦ μέλλοντος Schol. H. M.  
See Dind. on Schol. ad loc.

209. ἄλλοι . . ἀγανοί. The word *μνηστῆρες*, which belongs properly to *ἄλλοι*, is drawn into the relational clause, as Il. i. 566 *μή νύ τοι οὐ χραίσμωσιν ὅσοι θεοὶ εἰς' ἐν Ὀλύμπῳ*, Il. 5. 877 *ἄλλοι μὲν γὰρ πάντες, ὅσοι θεοὶ εἰς' ἐν Ὀλύμπῳ*, and 8. 341. Here the sentence would run in full, *ἄλλοι μνηστῆρες ἀγανοὶ ὅσοι ἐστί*. The form of expression is analogous to *ἄλλον ὄντινόν* in later Greek; for though in our phrase there is no patent attraction, the step which makes attraction possible has been taken, viz. the ellipse of the verb.

211. τὰ ἴσασι. This word, which always has the initial *f*, is, according to Ameis, used eight times with the first syllable short, and ten times with it long; the latter would seem to be the original quantity, pointing to an earlier form *ἴσ-σαι*. Monro, App. B. 2.

213. ἔνθα καὶ ἔνθα = 'there and back.'

222. χεύω. The form of the word does not decide whether it is the future indicative or the potential used for the

future, and Buttm. gives both suppositions equal claims. In Il. 7. 86 *χεύωσι* occurs as the conjunctive of the aorist, and in Eurip. El. 181 *δάκρυσι χεύω* must be taken as a syncopated future, as Euripides would not have admitted the potential mood here. Hesych. seems to regard it as a form of the present indicative (*χέυει, βεῖ*), as it certainly is in later Greek writers. Porson and Dindorf, however, read *δάκρυσι χορεύω* in the passage of Euripides. In Il. 7. 336 we have this form co-ordinated with an unambiguous aorist subjunctive, *τύμβον δ' ἀμφὶ πύρην ἔνα χεύωμεν ἐξαγαγόντες* | *δάκρυον ἐκ πεδίου ποτὶ δ' αὐτὸν δαίνομεν*, κ.τ.λ. Here on the contrary *χεύω* appears to go along with an equally unmistakable future indicative, sc. *δώσω* (223). This fact, and the greater simplicity gained by it, give some weight on the side of its being a future. See generally Veitch (Irreg. Gk. Verbs) on *χέω*, who remarks (p. 602), 'In the late recensions of the Iliad and Odyssey, the future and aorist with *σ*

πολλὰ μάλ', ὅσσα ἔοικε, καὶ ἀνέρι μητέρα δάσω.'

\*Ἡ τοι δ' γ' ὥς εἰπὼν κατ' ἄρ' ἔζετο, τοῖσι δ' ἀνέστη  
Μέντωρ, ὃς β' Ὀδυσῆος ἀμύμονος ἦεν ἐταῖρος, 225  
καὶ οἱ ἰὼν ἐν νηυσὶν ἐπέτρεπεν οἶκον ἅπαντα,  
πείθεσθαί τε γέροντι καὶ ἔμπεδα πάντα φυλάσσειν  
δ' σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπε'

'Κέκλυτε δὴ νῦν μεν, Ἰθακήσιοι, ὅτι κεν εἴπω'  
μή τις ἔτι πρόφρων ἀγανὸς καὶ ἥπιος ἔστω 230  
σκηπτούχος βασιλεὺς, μηδὲ φρεσὶν αἰσιμα εἰδὼς,  
ἀλλ' αἰεὶ χαλεπὸς τ' εἴη καὶ αἰσὺλα βέξοι,

232, 233.] For the punctuation of these lines and the accentuation of ὥς cp. Schol. Q. Βραχὺ διασταλτέον ἐπὶ τὸ βέξοι, τὸ γὰρ ὥς ἀντὶ τοῦ ὅτι ἔστιν.

have disappeared.' But we must not attach too much weight to the fact that *χεῖω* appears to be parallel with *δάσω*. It is at least as probable that *χεῖω* is a subjunctive, with its radical sense of purpose or intention; so that (Monro, H. G. § 275 a) 'the subjunctive expresses the decisive action to be taken by Telemachus: viz. to acknowledge his father's death: the fut. *δάσω* expresses what would follow as a matter of course.' To this, however, we must add that it does not appear that *ἔχευα* ever had an *σ*. See Curt. Verb. p. 459; Monro, H. G. App. A. 5.

225. Μέντωρ. This is the only passage in which Mentor appears in *propria persona*; elsewhere it is Pallas personating him. Pallas does, however, in the assembly of the gods (Od. 5. 8-12), use, as though they were her own, the very words of Mentor in vv. 230-234. Fäsi notices the similarity of the name of the Taphian Mentes, whose appearance is likewise assumed by Athena, Od. 1. 105. Odysseus, in addressing the simulated Mentor (Od. 22. 208), thus accosts him, Μέντωρ, ἀμνον ἀρήν, μῆσαι δ' ἐτάριοι φίλοι, | ὅς σ' ἀγαθὸν βέξεσκον, δηληκίῃ δ' ἐμοὶ ἐσσι.

227. πείθεσθαί τε γέροντι. Eustath. τὸ δὲ πείθεσθα γέροντι ὅ ἐστι τῷ Πατρὶ, φιλοπατορίαν διδάσκει' ὥς γὰρ οἱ κατ' οἶκον τῷ Μέντωρι, οὕτως αὐτὸς τῷ τοῦ Ὀδυσσεύος πατρὶ πείσεται. Compare for the expression Πατρίης δ' γέροντι Od. 4. 111, 754; 16. 153. The meaning according to this interpretation is, 'Odysseus entrusted all his house to

Mentor, to obey his aged father, and keep all secure.' Nitzsch and others find fault with the reference to Laertes, and understand by γέροντι Mentor himself; but this hardly tallies with the description given above of Mentor's age. If we take the sentence so, οἶκον must be supplied as subject of πείθεσθαί and Μέντορα as subject of φυλάσσειν, sc. 'he entrusted all his house to him, that it should obey the old man, and that he,' etc. Monro, H. G. § 231, justifies this sudden change, pointing out that the infinitive may be so far an abstract noun, as that the action which it denotes is not predicated of an *agent*. So here, if we regard πείθεσθαί, φυλάσσειν, as equivalent to 'for obeying,' 'for guarding,' the harshness of the apparent change disappears. For the change from the relational sentence *ὅς β' Ὀδυσσεύος*, κ.τ.λ. to the demonstrative καὶ *ὁ* see on 54 supra.

230. πρόφρων, 'in earnest,' 'with full purpose of heart.' Not co-ordinated with ἀγανὸς καὶ ἥπιος, but taken adverbially with ἔστω. It is nearly always used in Homer as an adverbial adjunct to a verb, except in the phrases πρόφρων κραδίη Il. 10. 244, and πρόφρονι θυμῷ Il. 22. 184. In Hesiod, Opp. et D. 612, it is found expressing a malicious purpose, εἰ μὴ δὴ πρόφρων ἐθέλῃσιν ἀλέσσαι. It is better in this sentence not to join closely τις σκηπτούχος βασιλεὺς, but rather to render, 'Let no one be kind, etc., as a sceptred monarch.'

232. αἰσὺλα. If αἰσιμα (supra) means what is 'fair,' 'right,' from αἶσα,





## 2. ΟΔΥΣΣΕΙΑΣ Β. 233-243.

73

ὥς οὐ τις μέμνηται Ὀδυσσῆος θείοιο  
 λαῶν, οἷσιν ἀνασσε, πατὴρ δ' ὥς ἡπιος ἦεν.  
 ἀλλ' ἣ τοι μνηστῆρας ἀγήνορας οὐ τι μεγαίρω 235  
 ἔρδιν ἔργα βίαια κακορραφίησι νόοιο  
 σφὰς γὰρ παρθέμενοι κεφαλὰς κατέδουσι βιαίως  
 οἶκον Ὀδυσσῆος, τὸν δ' οὐκέτι φασὶ νέεσθαι.  
 νῦν δ' ἄλλω δῆμῳ νεμεσίζομαι, οἷον ἅπαντες  
 ἦσθ' ἀνεφ, ἀτὰρ οὐ τι καθαπτόμενοι ἐπέεσσι 240  
 παύρους μνηστῆρας καταπαύετε πολλοὶ ἔδοντες.'

Τὸν δ' Εὐνοριδῆς Λειώκριτος ἀντίον ἤρδα  
 'Μέντορ ἀταρτηρὲ, φρένας ἤλεε, ποῖον ἔειπες

236. κακορραφίησι] κακοφραδίησι Schol. H. M. S. 240. ἀνεφ] So Herodian.  
 ἀνεφ Aristarch., see note below. 241. καταπαύετε] Πριανὸς γράφει καταπαύετε,  
 καὶ λόγον ἔχει Schol. H. M. Q. S. Vulg. κατερύκετε.

i.e. ἡ ἴση, ἡσθη, it is possible that  
 αἰσινος may be the exact contrary, viz.  
 ἀ-ἴσ-υλος, 'unfair', 'unrighteous.'

234. πατὴρ δ' ὥς. This clause,  
 though introduced by δέ, is equivalent  
 in meaning to 'though he was mild  
 as a father.'

236. κακορραφίησι. Compare the  
 phrase κακὰ ράπτειν Od. 3. 118; 16.  
 423. For this use of the plural with  
 the force of an abstract substantive in  
 Homer compare ἀφραδίας Od. 19. 523,  
 βίας Il. 5. 521, δίκησι Il. 16. 542,  
 ἱπποσυνάων Il. 16. 776, ὑπεροπλήσι  
 Il. 1. 205, πολυιδρείησι inf. 346; etc.  
 Translate here, 'base scheming.'

237. παρθέμενοι, 'stalking'. Schol.  
 παραβάλλοντες, cp. Il. 9. 322 αὖν ἐμὴν  
 ψυχὴν παραβάλλοντες πολεμίζειν. See  
 also Od. 3. 74. The emphasis lies in  
 the participle; 'it is at the hazard of  
 their own lives that they violently  
 consume.'

239. οἷον . . ἀνεφ, 'to see how you  
 all sit silent.' There is great uncer-  
 tainty about ἀνεφ. La Roche, H. T. p.  
 191, quotes from Apollon. de Adverb.  
 p. 554 καὶ περὶ τοῦ ΑΝΕΦΙ δὲ διαφορά  
 τις κατὰ τὸν μερσμον εἰσῆγγο πρὸς  
 ἔτιαν, ὡς εἶη μάλλον ὄνομα πληθυντικόν,  
 Ἀττικῶς κεκλιμένον. ὃ λόγῳ καὶ τὸ ἰ  
 προσκείμενον. P. 555 ὅτι μὲν οὖν θῆ-  
 ναται ὄνομα πληθυντικὸν εἶναι σαφὲς ἐν-  
 τεύθεν. ἀλλὰ δῆλον ὡς καὶ Ἀριστάρχῳ  
 καὶ τοῖς ἀπὸ τῆς Ἀριστάρχου σχολῆς  
 συνηρέσκετο μὴ μάλλον ὄνομα ἐκδέχε-  
 σθαι, ὡς ἐπίρρημα δὲ ἐκ τοῦ καθ' ἑνα

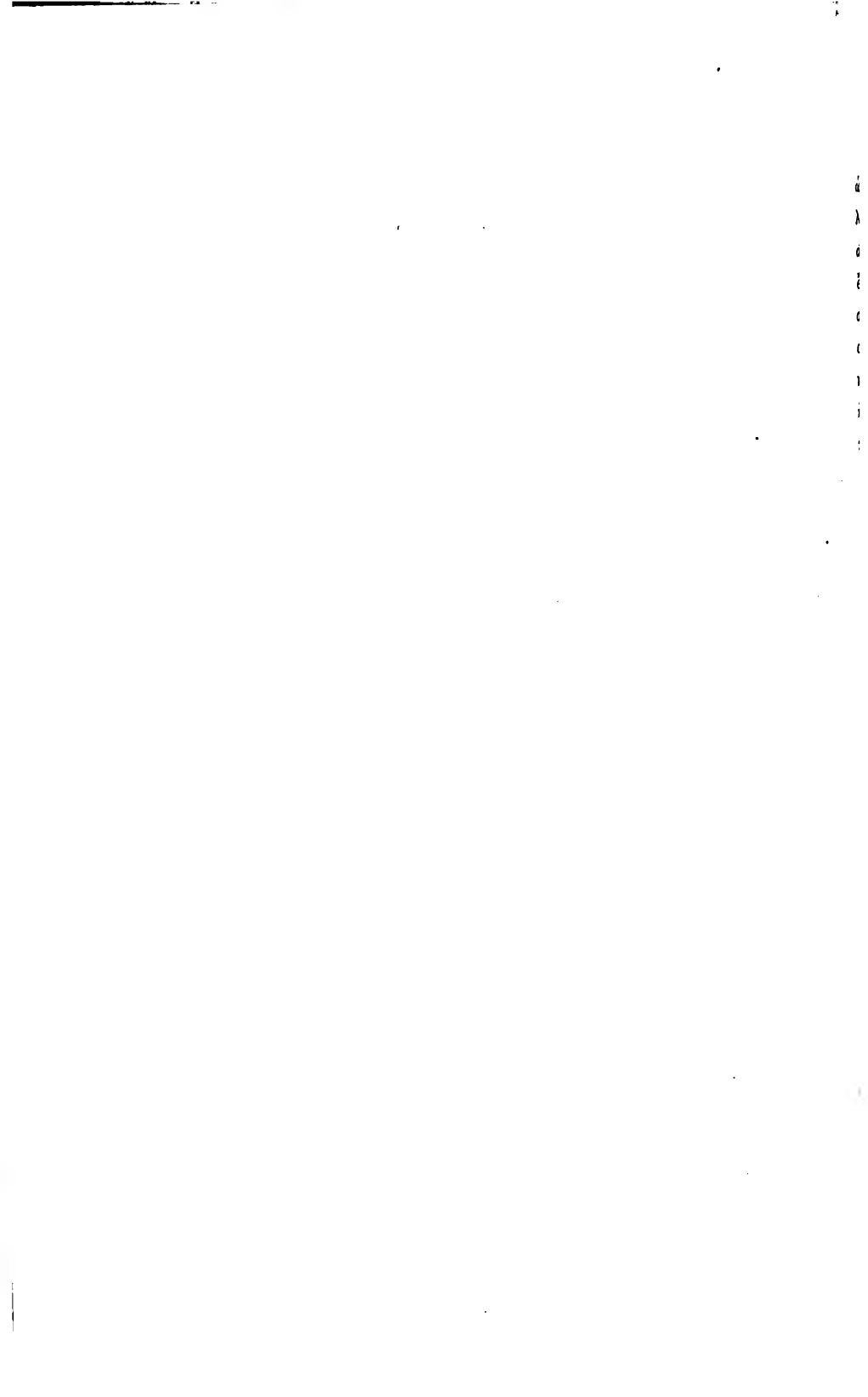
σχηματισμὸν ἐκφέρεσθαι καὶ ἐπὶ ἐνικῆς  
 σχέσεως καὶ ἐπὶ πληθυντικῆς παρελαμ-  
 βάνετο, ὅπερ οὐ παρείπετο ὀνόμασι.  
 καὶ γένους μὴ εἶναι διακριτικόν. ἔστι  
 δὲ πον καὶ ἐπὶ ἐνικῆς ἐκφορᾶς τὸ τοιοῦ-  
 τον, 'ἡ δ' ἀνεφ (sic) δὴν ἦστο' (ψ. 93),  
 καὶ σαφὲς ὅτι εἰ δοθεῖ ἡ γραφή σὺν τῇ  
 ἰ, δοθεῖν ἂν καὶ τὸ ὄνομα εἶναι τὸ ἀνεως.  
 Eustath. too regards it as a nominative  
 from ἀνεως, and we may doubt whether  
 Aristarchus, with whom Buttm. agrees,  
 would have decided in calling ἀνεως or  
 ἀνεφ (cp. οὕτως, οὕτω) an adverb, but  
 for the solitary passage in Od. 23. 93;  
 which it must be remembered belongs  
 to a portion of the poem which is im-  
 pugned. ἀνεως is equivalent to ἀν-αφ-  
 ος, i.e. ἀν-αυ-ος, the root αφ or αυ  
 having the sense of crying or speaking,  
 cp. αὐδᾶν, ἀντή.

240. καθαπτόμενοι ἐπέεσσι, see on  
 sup. 39.

241. Eustath. sums up the character-  
 istics of the three speakers thus, ὁ  
 ποιητὴς . . τὸν μὲν Ἀντίνοον ἀπλούστερον  
 δημηγοροῦντα πεποιῆκε καὶ ἀφελέστερον,  
 τὸν δὲ Εὐρύμαχον ἐμβριθέστερον ἐκείνου  
 καὶ ἀδρότερον, ἐνταῦθα δὲ Λειώκριτον  
 τινα μνηστῆρα βραχύλογον μὲν πλάττει,  
 θρασύτερον δὲ ἐκείνου.

243. ἀταρτηρὲ may represent a  
 reduplication of the stem ταρ, as in  
 παράσσω, to be referred to root τερ  
 (τεῖρω, ἵερω) meaning to 'wear out'  
 or 'rub away.' ἀ-ταρ-τηρ-ός according to  
 this derivation would mean some-  
 thing like what we call 'irrepressible.'





ὥς οὖ τις μέμνηται Ὀδυσσῆος θείοιο  
 λαῶν, οἷσιν ἀνασσε, πατήρ δ' ὥς ἥπιος ἦεν.  
 ἀλλ' ἦ τοι μνηστήρας ἀγήνορας οὗ τι μεγαίρω 235  
 ἔρδειν ἔργα βίαια κακορραφίῃσι νόοιο  
 σφὰς γὰρ παρθέμενοι κεφαλὰς κατέδουσι βιαῶς  
 οἶκον Ὀδυσσῆος, τὸν δ' οὐκέτι φασὶ νέεσθαι.  
 νῦν δ' ἄλλω δῆμῳ νεμεσίζομαι, οἷον ἅπαντες  
 ἦσθ' ἀνεῶ, ἀτὰρ οὗ τι καθαπτόμενοι ἐπέεσσι 240  
 παύρους μνηστήρας καταπαύετε πολλοὶ ἐόντες.'

Τὸν δ' Εὐνυορίδης Λειώκριτος ἀντίον ἤδα·  
 'Μέντορ ἀταρτηρὲ, φρένας ἤλεε, ποῖον ξείπες

236. κακορραφίῃσι] κακορραδίῃσι Schol. H. M. S. 240. ἀνεῶ] So Herodian.  
 ἀνεῶ Aristarch., see note below. 241. καταπαύετε] Ῥιανὸς γράφει καταπαύετε,  
 καὶ λόγον ἔχει Schol. H. M. Q. S. Vulg. κατερύκετε.

i.e. ἡ ἴση, εἰση, it is possible that  
 αἰσῦλος may be the exact contrary, viz.  
 ἀ-ἰσ-υλος, 'unfair,' 'unrighteous.'

234. πατήρ δ' ὥς. This clause,  
 though introduced by δέ, is equivalent  
 in meaning to 'though he was mild  
 as a father.'

236. κακορραφίῃσι. Compare the  
 phrase κατὰ βάπτειν Od. 3. 118; 16.  
 423. For this use of the plural with  
 the force of an abstract substantive in  
 Homer compare ἀφραδίας Od. 19. 523,  
 βίας Il. 5. 521, δίκῃσι Il. 16. 542,  
 ἱπποσυνάων Il. 16. 776, ἑκροσπλήσι  
 Il. 1. 205, πολυδρείῃσι inf. 346; etc.  
 Translate here, 'base scheming.'

237. παρθέμενοι, 'staking.' Schol.  
 παραβάλλοντες, cp. Il. 9. 322 αἰὲν ἐμὴν  
 ψυχὴν παραβάλλόμενος πολεμίζειν. See  
 also Od. 3. 74. The emphasis lies in  
 the participle; 'it is at the hazard of  
 their own lives that they violently  
 consume.'

239. οἷον . . ἀνεῶ, 'to see how you  
 all sit silent.' There is great uncer-  
 tainty about ἀνεῶ. La Roche, H. T.  
 p. 191, quotes from Apollon. de Adverb.  
 p. 554 καὶ περὶ τοῦ ΑΝΕΩΙ δὲ διαφορά  
 τις κατὰ τὸν μερισμὸν εἰσῆγето πρὸς  
 ἑνίαν, ὥς εἴη μᾶλλον ὄνομα πληθυντικόν,  
 Ἀττικῶς κεκλιμένον. ὃ λόγῳ καὶ τὸ ἰ  
 προσκείμενον. P. 555 ὅτι μὲν οὖν δύ-  
 νηται ὄνομα πληθυντικὸν εἶναι σαφὲς ἐν-  
 τεῦθεν. ἀλλὰ δῆλον ὅς καὶ Ἀριστάρχῳ  
 καὶ τοῖς ἀπὸ τῆς Ἀριστάρχου σχολῆς  
 συνηρέσκετο μὴ μᾶλλον ὄνομα ἐκδέχε-  
 σθαι, ὥς ἐπίρρημα δὲ ἐκ τοῦ καθ' ἑνα

σχηματισμὸν ἐκφέρεσθαι καὶ ἐπὶ ἐνικῆς  
 σχήσεως καὶ ἐπὶ πληθυντικῆς παρελαμ-  
 βάνετο, ὅπερ οὐ παρείπετο ὀνόμασι.  
 καὶ γίνους μὴ εἶναι διακριτικόν. ἐστὶ  
 δὲ που καὶ ἐπὶ ἐνικῆς ἐκφορὰς τὸ τοιοῦ-  
 τον, ἡ δ' ἀνεῶ (sic) δὴν ἦστο' (ψ. 93),  
 καὶ σαφὲς ὅτι εἰ δοθείη ἡ γραφή σὺν τῷ  
 ἰ, δοθείη ἂν καὶ τὸ ὄνομα εἶναι τὸ ἀνεῶς.  
 Eustath. too regards it as a nominative  
 from ἀνεῶς, and we may doubt whether  
 Aristarchus, with whom Buttm. agrees,  
 would have decided in calling ἀνεῶς or  
 ἀνεῶ (cp. οὕτως, οὕτω) an adverb, but  
 for the solitary passage in Od. 23. 93;  
 which it must be remembered belongs  
 to a portion of the poem which is im-  
 pugned. ἀνεῶς is equivalent to ἀν-af-  
 os, i.e. ἀν-av-os, the root af or av  
 having the sense of crying or speaking,  
 cp. αὐδᾶν, ἀντή.

240. καθαπτόμενοι ἐπέεσσι, see on  
 sup. 39.

241. Eustath. sums up the character-  
 istics of the three speakers thus, ὁ  
 ποιητὴς . . τὸν μὲν Ἀντίοον ἀπλούστερον  
 δημηγοροῦντα πεποίηκε καὶ ἀφελέστερον,  
 τὸν δὲ Εὐρύμαχον ἐμβριθέστερον ἐκείνου  
 καὶ ἀδρότερον, ἐνταῦθα δὲ Λειώκριτον  
 τινα μνηστήρα βραχύλογον μὲν πλάττει,  
 θρασύτερον δὲ ἐκείνου.

243. ἀταρτηρὲ may represent a  
 reduplication of the stem ταρ, as in  
 ταρασσω, to be referred to root τερ  
 (τέρω, τέρω) meaning to 'wear out'  
 or 'rub away': ἀ-ταρ-τηρ-ός according  
 to this derivation would mean some-  
 thing like what we call 'irrepressible.'

ἡμέας ὀτρύνων καταπαυμέν. ἀργαλέον δὲ  
 ἀνδράσι καὶ πλεόνεσσι μαχῆσασθαι περὶ δαιτί. 245  
 εἰ περ γάρ κ' Ὀδυσσεὺς Ἰθακήσιος αὐτὸς ἐπελθὼν  
 δαυνμένους κατὰ δῶμα ἐδὼν μνηστήρας ἀγανοὺς  
 ἐξελάσαι μεγάροιο μενοιήσει ἐνὶ θυμῷ,  
 οὐ κέν οἱ κεχάροιτο γυνή, μάλα περ χατέουσα,  
 ἐλθόντ', ἀλλὰ κεν αὐτοῦ ἀεικέα πότμον ἐπίσποι, 250  
 εἰ πλεόνεσσι μάχοιτο· σὺ δ' οὐ κατὰ μοῖραν ξείπες.

245. καὶ πλεόνεσσι] τινὲς γράφουσιν 'ἀνδράσι καὶ παύροις,' ἄμεινον δὲ 'καὶ πλεόνεσσι' γράφειν, ἢ ἔπ' τῶν καλυόντων Schol. H. M. Q. 251. εἰ πλεόνεσσι μάχοιτο]. Schol. H. M. Q. calls this reading γελοῖον, giving instead εἰ πλεόνες οἱ ξείντοι.

The older commentators regarded it as a lengthened form of an adjective ἀτηρός from ἀτη.

ἡλέος must be referred to a root ἄλ, seen in ἄλῃ, ἄλᾶσθαι, ἄλσειν, ἀλταίνειν. In Il. 15. 128 the form ἡλέ occurs.

244. ἀργαλέον δέ. This is a passage greatly vexed by commentators. Eustath. and the Schol. make πλεόνεσσι follow ἀργαλέον, in the sense that even numerical odds do not ensure victory over men whose courage is heightened by good cheer. But the construction of πλεόνεσσι is doubtless after μαχῆσασθαι, if we compare (251) εἰ πλεόνεσσι μάχοιτο, and the similar sentiment in Od. 16. 88 πρῆξαι δ' ἀργαλέον τι μετὰ πλεόνεσσιν ἐόντα | ἄνδρα καὶ ἰφθιμον. What then is the subject of μαχῆσασθαι? Fäsi takes it to be the Suitors, as if Leiocritus, for himself and his fellows, was bewailing the hardship or unfairness of having to sustain the attack of the whole of the Ithacan people summoned to the rescue by Mentor (241); and this appears also to be the interpretation of Nitzsch. According to this the passage will be a bantering remonstrance against carrying a point by the might of superior numbers. ποῖον ξείπες would then, prosaically, be equivalent to 'See what is implied in your appeal to the people of Ithaca!' ἀργαλέον, Nitzsch remarks, is not simply 'hard' in the sense of 'difficult,' but in the sense of 'oppressive.' Your appeal to numbers is a barbarity, there is no fairness in it. 'It is ill fighting against odds,' especially when the stakes are not equal, when one may lose his life, and can only win a dinner. The case is then pressed home

with an illustration, εἰ περ γάρ κε . . μενοιήσειε (cp. εἰ περ γάρ κ' ἐθέλοιμεν, etc. Il. 1. 580). Suppose Odysseus to appear on the scene and try to force us out single-handed (αὐτός); why then, the results would be all the other way; the odds would be on our side and he would fall, and this parallelism is further suggested by the use of Ἰθακήσιος as an epithet here to Odysseus. 'You are summoning a vast number of Ithacans against the Suitors; how if it were the resistance of one Ithacan to an overwhelming number of Suitors!' Such violent and contrary results argue the wrongness of the method, σὺ δ' οὐ κατὰ μοῖραν ξείπες.

The alternative rendering is to regard the words as a counter threat to Mentor. 'You will find it a hard matter to fight about a meal, with men who moreover (καὶ) outnumber you. You call us the παῖροι μνηστές, but, inasmuch as I do not think the people of Ithaca will mix themselves up in the quarrel, we nevertheless outnumber you, who are but one. Why, even Odysseus himself could not stand before us, and shalt thou stand?' With περὶ δαιτί compare περὶ παιδὶ μάχῃ Il. 16. 568, περὶ οἷσι μαχεύμενος κτεάτεσσι Od. 17. 471.

249. κεχάροιτο . . ἐλθόντι. Compare Od. 19. 462 τῷ χαῖρον νοστήσαντι, Il. 14. 504 οὐδὲ . . ἄνδρ' φίλῳ ἐλθόντι γανύσεται. Translate, 'would have joy in his coming.'

250. αὐτοῦ, 'on the spot'—'no sooner home than killed.'

251. εἰ πλεόνεσσι μάχοιτο. For this exegetical restatement of the





## 2. ΟΔΥΣΣΕΙΑΣ B. 252-261.

75

ἀλλ' ἄγε, λαοὶ μὲν σκίδνασθ' ἐπὶ ἔργα ἕκαστος,  
 τούτῳ δ' ὀτρυνέει Μέντωρ ὁδὸν ἥδ' Ἀλιθέρης,  
 οἳ τέ οἱ ἐξ ἀρχῆς πατρώιοι εἰσιν ἑταῖροι.  
 ἀλλ', ὦω, καὶ δηθὰ καθήμενος ἀγγελιάων  
 πεύσεται εἰν Ἰθάκῃ, τελείει δ' ὁδὸν οὐ ποτε ταύτην.

255

ᾧ Ως ἄρ' ἐφώνησεν, λῦσεν δ' ἀγορὴν αἰψηρὴν.

οἱ μὲν ἄρ' ἐσκίδναντο ἐὰ πρὸς δώμαθ' ἕκαστος,  
 μνηστῆρες δ' ἐς δώματ' ἴσαν θεοῦ Ὀδυσῆος.

Τηλέμαχος δ' ἀπάνευθε κιὼν ἐπὶ θίνα θαλάσσης, 260  
 χεῖρας νιψάμενος πολιῆς ἀλδς, εὖχετ' Ἀθήνῃ

257. αἰψηρὴν] La Roche quotes from Apollon. Soph. 17. 20 αἰψρὸς = ταχύς· ὅταν δὲ λέγῃ 'λύσαν (sic) δ' ἀγορὴν αἰψηρὴν' δ' Ἀρίσταρχος ἀντὶ τοῦ αἰψρὸς ἀκούει. This shows that λύσαν was the Aristarchean reading which Kayser adopts. Schol. P. λαίψηρην. 260. ἀπάνευθε κιὼν] Al. ἀπάνευθεν ἰών. Nicanor says εἰ κατὰ δοτικὴν γράφεται τὸ θῖνι, βραχὺ διαστελούμεν ἐπὶ τὸ ἰών, καὶ τὰ ἐξῆς συνάψομεν· εἰ δὲ διὰ τὸ δ, ὡς Διδυμὸς φησι γράφειν Ἀρίσταρχον, μετὰ τὸ θαλάσσης διαστελούμεν.

protasis compare Thuc. 5. 97 καὶ τὸ ἀσφαλὲς ἡμῖν διὰ τὸ καταστραφῆναι ἀνπαράσχοιτε... εἰ μὴ περιγένοισθε (where the last three words contain a restatement of διὰ τὸ καταστ.); Plato. Apol. 20 C οὐ γὰρ δήπου σοῦ γε, οὐδὲν τῶν ἄλλων περιττότερον πραγματευομένου, ἔπειτα τοσαύτη φήμῃ τε καὶ λόγος γέγονεν, εἰ μὴ τι ἔπαττες ἀλλοίον ἢ οἱ πολλοί.

252. ἔργα = your estates, your homes. Notice ἄγε used with the plural number, as Od. 1. 76. ἕκαστος is in apposition with ὑμῖς implied in the imperative σκίδνασθε. For a similar use cp. Il. 5. 878 δεδμήμεσθα ἕκαστος, Il. 2. 775 ἴπποι παρ' ἄρμασιν οἷσιν ἕκαστος... ἔστασαν, cp. also Od. 8. 393 τῶν ἕκαστος... ἐνείκατε.

253. ὀτρυνέει, 'shall speed his setting out,' sc. by aiding the preparations and procuring supplies.

255. καὶ δηθὰ. That is, instead of going after news of his father, as he thinks to do, he will not find the means. This is put bitterly, 'He will have to wait a long time first in Ithaca, and be content with such news as is brought to him.' πεύσεται could be used of information whether brought to Telemachus or obtained by his inquiries; but ἀγγελία must be restricted to news brought to him.

256. τελείει is the future, cp. Od. 4. 85; 18. 389; 19. 557; the forms τελέσω

and τελέσσω are subjunctives of aor. 1, cp. Il. 1. 523; 23. 559; Od. 11. 352.

257. αἰψηρὴν, proleptic epithet = 'quick to disperse at his word,' just like θοὴν ἀλεγύνετε δαῖτα Od. 8. 38, ταχέες δ' ἱππῆες ἔγερθεν Il. 23. 287. The use of the adjective here instead of the adverb is most common in Homer with adjectives of time, as ἐνθός Od. 4. 450, ἡματιή Od. 2. 104, ἐπηροῖο Il. 8. 530, ἡμέριος, see Buttm. Lexil. p. 41; cp. also the use of χθιζός, πάννυχος, ἐσπέριος. Here the expression is not exactly equivalent to αἶμα δ' ἔλυσ' ἀγορὴν Il. 2. 808, but points also to the fact that the quality, 'readiness to disperse,' is more or less inherent in the subject. Cp. αἰψηρὴς δὲ κόρος κρυεροῖο γόοιο Od. 4. 103, αἰψηρὰ δὲ γούνατ' ἐνώμα Il. 10. 358 with v. 1. λαίψηρά. The expression before us occurs also in Il. 19. 276. Cp. Virg. Aen. 12. 860 'alitis in parvae subitum collecta figuram.' Düntzer, with Voss, renders αἰψηρὴν, 'excited.'

261. χεῖρας νιψάμενος. For this as a necessary preliminary to a sacrifice compare Il. 1. 313 οἱ δ' ἀελυμαίνοντο καὶ εἰς ἄλα λύματ' ἔβαλλον, | ἔρδον δ' Ἀπόλλωνι τελέεσας ἐκατόμβας. So Priam washes his hands before a libation, Il. 24. 302 foll.

πολιῆς ἀλδς. Grammarians seem uncertain whether to describe this as a local, material, or partitive genitive.

‘Κλυθί μεν, ὃ χθιζὸς θεὸς ἤλυθεσ ἡμέτερον δῶ  
καί μ’ ἐν νηὶ κέλευσας ἐπ’ ἡρωειδέα πόντον,  
νόστον πευσόμενον πατρὸς δὴν οἰχομένοιο,  
ἔρχεσθαι· τὰ δὲ πάντα διατρίβουσιν Ἀχαιοὶ, 265  
μνηστῆρες δὲ μάλιστα, κακῶς ὑπερηγορόντες.’

‘Ὡς ἔφατ’ εὐχόμενος, σχεδόθεν δὲ οἱ ἦλθεν Ἀθήνη,  
Μέντορι εἰδομένη ἡμὲν δέμας ἡδὲ καὶ αὐδὴν,  
καί μιν φωνήσας’ ἔπεα πτερδόντα προσηύδα·

‘Τηλέμαχ’, οὐδ’ ὅπιθεν κακὸς ἔσσεαι οὐδ’ ἀνοήμων, 270  
εἰ δὴ τοι σοῦ πατρὸς ἐνέστακται μένος ἦν,  
οἶος κείνος ἔην τελέσαι ἔργον τε ἔπος τε.  
οὐ τοι ἐπειθ’ ἀλήθ’ ὁδὸς ἔσσεται οὐδ’ ἀτέλεστος.  
εἰ δ’ οὐ κείνου γ’ ἐσσι γόνος καὶ Πηνελοπείης,  
οὐ σέ γ’ ἔπειτα ἔολπα τελευτήσῃν ἀ μνοινοῦς. 275

262. κλυθί μεν] Vulg. κλυθί μοι.

Perhaps the latter suits the passage best. As analogous constructions compare *Λούεσθαι ποταμῷ* Il. 6. 508, *πρῆσαι πυρὸς* Il. 2. 415. Cp. *Λούειν ἐκ ποταμοῦ* Od. 6. 224.

262. δ... ἤλυθεσ, ‘thou that camest yesterday in thy godhead.’ θεός is drawn from its natural case of appeal, the vocative, into the nominative construction with the relative clause. For the adverbial use of *χθιζός* see above 257.

263. ἡρωειδέα. See Buttm. Lexil. s. v. *ἀήρ*. The general meaning is ‘hazy,’ ‘dim:’ not so much in the sense of overcast with cloud or fog, as of that of far, faint, distance. Cp. Longfellow, *Golden Legend*, ‘The sea in all its vague immensity.’

265. τὰ δὲ, sc. my voyage.

270. οὐδ’ ὅπιθεν. As thou hast not been spiritless nor witless to-day, in the assembly, so ‘neither hereafter wilt thou be,’ etc. It might be a mere accident that thou hast acquitted thyself so well to-day; to-day’s is but one essay: but (Athena continues) if thou art thy father’s son, to-day is an augury of many such displays.

272. οἶος κείνος ἔην, ‘seeing what a man he was.’

τελέσαι ἔργον τε ἔπος τε, ‘to make good both word and work,’ may be explained in more than one way. It

may be taken as a sort of proverbial expression, meaning, to ‘say all that has to be said, and to do all that has to be done.’ In short, not to fall short of a hero’s duties, *μύθων τε ῥητῆρ’ ἔμεναι πρῆκτῆρά τε ἔργων* Il. 9. 443, translated by Cicero (*de Orator.* 3. 15) *oratoreum verborum actoremque rerum*. Or again, the phrase may be considered as a true *ἔν δια δυοῖν* = ‘to make good the word-foreshadowed act,’ *ἔργον τε ἔπος τε* thus signifying both the act-determining word, and the word-expressing act. The phrase in Hdt. 3. 135 *ἅμα ἔπος τε καὶ ἔργον ἐποίησεν* is a paraphrase rather than a reproduction of the present passage. Cp. Il. 15. 234 *κείθεν δ’ αὐτὸς ἐγὼ φράσσομαι ἔργον τε ἔπος τε*, also inf. 304. For the disjunctive form *ἢ ἔπος ἢ ἔργον* see Od. 3. 99 note.

274. Join closely οὐ κείνου — ‘not his,’ i. e. *ἄλλου*. Cp. Od. 12. 382 *εἰ δὲ μοι οὐ τίσουσι*, 19. 85 *εἰ... οὐκ ἐτι νόστιμός ἐστι*. Ameis further quotes Il. 3. 289; 4. 55, 160; 15. 162, 178, 492; 20. 129, 139; 24. 296.

275. ἔπειτα = ‘in that case.’

ἔολπα. This form of the perf. and the double ε of the aor. *ἔελπετο* (Il. 12. 407, etc.) confirm the fact of the original form of the root being *fel*, thus showing its connexion with the Lat. *voluptas*.







## 2. ΟΔΥΣΣΕΙΑΣ Β. 276-289.

77

παῦροι γάρ τοι παῖδες ὁμοῖοι πατρὶ πέλονται,  
οἱ πλέονες κακίους, παῦροι δέ τε πατρὸς ἀρείους.  
ἀλλ' ἐπεὶ οὐδ' ὅπιθεν κακὸς ἔσσεαι οὐδ' ἀνοήμων,  
οὐδέ σε πάγχυ γε μήτις Ὀδυσσῆος προλέλοιπεν,  
ἐλπωρὴ τοι ἔπειτα τελευτῆσαι τάδε ἔργα. 280  
τῷ νῦν μνηστήρων μὲν ἕα βουλὴν τε νόον τε  
ἀφραδέων, ἐπεὶ οὗ τι νοήμονες οὐδὲ δίκαιοι·  
οὐδέ τι ἴσασιν θάνατον καὶ κῆρα μέλαιναν,  
ὅς δ' ἡ σφί σχεδὸν ἔστιν, ἐπ' ἡματι πάντας ὀλέσθαι.  
σοὶ δ' ὁδὸς οὐκέτι δηρὸν ἀπέσσεται ἣν σὺ μενοινᾷς· 285  
τοῖος γάρ τοι ἐταῖρος ἐγὼ πατρώϊός εἰμι,  
ὅς τοι νῆα θοὴν στελέω καὶ ἅμ' ἔψομαι αὐτός.  
ἀλλὰ σὺ μὲν πρὸς δῶματ' ἰὼν μνηστήρσιν ὁμίλει,  
δπλίσσόν τ' ἥια καὶ ἀγγεσιν ἄρσον ἅπαντα,

276, 277.] Bekker brackets these two lines. See Friedländer, *Analect. Hom. Neue Jahrb.* 3. 468. They can only be objected to on the ground of being commonplace or tautological.

279. οὐ πάγχυ, like the later οὐ πάν = 'not at all.'

280. ἐλπωρὴ... τελευτῆσαι, see on 171 sup.

284. δε... ὀλέσθαι. Nitzsch joins *σχεδὸν ἔστιν ἐπ' ἡματι*, 'is near them every day;' so ἐπ' ἡματι *Od.* 14. 105. It is better to join ἐπ' ἡμ. ὀλέσθαι, 'to perish in one day,' as *Il.* 10. 48 οὐ γὰρ πω ἰδόμεν... ἀνδρ' ἕνα τοσσάδε μέμρε' ἐπ' ἡματι μητίσασθαι, *Il.* 19. 228 ἀλλὰ χρὴ τὸν μὲν καταβάττειν δε κε θάνησι, | πηλέα θυμὸν ἔχοντας, ἐπ' ἡματι δακρύσαντας, i. e. to limit one's weeping to a single day, *luctum lacrimis finire diurnis* *Cic. Tusc.* 3. 27, 65. In the sentence above, the gender of δε shows that it follows only the main word θάνατον, upon which κῆρα μέλαιναν is a poetic refinement. Cp. *Il.* 13. 622 ἄλλης μὲν λῶβης τε καὶ αἵσχεος οὐκ ἐπιδενεῖς, | ἣν ἐμ' ἠλβήσασθε. With the general expression compare *Il.* 17. 201 οὐδέ τί τοι θάνατος καταθυμὸς ἔστιν | δε δὴ τοι σκεδὸν ἔστι.

286. τοῖος. This adjective prepares us for δε στελέω in the next line; the quality or value of his friendship is shown by his exertions for Telemachus. δε = 'as that I.' So *Il.* 7. 231 ἡμεῖς δ'

εἰμὲν τοιοῖοι ἂν σέθεν ἀντιάσαιμεν, 24. 183 τοῖος γάρ τοι πομπὸς ἅμ' ἔψεται ἀργειφόντης, | δε σ' ἄξει, κ.τ.λ., compare also *Od.* 11. 135.

πατρώϊος ἐταῖρος means only 'a comrade of thy father.'

289. ἥια. Schol. παρὰ δὲ Ὀμήρῳ ἥια τὰ ἐφόδια οἰκείως ἀπὸ τοῦ λέναί εἰρηται. Another Schol. quoting *Od.* 5. 368 ἥϊον θημῶνα τινάξῃ suggests that its meaning of 'chaff' comes ἀπὸ τοῦ κινεῖσθαι τῷ ἀνέμῳ, and another ridiculous derivation is suggested ἀπὸ τοῦ αἰσσεῖν δύναμαι. οἱ γὰρ ἐσθιόντες καὶ πορεύεσθαι δύνανται. We seem to get a clue to its meaning here, inasmuch as it stands parallel to ἀλφειρά in the next line, and so may = 'provision of bread;' flesh would be ψῆα, which word is accordingly conjoined with σίτον καὶ οἶνον *Od.* 3. 480. Hesych. and Suid. give a word εἰαί, εἰοῖ δσπρίον καθάρματα, which may possibly be referable to ζεαί. See Lobeck, *El.* 1. 100. The quantity of the word varies; generally as here ἥϊα, the ι is long; in *Od.* 4. 363; 12. 329 it stands as ἥϊσ, and at the close of a verse it becomes a dissyllable, *Od.* 5. 266; 9. 212, see also *Od.* 5. 368.

οἶνον ἐν ἀμφιφορεῦσι, καὶ ἀλφίτα, μυελὸν ἀνδρῶν, 290  
δέρμασιν ἐν πυκινοῖσιν· ἐγὼ δ' ἀνὰ δῆμον ἐταίρους  
αἰψ' ἐβελοντῆρας συλλέξομαι. εἰσὶ δὲ νῆες  
πολλαὶ ἐν ἀμφιάλφ' Ἰθάκῃ, νέαι ἡδὲ παλαιαί·  
τάων μὲν τοι ἐγὼν ἐπιόψομαι ἥ τις ἀρίστη,  
ὦκα δ' ἐφοπλίσσαντες ἐνήσομεν εὐρέι πόντῳ.' 295

ὦς φάτ' Ἀθηναίη, κούρη Διὸς· οὐδ' ἄρ' ἔτι δὴν  
Τηλέμαχος παρέμεινεν, ἐπεὶ θεοῦ ἔκλυεν αὐδὴν.  
βῆ δ' ἴμεναι πρὸς δῶμα, φίλον τετιημένος ἦτορ,  
εὔρε δ' ἄρα μνηστῆρας ἀγήνορας ἐν μεγάροισιν,  
αἴγας ἀνιέμενους σιάλους θ' εὐοντας ἐν αὐλῇ. 300  
'Αντίνοος δ' ἰθὺς γελάσας κίε Τηλεμάχοιο·  
ἐν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζε·  
'Τηλέμαχ' ὑπαγόρη, μένος ἄσχετε, μή τί τοι ἄλλο  
ἐν στήθεσσι κακὸν μελέτω ἔργον τε ἔπος τε,

294. ἐπιόψομαι here and in Il. 9. 167 is used in the sense of 'looking after,' i.e. 'selecting'; the shorter form ἐπόσομαι in the sense of 'visiting,' 'beholding,' Od. 7. 324; 19. 260, 597; 23. 19.

295. ἐνήσομεν, 'will launch her.' With this word νῆα may be supplied from the previous clause; but in Od. 12. 401 it is used more decidedly without such an addition. Compare ἀναβήμεναι without νῆα, Od. 1. 210. Similar to this is the idiomatic use of ἀδπέλλε, or of δῶκαν used without an object, Il. 23. 344.

300. ἀνιέμενους. Schol. ἐκδέροντας κατῶθεν ἀρραμένους. The exactly literal meaning being, 'sending them into view upwards,' the preposition marking the direction taken by the knife, or the slit. Compare κόλπον ἀνιέμεν Il. 22. 80 and Eur. Electr. 826 κἀνεῖτο λαγόνας. But probably the notion of 'upwards' is not so much in the word, as that of the skin being 'opened back.'

εὐοντας, 'singing.' From root *us*, connected with *αῶν*, *αῖος*, Lat. *uro*, Skt. root *usḥ*. See under εὔσσει (Pollux, 6. 91) οἱ βόθροι ἐν οἷς εὔεται τὰ χοιρίδια.

301. ἰθὺς Τηλεμάχοιο. See Od. 1. 119.

302. ἐν τ' ἄρα... χειρὶ, 'he grasped

his hand;' lit. 'fastened on his hand for him.' Eustath. joins rightly ἐμφὸς τῇ χειρὶ, which is more correct than Bekker's way of making χειρὶ the instrumental dative. So Virgil understood the words, Aen. 8. 124 *dextramque amplexus inhaesit*, and so we have Od. 3. 374 Τηλεμάχου ἔλε χεῖρα, where ἔλε χεῖρα is but another way of saying ἐν-έφω χειρὶ. Compare also Od. 18. 258 δεξιτερὴν ἐπὶ καρπῷ ἑλὼν ἐμὲ χεῖρα προσ-ῆδα. See Od. 1. 381.

ἐκ τ' ὀνόμαζε. Ameis remarks that the whole verse, viz. ἐν τ' ἄρα... ὀνόμαζε, occurs eleven times in Homer (here and in Od. 8. 291; 10. 280; 11. 247; 15. 530; Il. 6. 253, 406; 14. 232; 18. 384, 423; 19. 7), and the hemistich ἐκ τ' ὀνόμαζε thirty-two times. The phrase always introduces a direct personal address, and either the name or its equivalent is used, except in the following passages, Od. 5. 181; 6. 254; 10. 319; 17. 215; 21. 248; Il. 14. 218; 24. 286.

303. μή τί τοι... μελέτω... ἄλλο. With the form of the sentence compare Od. 5. 179 μή τί μοι αὐτῷ πῆμα κακὸν βουλευσόμεν ἄλλο, only that here we have ἔργον τε ἔπος τε added in apposition to κακόν. The force of ἄλλο here is almost = 'instead,' in antithesis, that is, to the following words, which speak of eating and drinking.

99. μεγίστην: loosely used. They were in the court-yard.



## 2. ΟΔΥΣΣΕΙΑΣ Β. 265 316 79

ἀλλὰ μοι ἐσθιέμεν καὶ πινέμεν, ὥς τὸ πάρος περ. 305

ταῦτα δέ τοι μάλα πάντα τελευτήσουσιν Ἀχαιοί,

νῆα καὶ ἐξαίτους ἐρέτας, ἵνα θάσσουν ἱκηαι

ἐς Πύλον ἡγαθήην μετ' ἀγαυοῦ πατρὸς ἀκουήν.

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδδα·

‘Ἀντίνο’, οὗ πως ἔστιν ὑπερφιάλοισι μεθ' ὑμῖν 310

δαίνυσθαί τ' ἄκροντα καὶ εὐφραίνεσθαι ἔκηλον.

ἢ οὐχ ἄλις ὥς τὸ πάροιθεν ἐκείρετε πολλὰ καὶ ἐσθλὰ

κτῆματ' ἐμὰ, μνηστῆρες, ἐγὼ δ' ἔτι νήπιος ἦα;

νῦν δ' ὅτε δὴ μέγας εἰμὶ καὶ ἄλλων μῦθον ἀκούων

πυνθάνομαι, καὶ δὴ μοι ἀέξεται ἔνδοθι θυμὸς, 315

πειρήσω ὥς κ' ὕμμι κακὰς ἐπὶ κῆρας ἰήλω,

305. μοι] So Wolf from Eustath. with good MS. authority. Vulg. ἀλλὰ μάλ'. 311. ἀκρόντα] οὕτως γράφει 'Ριανός· γράφεται δὲ καὶ ἀκρόντα Schol. M. See Dind. on the text of this Schol.

305. μοι = 'pri'thee.'

306. Ἀχαιοί, sc. the Ithacans. πάντα has for expegegesis the accusatives in next line.

307. ἐξαίτους. According to some, a syncopated form of ἐξαίρετος (Od. 4. 643) or derived directly from ἐξαίνυμαι. But there seems no difficulty in supposing a verbal αἰτός or αἶτος from which comes αἰτέω and αἰτία, the latter noun properly signifying a 'demand.' Then ἐξαίτους will mean 'carefully demanded,' 'choice;' cp. Il. 12. 320.

308. ἡγαθήην. According to Buttm. from ἄγαν, θεῖος, formed like ἀγακλυτός. For change of a to η compare ἡμαθόεις, ἡμευόεις. Others regard the word as a derivative from ἀγαμαι or a lengthened form of ἀγαθός, as ἡγορέη from ἀνῆρ.

311. ἀκρόντα. Probably ἀκρόν was originally an adjective, compare ἀκρόν sup. 82 note, from which it passed into an adverb. Buttm. Lexil. on the other hand regards it as always an adverb (ἀκρόν neut. from ἀκρος, Ionic ἀκρόν), but sometimes declined. ἀκρόν is found representing the feminine gender, Il. 4. 22; 8. 459, and as plural, in Od. 21. 89; h. Hom. Ap. 404. The feminine form ἀκρόντα occurs in Od. 11. 142; Il. 1. 565, and Nauck would read ἀκρόντα for ἀκρόντα Il. 1. 348. The dual ἀκρόντε is found Od. 14. 195.

ἔκηλον, root *fex*, Skt. *vac-mi* = *volo*, Lat. *in-victus* quasi *invictus*. The

parallel form *εὐκηλος* stands for *ἐφκηλος*. *ἔκηλον* then denotes here the quiet *mind*, and thus makes no tautology with ἀκρόντα.

312. ἢ οὐχ ἄλις. For the form of sentence compare Il. 17. 450 ἢ οὐχ ἄλις ὥς καὶ τεύχε' ἔχει καὶ ἐπεύχεται αὐτῶς;

In the phrase τὸ πάροιθεν the article retains something yet of its deictic, or demonstrative force. This usage belongs to what is called the contrasting force of the article, the past (πάροιθεν) forming a sort of opposition to the present or future. See generally Förstemann, Bemerk. über den Gebrauch des Artikels bei H. pp. 30 foll.

313. ἦα. This form seems to come from \*ησm or \*ησn. See Monro, H. G. Append. A. 2, and page 11, foot-note. Notice the paratactic form of sentence ἐγὼ δ' ἔτι νήπιος ἦα in the sense of ἐμοῦ ἔτι νηπίου ὄντος, or ὁδοῦνκα ἐγώ, κ.τ.λ.

314. ἄλλων μῦθον. This is general, — 'in the converse which others hold with me.'

315. πυνθάνομαι = 'I learn the story,' sc. of my wrongs and your misdoings.

θυμός. The Scholl. are wrong in interpreting θυμός here by *χόλος* or *ἀγανάκτησις*. It means rather 'spirit;' but not 'understanding,' as Eustath., who quotes Herod. 3. 134 αὐξανόμενῳ τῷ σώματι συναυξανόνται καὶ αἱ φρένες.

316. πειρήσω ὥς κε, i. e. 'I will try how I may.' Cp. πείραν ὥς κε . . ἀρῶσι

ἤε Πύλονδ' ἐλθὼν, ἢ αὐτοῦ τῷδ' ἐνὶ δῆμῳ.  
 εἴμι μὲν, οὐδ' ἀλήθ' ὁδὸς ἔσσεται ἦν ἀγορεύω,  
 ἔμπορος· οὐ γὰρ νηὶς ἐπήβολος οὐδ' ἑρετάων  
 γίγνομαι· ὥς νῦ που ὕμμιν εἰείσατο κέρδιον εἶναι.' 320  
 Ἡ ῥα, καὶ ἐκ χειρὸς χεῖρα σπάσας' Ἀντινόοιο  
 [ρεῖα· μνηστῆρες δὲ δόμον κάτα δαῖτα πένοντο].  
 οἱ δ' ἐπελώβευον καὶ ἐκερτόμεον ἐπέεσσιν·

321. σπάσας'] The reading of Aristarch. Al. σπάσεν. 322.] ὁ στίχος οὗτος ἀθετεῖται ὡς περιττός (sc. by Aristarch.) προηθείται δὲ καὶ Ἀριστοφάνης Schol. M. Q. R. The line also anticipates and so spoils the antithesis in οἱ δ' ἐπελώβευον.

Il. 4. 66, πείρα ὅπως κεν ἴκηαι Od. 4. 545.

ἐπὶ . . ἴλῳ. Curtius refers ἰάλλω to root *ar*, Sanskrit *ij-ar-mi*, 'to hasten.' The same root appears in ἔρ-χ-ο-μαι, ἡλ-υ-θον, the initial iota being the residuum of a reduplication, as in *laŭw*, etc. Göbel regards it as equivalent to *σισάλλω*, i. e. *σι-σαλ-ω*, and so a reduplicated form from ἄλλω, *salio*.

κῆρας Curtius connects with root *ker*, seen in *κείρω*, *κεραίω*, etc. Nägelsbach (Hom. Theol. 147) remarks that *kēr* represents the special form of death in contrast to *δμοίῃ μοῖρα*, or *θάνατος δμοῖος* Od. 3. 236. So Sarpedon, Il. 12. 326 foll., complains that he is threatened by *κῆρες* θανάτοιο | μυρίαί, *ἀς οὐκ ἔστι φυγεῖν βροτὸν οὐδ' ὑπαλῖφαι*. Cp. Od. 11. 171, where Odysseus asks his mother *tis νῦ σε κῆρ ἐδάμασσε τανηλεγέος θανάτοιο; | ἢ δολιχὴ νοῦσος ἢ Ἄρτεμιν λοχέαιρα· οἷς ἀγανοῖς βελέεσσιν ἐποιοχόμενη κατέπεφεν*; When *κῆρες* are personified, their action is to carry off their victims as a wild beast takes its prey; cp. *κῆρες ἀγον* Il. 2. 834, *φορέουσι* Il. 8. 528, *φέρουσαι* Od. 14. 207. At the birth of each mortal, his special *κῆρ* is assigned him; cp. Il. 23. 78 *ἀλλ' ἐμὲ μὲν κῆρ | ἀμφέχευε στυγερή, ἢ περ λάχε γεννόμενόν περ*. And thus it is the *μοῖρα* of a man, that his particular *κῆρ* should find him at last, Il. 18. 117, 119 *οὐδὲ γὰρ οὐδὲ βίη Ἡρακλῆος φύγε κῆρα . . ἀλλὰ ἐ μοῖρα δάμασσε*. The personality of the *κῆρες* appears only in one passage, Il. 18. 535 foll., where *δόσῃ κῆρ* appears on the shield of Achilles. The Hesiodic conception of the *κῆρες* is quite different; they are described (Theog. 220) *αἶ τ' ἀνδρῶν τε*

θεῶν τε παραιβασίας ἐφένουσαι, | οὐδέποτε λήγουσι θεαὶ δεινοῖο χόλοιο | πρὶν γ' ἀπὸ τῷ δῶασί κωκῆν ὅπιν ὅστις ἀμάρτη.

317. ἐλθὼν implies 'and fetching aid from thence,' contrasted with αὐτοῦ = 'without going elsewhere.'

318. οὐδ' ἀλήθ' . . ἀγορεύω, 'nor shall the voyage I speak of be balked.' This is merely a restatement of the meaning of *εἴμι*, not introducing any thought about the result of the journey.

319. ἔμπορος, 'a passenger.' This meaning is brought out in Od. 24. 300 *ἢ ἔμπορος εἰλήλουθας νηὶς ἐπ' ἀλλοτρίης*. Nitzsch remarks that though in later Greek *ἔμπορος* stands generally for a 'merchant,' yet the idea of *ταυεῖ* connected with it sufficiently marks it off from *κάπηλος*. Cp. Plato, de R. P. 371 B *καὶ δὴ καὶ τῶν ἄλλων διακόνων που τῶν τε εἰσαφόντων καὶ ἐξαφόντων ἕκαστα [δεῖ ἡμῖν]. οὗτοι δὲ εἰσιν ἔμποροι. ἢ γάρ; Ναί. Καὶ ἔμπορον ἅμα δεησόμεθα. Πάνυ γε. Καὶ ἐὰν μὲν γε κατὰ θάλατταν ἢ ἐμπορία γίγνηται, συγχῶν καὶ ἄλλαν προσδεῖσεται τῶν ἐπιστημόνων τῆς περὶ τὴν θάλατταν ἐργασίας*.

οὐ γὰρ νηὶς ἐπήβολος . . γίγνομαι, 'for I am not to obtain'; 'I am not to become possessed of.' This is the force of *γίγνομαι*. An emphasis is thrown on *ὑμῖν*, as Telemachus implies ironically that 'of course the decision rests with you;' though you are, some of you, strangers, and I the king's son.

321. Ἡ ῥα, 'he spake.' See note on Od. 3. 327.

322. ρεῖα. See critical note. The interpolator of the line must have meant by *ρεῖα*, 'without more ado.'

323. ἐκερτόμεον. κέρτοςμος (h. Hom.





37. of 9 There is a store-room at the extreme rear (Is this the same as that?) where  
food, baggage & iron are kept. Some think this room (B 33/249, was the bed-chamber - Od.  
unoccupied during occupation. Another store-room (X 143, 176) was place where  
were placed the articles removed from the field, or.

ὦδε δέ τις εἶπεσκε νέων ὑπερνηγορέοντων·

Ἦ μάλα Τηλέμαχος φόνον ἡμῖν μερμηρίζει. 325

ἢ τινας ἐκ Πύλου ἀξιεὶ ἀμύντορας ἡμαθθέντος,  
ἢ δ γε καὶ Σπάρτηθεν, ἐπεὶ νύ περ ἴεται αἰνῶς  
ἢ καὶ εἰς Ἐφύρην ἐθέλει, πείειραν ἀρουραν,  
ἐλθεῖν, ὅφρ' ἐνθεν θυμοφθόρα φάρμακ' ἐνεῖκη,  
ἐν δὲ βάλλῃ κρητῆρι καὶ ἡμέας πάντας ὀλέσση·

330

Ἄλλος δ' αὐτ' εἶπεσκε νέων ὑπερνηγορέοντων  
' τίς δ' οἶδ' εἴ κε καὶ αὐτὸς ἰὼν κοίλῃς ἐπὶ νηὶς  
τῇλε φῖλων ἀπόληται ἀλώμενος ὥς περ Ὀδυσσεύς;  
οὕτω κεν καὶ μᾶλλον ὀφέλλειεν πόνον ἄμμιν  
κτῆματα γάρ κεν πάντα δασαίμεθα, οἰκία δ' αὐτε  
τούτου μητέρι δοῖμεν ἔχειν ἡδ' ὅς τις ὀυνοῖο.'

335

Ὡς φάν· ὁ δ' ὑψόροφον θάλαμον κατεβήσето πατρὸς,

Merc. 338) is generally derived from *κῆρ τέμνω*. It is probably to be referred to root *κερ* (*κείρω*) only, as this root is often strengthened with an appended *τ* or its equivalent. So that with *κέρτομος* we may compare *cort-ex*, *cult-ex*, Sanskrit *kari-art* = hunting-knife.

324. εἶπεσκε. See Curtius (Gk. Gram. Ex. p. 141 foll., Verb. p. 531 foll.), 'The *σκ* of the Iteratives in *-σκο-ν* is not different in nature and origin from the additional element (*σκ*) in the present; and consequently the Iterative was only an isolated preterite of this formation of the present (sc. the Inchoative class in *σκω*). The gradual realization and the repetition of an action are regarded by language as nearly akin . . . The origin however of *σκ* is unknown to us.'

327. δ γε. Here δ γε exhibits most strikingly its peculiar use, to resume the original subject of the sentence. We sometimes find *ille* so employed in Latin, as Virg. Georg. 2. 434 'salices humilesque genestae, | aut *illae* pecori frondem aut pastoribus umbras | sufficiunt,' Aen. 5. 457 'nunc dextra ingeminans ictus, nunc *ille* sinistra.'

ἴεται, sc. φορεύειν, 'so desperately bent on slaying us.'

328. Ἐφύρην. See on Od. 1. 259.

332. τίς δ' οἶδ' 'nay, who knows?' i. e. so far from bringing destruction on us, it may fall on himself.

334. ὀφέλλειεν. He would double our trouble, because, as it is, we have some ado to waste the wealth of Odysseus fast enough; but then we should have to appropriate it all among us! This is the form of mockery called *δοτῆισμός*.

337. θάλαμον κατεβήσето. This store-room was at the back of the house; but we must not suppose that *ὑψόροφος* means 'vaulted,' and that the room was underground; rather, as Eustath. *ὑψόροφον μὲν ὄντος διὰ τὸ ἴσως ὑπερφῶν καὶ οὕτω ἀνεπιβούλευτον*. It might indeed be said that the so-called Treasury of Atreus at Mycenae is an instance of a subterranean storehouse, as also the treasury of Minyas at Orchomenos (Paus. 9. 38); but, apart from the question that the ordinary store-room in charge of a housekeeper bears no analogy to such structures, there is strong presumption that these 'Treasures' were places of royal sepulture. We have then to explain away the difficulty suggested by the preposition in *κατεβήσето*. Some commentators understand the meaning of a step down from the threshold; cp. *οὐδὲν δρύϊνον προσεβήσето* Od. 21. 43; but even this explanation is needless, for *κατὰ* can signify merely 'advance'; 'further' into the room is conceived of as 'lower.' Thus we may render *κατεβήσето* 'reached.' Compare *κατὰ στείους τέτατο* Od. 9. 330; so of fluid introduced into the

εὐρὺν, ὅθι νητὸς χρυσοῦς καὶ χαλκὸς ἔκειτο  
 ἐσθῆς τ' ἐν χηλοῖσιν ἄλις τ' εὐῶδες ἔλαιον·  
 ἐν δὲ πίθοι οἴνοιο παλαιοῦ ἡδυπτόιο 340  
 ἔστασαν, ἄκρητον θείον ποτὸν ἐντὸς ἔχοντες,  
 ἐξείης ποτὶ τοίχον ἀρηρότες, εἴ ποτ' Ὀδυσσεὺς  
 οἴκαδε νοστήσειε καὶ ἀλγεα πολλὰ μογήσας.  
 κληιστὰ δ' ἔπесαν ὅσταντες πυκινῶς ἀραρυῖαι,  
 δικλίδες· ἐν δὲ γυνὴ ταμίη νύκτας τε καὶ ἡμαρ 345  
 ἔσχ', ἥ πάντ' ἐφύλασσε νόου πολυῖδρείησιν,  
 Εὐρύκλει', ὦπος θυγάτηρ Πεισηνορίδαο.

338. ὅθι νητός] Ἀριστοφάνης δδιννητός γράφει διὰ δύο νν, ὡς τὸ ἐνιμμεγάρουσι (sup. 94). Ἀρίσταρχος δὲ δι' ἐνός. Hinc liquet iam olim in duas sectas divisos fuisse grammaticos, quorum alteri in heroici versus caesura liquidas duplicaverint, alteri non. Porson, ad loc.

nostrils, στάζε κατὰ μῶν Il. 19. 39. See also Od. 24. 115 ἥ οὐ μέμνη ὅτε κείσε κατήλυθον ἡμέτερον δῶ. Sometimes καταβαίνειν is used, not with the simple accusative but with the addition of a preposition, as καταβαίνειν ἐς θάλαμον Od. 15. 99; Il. 6. 288.

338. Join νητός . . ἔκατο.

339. χηλοῖσιν, 'coffers.' Etym. γαν. δάνω. The χηλοῖ were for the ἐσθῆς alone. Cp. Il. 16. 221 foll.

340. πίθοι=dolia: from these the ἀμφιφορεῖς (amphorae) were filled. Both kinds of vessels were of earthenware. As to the construction of the next two lines—ποτὶ τοίχον is closely connected with ἔστασαν, and ἐξείης with ἀρηρότες. The πίθοι stood along the wall, not being like the amphorae sharp at the bottom, and they were close to one another; so that no room was lost: ἀρηρότες then means, 'in contact with each other,' as we say 'touching.' Cp. Il. 13. 800 Τρώες πρὸ μὲν ἄλλοι ἀρηρότες, αὐτὰρ ἐπ' ἄλλοι, Il. 15. 618 ἴσχον γὰρ πυργηδὸν ἀρηρότες.

341. ἔστασαν. This is the older form of the pluperfect as Il. 12. 55; Soph. El. 723; Thuc. 4. 56. Homer regularly uses the short form in the plural; with the solitary exception of εἰόκεσαν, and there the κ is part of the root, and not like the κ in ἔστηκα.

343. καὶ in the same sense as the later καίτερ.

344. ὅσταντες. The room closed with

folding-doors (δικλίδες); probably the door-frame was of large size to admit the χηλοῖ and other heavy things. Compare κολληταὶ θύραι Od. 23. 194. ἔπесαν 'were fixed thereto.'

345. ἐν δὲ. We are not to suppose that she lived and slept in the room; rather ἐν δὲ ἔσχ' [i.e. ἔσκε=ἦν] means she was 'about' the chamber; in the neighbourhood of it, or, as we say, always 'on the spot.'

νύκτας τε καὶ ἡμαρ is hyperbolic, as in Il. 24. 72 ἥ γὰρ οἱ αἰεὶ | μήτηρ παρ-μέμβλωκεν ὁμῶς νύκτας τε καὶ ἡμαρ. The meaning of ἐφύλασσε is not 'watched,' but 'kept safe.' For the force of the plural in πολυῖδρείησιν see on sup. 236. The title ταμίη is applied to Eurycleia nowhere but here; though she superintends the preparations for entertaining and lodging guests, her title is τροφός or μαῖα, as having been Odysseus' nurse. Elsewhere, the title ταμίη, where it is joined with the name of a definite person, is given only to Eurynoma, a younger woman. Cp. 17. 495; 18. 169; 19. 96; 23. 154. Spohn, in his treatise *de extrem. Od. parte* p. 6. foll., takes occasion by this to cast suspicion on the present passage; to which Nitzsch answers that Eurycleia, the oldest servant in the household, and general superintendent of all the others, was naturally found in connection with the duties of the various departments.

39. κηλοῖσιν: used for clothes = φωριανοί L 228.

39. ἐν ὠδῶσιν: probably by reason perfume inserted into the oil (ῥοδοέντι Plin.)  
Phoenicians perfumed their oil; & Greeks & Hebrews borrow the custom from them.  
Natural olive oil is not fragrant at least to our senses. Were ἐλαίου <sup>only</sup> for anointing  
the body? Hebrews do not speak of it in connection with food or of wine for food.

40. πιδω: as Hittite grain found in such πιδω. At Cnossus rows of jars found.

πελαίο: Nestor has wine 11 yrs old (γ 390)

49 μαία: 'mammie', a name used also by OS - o. likelihood (T 482)

ἀρεφί φρεσίν: smaller than the πρίθρι. Horn. knows nothing of wooden casks or barrels

54. Grain a quantity - grain already ground in advance. Ordinarily ground on the day it was to be used. The grain for porridge or cakes. No bread taken. Horn. vessels also carried provisions, grain or meal, water and wine (349, 626, 165)

61. τροφόν: has not taken τροφόν, τροφόν, etc. Horn. does not know of 'wet-murex':  
ἐπὶ μάγει T 483 does not prove their existence because of ἐπὶ Κίχον Z 400.

## 2. ΟΔΥΣΣΕΙΑΣ B. 348-364 83

τὴν τότε Τηλέμαχος προσέφη θάλαμόνδε καλέσσας  
 'Μαῖ', ἄγε δὴ μοι οἶνον ἐν ἀμφιφορεῦσιν ἀφυσσον  
 ἡδὺν, στίς μετὰ τὸν λαρῶτατος δν σὺ φυλάσσεις, 350  
 κεῖνον διομένη τὸν κάμμορον, εἴ ποθεν ἔλθοι  
 διογενὴς Ὀδυσσεὺς θάνατον καὶ κῆρας ἀλύξας.  
 δώδεκα δ' ἐμπλησον καὶ πώμασιν ἄρσον ἅπαντας.  
 ἐν δέ μοι ἀλφίτα χεῖον ἐνβραφέεσσι δοροῖσιν  
 εἴκοσι δ' ἔστω μέτρα μολυφάτου ἀλφίτου ἀκτῆς. 355  
 αὐτὴ δ' οἷη ἴσθι· τὰ δ' ἄθροα πάντα τετύχθω·  
 ἐσπέριος γὰρ ἐγὼν αἰρήσομαι, ὅππότε κεν δὴ  
 μήτηρ εἰς ὑπερῷ' ἀναβῇ κοίτου τε μέδεται.  
 εἰμι γὰρ ἐς Σπάρτην τε καὶ ἐς Πύλον ἡμαθδεντα,  
 νόστον πευσόμενος πατρὸς φίλου, ἦν που ἀκούσω. 360  
 Ὡς φάτο, κόκυσεν δὲ φίλῃ τροφὸς Εὐρύκλεια,  
 καὶ ῥ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·  
 'Τίπτε δέ τοι, φίλε τέκνον, ἐνὶ φρεσὶ τοῦτο νόημα  
 ἔπλετο; πῇ δ' ἐθέλεις ἵεναι πολλὴν ἐπὶ γαίαν

350. δν] Al. δν. A v. l. arising probably from the confusion between O and Ω.

348. θάλαμόνδε καλέσσας. The difficulties which some interpreters find in this, disappear with the rendering of ἐν δὲ ἔσκε given above.

349. Μαῖα. Probably a diminutive from root μα, as in μήτηρ. Μα-ία is thus analogous to παιδ-ιο-ν.

ἀφυσσον. Cp. Od. 23. 305 πίθων ἡφύσσετο.

350. λαρῶτατος μετὰ τὸν δν, 'choicest, next to that which.' Another instance of an adjective with long penult, forming its comparative and superlative with ω instead of ο, is οἰζυρὸς Il. 17. 446; Od. 5. 105.

351. κάμμορον, 'ill-fated,' as it were 'fate-ridden.' For the assimilation compare καμμονίη for καταμονίη, Il. 22. 257. Similar combinations are κατὰκορος, κατὰπονος, διομένη according to the Schol. = ἐν οἴσσει ἔχουσα καὶ δοφάζουσα ἐλευσεσθαι τὸν δυστυχή. Cp. Od. 10. 248 γόνον δ' αἶετο θυμός.

355. μολυφάτου, 'mill-crushed' (φένω). Plutarch, Quaest. Rom. 109 (asking why the Flamen Dialis may not touch meal or yeast), after suggesting

that grinding destroys the nature of the grain, which thereby becomes ἀτελής, &c., goes on—Διὸ καὶ μολυφάτον ὁ ποιητὴς ἀλφίτον ἐκ μεταφορᾶς ἀνόμασεν, ὥστε φονεύσμενον ἐν τῷ ἀλέτῳ καὶ φθειρόμενον· ἡ δὲ ζύμη καὶ γέγονεν ἐκ φθορᾶς αὐτῇ, καὶ φθείρει τὸ φύραμα μινύμενον. ἀκτὴ is generally rendered, proleptically, 'meal,' i.e. the coarsely-broken grain, from ἀγνυμι. But in Hesiod, Opp. et D. 466 ἀκτὴ is used for standing crops, εὐχέσθαι δὲ Διὶ χθονίῳ Δημήτερι θ' ἀγνῇ | ἐκτελέα βρίθειν Δημήτερος ἱερὸν ἀκτῆν. It may then be better to refer ἀκτὴ to the root ἀκ, as in ἀκῆ, with general allusion to the *sriky* ears of wheat. μολυφάτου ἀλφίτου is genitive after ἀκτῆς.

356. αὐτὴ δ', 'be thou thyself the only one to know it.' ἄθροα τετύχθω, 'let them all be got together.'

363. φίλε τέκνον. This *constructio ad sensum* occurs again, Od. 15. 125; the grammatically correct φίλον τέκνον, Od. 23. 26.

364. ἔπλετο, 'How came it into thine heart?' Compare the same use

μοῦνος ἐὼν ἀγαπητός; ὁ δ' ὤλετο τηλόθι πάτρης 365  
διογενὴς Ὀδυσσεὺς ἀλλογνώτῳ ἐνὶ δῆμῳ.

οἱ δέ τοι αὐτίκ' ἴοντι κακὰ φράσσονται ὀπίσσω,  
ὥς κε δόλῳ φθίῃς, τάδε δ' αὐτοὶ πάντα δάσσονται.  
ἀλλὰ μὲν αὖθ' ἐπὶ σοῖσι καθήμενος οὐδέ τί σε χρὴ  
πόντον ἐπ' ἀτρύγετον κακὰ πάσχειν οὐδ' ἀλάλῃσθαι.' 370

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδα·  
'θάρσει, μαῖ', ἐπεὶ οὗ τοι ἀνευ θεοῦ ἦδε γε βουλή.  
ἀλλ' ὁμοσον μὴ μητρὶ φίλῃ τάδε μυθήσασθαι,  
πρίν γ' ὅτ' ἂν ἐνδεκάτῃ τε δυωδεκάτῃ τε γένηται,

368. φθίῃς] Al. φθίῃς. Perhaps the real reading is φθίῃς, an optat. formed like δύν Od. 18. 348. 370. ἀλάλῃσθαι] So Herodian (as against ἀλαλήσθαι, the reading of Ptolem. Ascal.) remarking, οἱ δὲ προπαράνουν ὡς Αἰολικὸν ἐν παρατακτῇ σημασία. Cp. ἀπάχῃσθαι Od. 4. 806; Il. 19. 335, where the same variation of accent is found. 373. μυθήσασθαι] γρ. διὰ τοῦ ἐ μυθήσασθαι Schol. H. See note on sup. 171. 374. ὅτ' ἂν] instead of ὅταν. So Herodian on Il. 1. 519, and Etym. Mag. 636. 29. See La Roche, H. T. 327.

of the aorist, Od. 1. 225. πολλὴν ἐπὶ γαῖαν, 'over the wide world.' πῇ = 'how?'

365. μοῦνος may signify here 'all by thyself,' as Od. 3. 217; but, strictly speaking, Telemachus did not go all by himself, and, in connection with ἀγαπητός, it seems natural to render it, 'the only one, the darling;' especially as this dependence of the family of Odysseus upon a single heir was evidently a familiar idea, cp. Od. 16. 117, foll. ἡμετέρην γενεὴν μούνωσε Κρονίων, | μούνον Λαέρτην Ἀρκείσιος υἱὸν ἔτικτε, | μούνον δ' αὐτ' Ὀδυσῆα πατὴρ τέκεν· αὐτὰρ Ὀδυσσεὺς | μούνον ἐμ' ἐν μεγάροισι τεκὼν λίπεν.

367. οἱ δὲ τοι, 'and these men will devise against you, directly you start, mischief to be presently accomplished.'

368. δάσσονται. Notice the change of construction. The force of ὥς κε is not carried through the sentence, but an indicative future is introduced in the second clause, stating what the definite result of the success of the suitors will be. Cp. Od. 5. 415 μὴ πῶς με . . κύμα βάλην . . μελέη δὲ μοι ἔσσεται ὁρμή.

369. ἀλλὰ μὲν αὖθ' . . καθήμενος. 'Come, rest where thou art, settled where thine own heritage is.' The last three words of the clause form

the exegesis to αὖθ'. Cp. Od. 20. 220 αὖθι μένοντα | βουσὶν ἐπ' ἀλλοτρίῃσι καθήμενον.

370. πόντον ἐπ'. The important verb in the sentence being ἀλάλῃσθαι accounts for this use of ἐπὶ and the accusative, as if the sentence ran κακοπαθούντα ἀλάλῃσθαι ἐπὶ πόντον.

372. ἀνευ θεοῦ. Cp. Virg. Aen. 2. 777 'non haec sine numine divum | eveniunt.'

374. πρίν γ' ὅτ' ἂν . . γένηται . . ποθέσαι. For the change of construction from aorist subjunctive to infinitive cp. Il. 17. 502 foll. οὐ γὰρ ἐγὼ γε | "Ἐκτορα Πριαμίδην μένεος σχῆσεσθαι βίω | πρίν γ' ἐπ' Ἀχιλλῆος καλλίτρεχε βήμεναι ἴπῳ, | νῶϊ κατακτείναντα, φοβήσῃαι τε στίχας ἀνδρῶν | Ἀργείων, ἧ κ' αὐτὸς ἐν πρῶτοισιν ἀλοῖη.

In the combination ἐνδεκάτῃ τε δυωδεκάτῃ τε, the copulative τε has in our idiom a disjunctive force: it seems to put the two dates on exactly the same footing and to leave the choice wholly indifferent between them. For a similar use of τε . . τε introducing a similar alternative cp. Eurip. Heracl. 153 φέρ', (ἀντίθετος γὰρ) τοῦσδε τ' εἰς γαῖαν παρείς, | ἡμᾶς τ' εἰσὺς ἐξάγειν, τί κερδανεῖς; The eleventh or twelfth day is the natural expression for anything in excess of the normal number ten, cp.

73. P. hears of T's departure from Melon (8701) on 5<sup>th</sup> day's poem.



81. Δύρατ' : κεκλεμένη μέγαν. Gr. 298

2. ὈΔΥΣΣΕΙΑΣ B. 375-383. 85

ἣ αὐτὴν ποθέσαι καὶ ἀφορμηθέντος ἀκοῦσαι, 375  
 ὥς ἂν μὴ κλαίουσα κατὰ χροά καλὸν ἰάπτῃ.

Ὡς ἄρ' ἔφη, γρη῏ς δὲ θεῶν μέγαν ὄρκον ἀπώμνυ,  
 αὐτὰρ ἐπεὶ ῥ' ὁμοσέν τε τελεύτησέν τε τὸν ὄρκον,  
 αὐτίκ' ἔπειτ' αἱ οἶνον ἐν ἀμφιφορεῦσιν ἀφυσσεν,  
 ἐν δὲ οἱ ἀλφίτα χεῦεν ἔνρραφέεσσι δοροῖσι 380  
 Τηλέμαχος δ' ἐς δώματ' ἰὼν μνηστῆρσιν ὁμίλει.

Ἐνθ' αὐτ' ἄλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη,  
 Τηλεμάχῳ εἰκυῖα κατὰ πτόλιν ᾤχετο πάντῃ,

383. Τηλεμάχῳ εἰκυῖα] So Bekk. with good MSS. for δ' εἰκυῖα. See note below.

Od. 4. 588, 747; so, Od. 19. 192 τῷ δ' ἦδη δεκάτῃ ἣ ἐνδεκάτῃ πέλεν ἡώς, Od. 3. 391 οἶνον . . τὸν ἐνδεκάτῳ ἐνιαυτῷ | ὥξεν ταμίῃ, Il. 21. 156 ἦδε δὲ μοι νῦν | ἡὼς ἐνδεκάτῃ, Il. 1. 425 δωδεκάτῃ δὲ τοι αὖτις ἐλεύσεται. For δεκάτῃ used with the force of a sort of round number, like our dozen, cp. Od. 9. 83, and notice that ten years is the time given for carrying on the siege of Troy. As Ameis remarks, the possibility of keeping Penelope uninformed of her son's departure for so long a time shows that their intercourse together was not regular.

375. ποθέσαι, transitive, 'she miss me.' With ἀφορμηθέντος ἀκοῦσαι cp. such constructions as τοῦ κασιγνήτου τὴ φῆς; or ἂ τοῦδ' ἐχρήσθη σώματος.

376. ἰάπτῃ. The etymological connections of this word are very uncertain. Monro, H. G. § 46, referring to Thematic Presents with the suffix -τε or -το, notes that in ἰ-ἄπ-τω this suffix is combined with Reduplication, i.e. γι-γάπ-τω, cp. Lat. jac-io. κατὰ is the adverbial adjunct to ἰάπτῃ, giving it the sense of καταβάλλειν, properly 'to upset;' then, generally, 'to harm.' Cp. Od. 19. 263 μηκέτι νῦν χροά καλὸν ἐνείρεο.

377. θεῶν μέγαν ὄρκον, 'a mighty oath by the Gods;' ὄρκον is the cognate accusative with ἀπώμνυ. The context here settles the translation, but θεῶν ὄρκος can, by itself, equally well mean that by which the Gods themselves swear; as h. Hom. Cer. 260 ἴστω γὰρ θεῶν ὄρκος, ἀμείλικτον Στυγὸς ὕδαρ, cp. Od. 10. 299. See also Hesiod, Theog. 784 Ἴριν ἐπειμὲ θεῶν μέγαν ὄρκον ἐνείκαι . . πολυάνυμον ὕδαρ. Ameis prefers to

render ἀπ-ώμνυ in the sense of 'sware unreservedly,' as ἀποιπεῖν Il. 9. 431, ἀποθαυμάσαι Od. 6. 49; but it seems simpler to take it in the ordinary sense which it bore in later Greek, viz. 'sware that she would not,' as ἀπώμοτον Soph. Ant. 388. But cp. Thuc. 5. 51 ἀπομόσαι ἐναντίον τῶν Ἑλλήνων ἣ μὴ ἀποδώσειν ὑστέρον τὴν καταδικήν, a usage which Arnold (ad loc.) considers to have come from the fact that the oath of an accused party is generally exculpatory, as disclaiming a charge. Nitzsch renders ἀπώμνυ, 'took the oath in due form,' explained in the next line by the words τελεύτησέν τε τὸν ὄρκον. So ὁμοσεν will refer to the substance of the oath and τελεύτησεν to the form in which it was couched. Fäsi compares supra 9 αὐτὰρ ἐπεὶ τ' ἤγερθεν δημηγέρες τ' ἐγένοντο, for another seeming tautology that may thus be explained.

378. τὸν ὄρκον, 'that oath of hers.' 383. Τηλεμάχῳ εἰκυῖα. So Bekk. for εἰκυῖα, thus making the word quadrisyllabic, as ἐιδυῖα Il. 17. 5. The δ' commonly found before εἰκυῖα is omitted with good MSS. by Bekk. and Ameis, as the initial F is very constant with this word (F-εἰκυῖα). Another reason for omitting δὲ is that, according to Homeric usage, the action which the mind has conceived, follows at once in the next line, either in ayndeton or with only a connecting particle, and least of all with an adversative particle as δὲ. Cp. Od. 4. 219, 795; 5. 382; 6. 112, 251; 16. 409; 23. 344; Il. 23. 140, 193. For the same reason the ordinary reading v. 394 βῆ δ' ἰέναι is changed to βῆ ῥ' ἰέναι.

καί ῥα ἐκάστω φωτὶ παρισταμένη φάτο μῦθον,  
ἐσπερίους δ' ἐπὶ νῆα θοὴν ἀγέρεσθαι ἀνάγει. 385

ἢ δ' αὖτε Φρονίοιο Νοήμονα παίδιμον υἱὸν  
ῆττε νῆα θοὴν· ὁ δέ οἱ πρόφρων ὑπέδεκτο.

Δύσετό τ' ἥελιος σκιάωντό τε πᾶσαι ἀγυιαί·  
καὶ τότε νῆα θοὴν ἄλαδ' εἴρυσε, πάντα δ' ἐν αὐτῇ  
δπλ' ἐτίθει, τά τε νῆες ἐσσελμοὶ φορέουσι. 390

στῆσε δ' ἐπ' ἐσχατιῇ λιμένος, περὶ δ' ἐσθλοὶ ἐταῖροι  
ἀθρόοι ἡγέρεθοντο· θεὰ δ' ὠτρυνεν ἕκαστον.

Ἔνθ' αὖτ' ἄλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη,  
βῆ ῥ' ἵμεναι πρὸς δώματ' Ὀδυσσῆος θείοιο·  
ἐνθα μνηστήρεσσιν ἐπὶ γλυκὺν ὕπνον ἔχευε, 395  
πλάζε δὲ πίνοντας, χειρῶν δ' ἐκβαλλε κύπελλα.

385. ἀγέρεσθαι] Irregular accentuation of aor. which has the authority of the Grammarians to support it. They regarded it as a present form, ἐνδεία τοῦ ἀγείρεσθαι Schol. H., Bekk. writes ἀγείρεσθαι. Cp. ἔγρεσθαι Od. 13. 124. 394. Βῆ ῥ'] instead of βῆ δ'. See note on sup. 383.

384. ἐκάστω, sc. of the twenty men whom she had selected, supra 212.

386. Φρονίοιο Νοήμονα, notice the significance of the names, as they might stand in Latin, *Cato* (from *cautus*) *Prudentii filius*. Compare Φρόντιος Ὀνηγορίδης Od. 3. 282.

388. δύσετο . . σκιάωντο. With sunset darkness begins at once, with little or no interval of twilight. This picturesquely describes the natural phenomena of the southern part of Europe. The night which comes speedily down is called in the Odyssey *θοὴ νύξ*. This line occurs again, in Od. 3. 487; 11. 12; 15. 185, 295, 471. The simultaneous effect is brought out by the double τε.

389. εἴρυσε. When a ship was in constant use, she was kept at her moorings, but when not immediately wanted she was hauled up on the beach, and steadied with blocks at each side of the keel. Compare νῆα μὲν οἷ γε μέλαιναν ἐπ' ἡπείροιο ἔρυσσαν | ἰφιοῦ ἐπὶ ψαμάθοις, ὑπὸ δ' ἔρματα μακρὰ τάνυσσαν Il. 1. 485. A trench was dug to facilitate the moving; compare οὐροῖς τ' ἐξεκάθειρον, used of the departing Greeks, Il. 2. 153.

390. δπλα, from root ἐπ as in ἐπομαι, ἐφ-έπω. Thus δπλα signifies all appliances in the widest sense, and gains its ordinary meaning of 'arms' only, in so

far as they are the ordinary appliances of a fighting man. Thus δπλα includes mast, sails, rigging and oars. Cp. Od. 4. 781-783; 6. 268; 12. 410. τεύχεα, 'arms,' were not included, although we have them mentioned in connection with δπλα, in Od. 4. 784; and they are spoken of as being on board, Od. 9. 156; 10. 145; 15. 218 ἐγκοσμεῖτε τὰ τεύχε', ἐταῖροι, νῆι μελαίνῃ, and Od. 16. 326, 474 βεβρίθει δὲ [νῆος] σάκεσσι καὶ ἔγχεσιν ἀμφιγύοισιν.

391. στῆσε, 'moored,' doubtless with her stern hawser (πρυμνήσια) made fast ashore.

392. ἡγέρεθοντο (compare ἡγέρεθονται Il. 3. 231; ἡγέρεσθαι Il. 10. 127) is related to ἀγείροντο as ἡέρεθονται to αἰείρονται. The suffix θ is called by Curtius a root determinative. It seems to give continuance to the action of the verb, compare φθίνω and φθινύθω, φλέγω and φλεγέθω, νέμω and νεμέθω. The same element appears in the -αθ of διακ-αθ-εῖν, εικ-αθ-εῖν. The steps of formation are these, ἀγερ-έ-θω, in which compound ἀγερ is the stem (for ἀγείρω is equivalent to ἀγερ-γ-ω), ε is the connecting vowel, and θω the new termination. The lengthening of the initial α to η appears in such words as ἡγεμῶεις. 396. πλάζε, 'dazed them as they drank.'





## 2. ΟΔΥΣΣΕΙΑΣ Β. 397-409. 87

οἱ δ' εὔδειν ὤρνυντο κατὰ πτόλιν, οὐδ' ἄρ' ἔτι δὴν  
εἶατ', ἐπεὶ σφισιν ὕπνος ἐπὶ βλεφάροισιν ἐπιπτεν.  
αὐτὰρ Τηλέμαχον προσέφη γλαυκῶπις Ἀθήνη  
ἐκπροκαλεσσαμένη μεγάρων εὐ ναιετάοντων, 400  
Μέντορι εἰδομένη ἡμὲν δέμας ἡδὲ καὶ αὐδὴν·

‘Τηλέμαχ', ἥδη μὲν τοι ἐκκνήμιδες ἑταῖροι  
εἶατ' ἐπήρετμοι, τὴν σὴν ποτιδέγμενοι ὁρμήν·  
ἄλλ' ἴομεν, μὴ δηθὰ διατρίβωμεν, ὁδοῖο.'

‘Ὡς ἄρα φωνήσας' ἡγήσατο Παλλὰς Ἀθήνη 405  
καρπαλίμως· ὁ δ' ἔπειτα μετ' ἵχνια βαίνει θεοῖο.  
αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλυθον ἡδὲ θάλασσαν,  
εὗρον ἔπειτ' ἐπὶ θινὶ κάρη κομόωντας ἑταίρους.  
τοῖσι δὲ καὶ μετέειψ' ἱερὴ ἰς Τηλεμάχοιο·

400. εὐ ναιετάοντων] See note below.

397. εὔδειν ὤρνυντο, *exsurgebant ut cubitum irent per urbem*. Compare *δραιο ἱμεν* Od. 6. 255, *ὤρτο πόλιν* ἱμεν 7. 14.

398. εἶατ' [ο] (as inf. 403 εἶατ' [αι]). Epic form of ἦτο (which occurs in Il. 3. 153, and is perhaps a mark of the late date of the passage). The -αται, -ατο, instead of -νται, -ντο, are found in Homer always after consonants and ι, sometimes after υ and long hard vowels, but never after short hard vowels, whether radical or thematic. \*Εαται Il. 3. 134, and εατο 7. 414, are written εἶαται and εἶατο, where the metre needs a long syllable. \*Εαται, identical with Sanskr. *ās atz*, was originally *ἥσ-αται*, and hence it is probable that in Homer the word, which in the old alphabet was written HEATAI, was wrongly written εἶαται, instead of ἥαται, when the first syllable was long. Curt. Verb. p. 65, Monro, H. G. App. C.

400. εὐ ναιετάοντων. See on the whole question of the right way of writing this and analogous phrases, Classen, *Hom. Sprachgebr.* p. 65 foll. The decision whether it is correct to write *εὐναιόμενος*, *εὐναιετάν* or *εὐ ναιόμενος*, *εὐ ναιετάν*, and similarly *εὐκτίμενος*, *εὐκτρίων*, *εὐκτρίων*, *καρηκομόων*, *πασιμέλουσα*, etc., etc., turns upon the applicability to each case of Scaliger's *regium proscriptum*, as Lobeck, *Phryn.* 226 calls it, 'Nemo hellenismi paullo

peritior concedet εὐαγγέλλω Graecum esse. Nam τὸ εὐ καὶ τὰ στερητικὰ μόρια [and indeed all adverbial particles] non componuntur cum verbis, sed cum nominibus. Itaque εὐαγγέλιος recte dicitur, unde verbum εὐαγγελέω, non εὐαγγέλλω quod est absurdissimum.' The best way seems to be in all cases to write the words separate. With *εὐ ναιετάντα* there is no uncertainty, as we have *εὐ μάλα ναιετάντα* Od. 4. 96; with *εὐφρονέων* the doubt does not arise, as we have the adjective *εὐφρων* from which to form *εὐφρονέω*. In the case of the other combinations they must, if written as one word, be justified either on the ground of Epic licence, which is a dangerous theory to introduce, or, with much greater propriety, on the ground that many of the participles have lost all real connection with their verb and exist only with an adjectival force.

403. ἐπήρετμοι, local predicate = 'at the oar.' Elsewhere, viz. Od. 4. 559; 5. 16, 141; 14. 224; 17. 145 it is an epithet of ships.

τὴν σὴν. Notice the emphasis given to this by its position in the sentence, 'the despatch that must come from thee.' Cp. Il. 10. 123.

404. ὁδοῖο, 'from their voyage;' ablative gen. as with *καλύειν*, *βλάπτειν*, etc.

409. ἱερὴ is referred by Curtius to

‘ Δεῦτε, φίλοι, ἦα φερώμεθα· πάντα γὰρ ἦδη  
ἀθρό’ ἐνὶ μεγάρῳ· μήτηρ δ’ ἐμὴ οὐ τι πέπυσται,  
οὐδ’ ἄλλαι δμῳαί, μία δ’ οἴη μῦθον ἀκουσεν.’

\*Ὡς ἄρα φωνήσας ἡγήσατο, τοὶ δ’ ἀμ’ ἔποντο.  
οἱ δ’ ἄρα πάντα φέροντες ἐυσσέλμῳ ἐπὶ νηὶ  
κάτθεσαν, ὥς ἐκέλευσεν Ὀδυσσεύς φίλος υἱός.

ἀν δ’ ἄρα Τηλέμαχος νηὸς βαῖν’, ἦρχε δ’ Ἀθήνη,  
νηὶ δ’ ἐνὶ πρύμνῃ κατ’ ἄρ’ ἔζετο. ἄγχι δ’ ἄρ’ αὐτῆς  
ἔζετο Τηλέμαχος· τοὶ δὲ πρυμνήσι’ ἔλυσαν,  
ἀν δὲ καὶ αὐτοὶ βάντες ἐπὶ κληῖσι καθίζον.  
τοῖσιν δ’ ἔκμενον οὖρον ἱεὶ γλαυκῶπις Ἀθήνη,

410. ἦα φερώμεθα] Callistratus wrote ὅρ’ ἦα φερώμεθα Schol. H. M. Q.  
411. ἐμῇ] Vulg. ἐμοί, an error of iotacism. 419. ἐπὶ] Some MSS. and Etym.  
Mag. give ἐνί, which cannot stand with κληῖσι.

Skt. root *ish*; *ish-ira-s*, meaning ‘powerful,’ ‘active.’ The transition from this sense to the secondary one ‘holy,’ will then be analogous to *μάκαρ*, which originally signifies ‘great,’ from the same root as *μακρός*.

410. δεῦτε, followed by conjunctive, as in Od. 8. 133.

412. ἄλλαι δμῳαί, ‘nor the house-maidens either,’ see on Od. 1. 133.

416. ἀν . . νηὸς βαῖνε. This phrase occurs also in Od. 9. 177; 15. 284. Nitzsch joins ἀνά with νῆος, and makes it mean (as distinguished from ἐπὶ νηὸς) the ascent necessary in stepping on board. But ἀνά is never found with the genitive. Rost joins the preposition with the verb, leaving νηός, to stand as a genitive of locality. And since elsewhere ἀναβαίνειν is construed with an accusative (Il. 1. 497; Od. 3. 481; 15. 145, etc.), ‘this is the better way,’ ‘he went up aboard the ship.’

ἦρχε = ‘led the way.’

417. πρύμνῃ appears here with its original force of an adjective, though we find it already as a substantive in Il. 16. 124. That πρυμνός is connected with πρέμνον is easy to see, but whether it may ultimately be referred to πρό with the Aeolic change to ν, and thus signify a ‘prominent,’ though not necessarily ‘forward’ part of the ship, is open to more doubt. Perhaps the apparently contradictory meanings attaching to

*supremus*, *υπατος*, *νειότατος*, etc., may suggest a way of connecting πρυμνός with πρό.

419. κληῖσι. The rendering ‘thwarts’ or ‘rowing benches’ seems the best for this word. We may take the name from the analogy of the bar on a door. The bar crosses it and holds it firm, as the thwarts stiffen and fix the framework of the ship. Or we may remember that κληῖς is also the ‘collar-bone,’ and the position which the bone occupies with regard to the ribs reminds us at once of the relation of the thwart to the ship’s ribs. Others prefer to render ἐπὶ not ‘on,’ but ‘at,’ and to understand by κληῖδες the thole pins to which the oars were attached by leathern loops; cp. Od. 4. 782.

420. ἔκμενον, always used in connection with οὖρος. It was originally a participle, related to ἵκομαι as ἐπι-άμενος to ἄλλομαι. The meaning then will be equivalent to ‘*secundus*,’ a ‘favouring,’ that is, an ‘accompanying’ or ‘following’ wind. Compare the common phrase at sea, ‘we took the wind with us.’ This suits with one of the interpretations of the Schol. τὸν ἐπιτήδειον εἰς τὸ λέναι. The adjective λεανός has got its meaning in a similar way. Nitzsch approves the alternative interpretation of the Schol. τὸν διύγρον καὶ ἀπαλόν, ἀπὸ τῆς ἱκμάδος, but he rejects the quotation ἀνέμων μένος ἰγρὸν ἀέντων (Od. 5. 478)

17. πρύμνῳ: there was a deck at the stern. On it (ἐν τῇ κριόφῳ πρύμνῳ √ 74) 01. clef.

18. Most "ones" were in their places before the stern-cables were loosed (o 532). Apparently a boat was rowed out of a harbor (cf. 26440)



24. The nest could be lifted to set it in place. how could I be here as a  
simply by loosening the supports? A nest 10 to 25 feet high could be easily lifted

the U. S. S. S. S. S. the main thrust, It has a deck with 10 or 15 ft. to receive the nest

the Boat: The back-stay (Civros p 423). This passes through a ring attached to the  
mast-head or through a hole in the mast. The Civros does the same. ...

ἀκραῇ Ζέφυρον, κελάδοντ' ἐπὶ οἶνοπα πόντον.  
 Τηλέμαχος δ' ἐτάροισιν ἐποτρύνας ἐκέλευσεν  
 ὀπλων ἄπτεσθαι· τοὶ δ' ὀτρύνοντος ἄκουσαν.  
 ἰστὸν δ' εἰλάτινον κοίλης ἔντοσθε μεσόδμης  
 στήσαν ἀείραντες, κατὰ δὲ προτόνοισιν ἔδησαν, 425  
 ἔλκον δ' ἰστία λευκὰ ἐυστρέπτοισι βοεῦσιν.  
 ἔπρησεν δ' ἄνεμος μέσον ἰστίον, ἀμφὶ δὲ κύμα  
 στείρῃ πορφύρεον μεγάλ' ἴαχε νηὸς ἰούσης·  
 ἡ δ' ἔθεεν κατὰ κύμα διαπρήσσουσα κέλευθον.  
 δησάμενοι δ' ἄρα ὄπλα θοὴν ἀνὰ νῆα μέλαιναν 430

421. ἀκραῇ] A few MSS. read εὐκραῇ.

as illustrative of the meaning, which, according to him, has rather the notion of a smooth-gliding wind.

421. ἀκραῇ. Various interpretations were given of this word. Eustath. renders it ἀκρος ἀέντα, with the appended explanation, τὸν μὴ κεκραμένον ἀλλ' ἀκριβῆ Ζέφυρον. Hesych. gives it as τὸν ἀκρος πνέοντα (al. προϊόντα) οὔτε σφοδρῶς οὔτε ἑλλειπτικῶς, which is like another rendering of the Schol.—αὐτάρκας πρὸς τὴν χρεῖαν οὐ πλέον οὐκ ἔλαττον. Perhaps it would be, more precisely, 'a wind that sets exactly in the right quarter,' 'steady.' This sense both corresponds better with the meaning of ἀκρος, and also adds more point to the places in which the epithet occurs, viz. Od. 14. 253 ἐπλέομεν βορέῃ ἀνέμῳ ἀκραί καλῶ | ρηϊδίως ὥσεί τε κατὰ ῥόον, and so ib. 299.

κελάδοντα, 'piping.' Cp. Il. 23. 208 Ζέφυρον κελαιδινόν.

422. ἐτάροισιν stands in closest connection with ἐκέλευσε, as ἐποτρύνειν is generally construed with an accusative, though in Od. 10. 531; Il. 15. 258, it is used with the dative.

424. κοίλης μεσόδμης, 'the hollow mast-box.' For the description of μεσόδμη see Appendix on Homeric ship. That this is the proper rendering of μεσόδμη is corroborated by the Homeric use of κοῖλος, which does not mean 'with a hole through it' (as generally interpreted here), the word for which is τρητός, cp. διὰ τρητοῖο λίθοιο Od. 13. 77; whereas κοῖλος is the regular epithet of things which enclose a space,

and so is used of νῆες (passim), χαράδρη, ὁδός, αἰγιαλός, λιμὴν, πέτρη, σπέος, δόρυ, λύχος.

425. ἀείραντες, 'raising it;' for when not in use the mast lay horizontally, resting in the ἱστοδόκη, with its head over the vessel's stern: as soon as it is hauled up, it is naturally made fast by the forestays (πρότνοι).

426. ἔλκον ἰστία, 'hoisted sail.' The plural is used not because there was more than one sail, but because the word includes the whole apparatus of the sail and its appliances, in their relation to the mast, ἰστός.

βοεῦσιν from βοεύς = 'ropes of hide.'

428. στείρῃ is not the keel proper (the name for which is τρόπις), but rather the 'stem,' and especially the lower part of it where it makes an angle with the horizontal keel; accurately, 'the fore-foot.' So Hesych. τρόπις τὸ κατὰτατον τῆς νέως. στείρα τὸ ἐξέχον τῆς πύρας ξύλον. For the collocation ἀμφὶ δὲ κύμα στείρῃ see on supra 80.

πορφύρεον is regarded by Curtius as a reduplicated adjective from root φρν, and connected with φρέ-αρ, and perhaps Latin *feru-eo*. According to this etymology the word is equally applicable to agitated water, flickering flames, and flashing colour. Others connect it closely with φύρω, 'to darken,' and compare its usage here with the Virgilian 'inhorruit unda tenebris.'

430. δησάμενοι . . μέλαιναν, 'having made fast all the tackling throughout the dark ship.' That is, having finished

στήσαντο κρητῆρας ἐπιστεφίας οἶνοιο,  
 λείβον δ' ἀθανάτοισι θεοῖς αἰειγενέτησιν,  
 ἐκ πάντων δὲ μάλιστα Διὸς γλαυκῶπιδι κούρῃ.  
 παννυχίη μὲν ῥ' ἦ γε καὶ ἡῶ πεῖρε κέλευθον.

what is described at length, 424-426. The wind being perfectly fair, they were able to set the sail at its proper angle, and keep it there by fastening the braces (*ὑπέραι*), and also to fix the sheets (*πόδες*), as no tacking would be required.

431. *στήσαντο*, 'set' before themselves. Virgil interprets this rightly in

his 'crateras magnos statuunt,' but it is doubtful whether the latter half of the line, 'et vina coronant' (Aen. 1. 724) truly represents *ἐπιστεφίας οἶνοιο*. He writes elsewhere (Aen. 3. 525) 'magnum cratera corona | induit implevitque mero divosque vocavit | stans celsa in puppi.' See note on Od. 1. 148.

34. Only night voyage willingly undertaken is this and that of Od. from Phaeacia to Ithaca (V 29). Telemachus returns by night and went by night. Special circumstances occur in the case in question.

34. Ending of the second day.

Horn. does not say how the Sun passes from West to East. He knows indication of  
day & golden shift (Mercury) or of its shining with a disc during the night (Pius).

## ΟΔΥΣΣΕΙΑΣ Γ.

## Τὰ ἐν Πύλῳ.

Ἡέλιος δ' ἀνόρουσε, λιπὼν περικαλλέα λίμνην,  
οὐρανὸν ἐς πολύχαλκον, ἵν' ἀθανάτοισι φαείνοι  
καὶ θνητοῖσι βροτοῖσιν ἐπὶ ζεῖδωρον ἄρουραν  
οἱ δὲ Πύλον, Νηληϊὸς ἐκκείμενον πτολίεθρον,

2. φαείνοι] So Bekk. with one MS, the other MSS. give φαείνη. Wolf, φανείη, but cp. Od. 12. 383, 385; 18. 308.

1. λίμνην, 'the mere,' used of the sea (here, of the ocean stream) near its shore. Besides the meanings of 'a lake,' and of 'an overflow of water' (Il. 21. 317, where the word is further described by τὸ δὲ πᾶν πλῆθ' ὕδατος ἐκχυνόμενοι ibid. 300), λίμνη has also in Homer the meaning of 'bay' or 'strait'; Il. 13. 32 ἐστὶ δέ τι σπέος εὐρὺ βαθείης βένθεσι λίμνης | μεσσηγὺς Τενέδοιο καὶ Ἰμβρον παιπαλοέσσης, Il. 24. 78 μεσσηγὺς δὲ Σάμου τε καὶ Ἰμβρον παιπαλοέσσης | ἐνθορε μέλανι πόντῳ ἐπεστονάχῃσε δὲ λίμνη. . . εὐρε δ' ἐνὶ σπηὶ γλαφυρῷ θέτιν. Eurip. Hec. 446 has οἶμα λίμνας as a synonym for the sea; and similarly Simonides, Frag. 44. 2. In Aesch. Prom. Sol. Frag., 178 Dind., we read χαλκοκέραυνόν τε παρ' Ὀκεανῷ | λίμναν παντοτρόφον Αἰθίοπῳ, | ἵν' ὁ παντόπτας Ἥλιος δει | χρώτ' ἀθάνατον κάματόν θ' ἔπῳν | θερμαῖς ὕδατος | μαλακοῦ προχοαῖς ἀναπαύει, which may well be compared with the present passage. The general meaning of the word, which is more or less appropriate to all passages in which it occurs, is that of 'water which washes a shore.' Etymologically it is connected with λείβω, λειμών. The farther margin of the ocean-stream is here meant, beyond which the sun sets (cp. Od. 24. 11 παρ' δ' ἴσαν Ὀκεανοῖο βoαὶ καὶ Λευκάδα πέτρην | ἥδ' ἐπαρ' Ἡελίου πύλας καὶ δῆμον δνείραν | ἦσαν),

and beside which he rises, cp. Od. 23. 243 Ἡὼ δ' αἶθε | ῥύσας' ἐπ' Ὀκεανῷ χρυσόθρονον οὐδ' ἔα ἵππους | ζεύγνυσθ' ὠκύποδας. See also Il. 7. 422 ἐξ ἀκαλαρρείταο βαθυρρόου Ὀκεανοῖο | οὐρανὸν εἰσανιών. Nitzsch refutes the supposition of Voss, that the Caspian is meant, observing that not only is that sea never mentioned by Homer, but that even the eastern part of the Euxine is unknown to him.

2. πολύχαλκον. The older commentators and Eustath. interpret this epithet as signifying 'solid' or 'firm,' comparing with it χάλκεος (Il. 17. 425) and σιδήρεος (Od. 15. 329) οὐρανός. So in Pind. Nem. 6. 3 we have ὁ δὲ χάλκεος ἀσφαλὲς αἰὲν ἔδος μένει οὐρανός, which may remind us of our use of 'firmament,' the Latin equivalent of the LXX. στερέωμα. Others render the word 'bright-flashing,' and refer the idea to the decorated palaces of the Gods, e.g. Διὸς χαλκοβατὲς δῶ Il. 1. 426. The most picturesque notion seems to be that which regards the sky as a vault of burnished metal. Compare Job 37. 18 'Hast thou with Him spread out the sky which is strong and as a molten looking glass?' Coleridge (Anc. Mariner) speaks of a 'hot and copper sky.'

4. Πύλον. The position of the Neleian Pylos is an ancient subject of controversy. The Schol. on Arist.

ἔχον τοὶ δ' ἐπὶ θινὶ θαλάσσης ἱερὰ μέζον,  
ταύρους παμμέλανας, ἐνοσίχθονι κυανοχαίτῃ.

5

Eqq. 1059 fills up Cleon's oracle *ἔστι Πύλος πρὸ Πύλοιο*, with the hemistich *Πύλος γὰρ μὲν ἔστι καὶ ἄλλη*. Compare Cellarius, *notit. orbis ant.* 1. 1188 'tres in Peloponneso Pyli, Eliacus, Triphyliacus, et Messeniacus: omnes alumno Nestore gloriabantur. Quod vero Nestoris possessiones Homerus (Il. 2. 591; 5. 545; 11. 711) ad utramque ripam Alpei disposuit, Strabo inde, libro 8. p. 341, verisimillimum censet Pylum Nestoris fuisse Triphyliacum, qui solus fuit circa fluvium Alpheum.' There is little or nothing to be said in favour of the Eleian Pylos, so that the claim lies between the Triphylian and Messenian. Strabo, as quoted above, argues strongly on behalf of the former; the latter view he says was held by *οἱ νεώτεροι ποιηταί*. His first argument is based on Il. 5. 545 'Ἀλφειοῦ δὲ τ' εὐρὸν ῥέει Πυλίων διὰ γαίης, but to this it may be answered that Pylos is loosely used in Homer to describe the whole Neleid Kingdom, as Strabo himself acknowledges, 'Ὀμηρος δὲ ταύτην ἔπασαν τὴν χώραν μέχρι Μεσσηνίας καλεῖ Πύλον ὁμωνύμως τῇ πόλει. His second argument is more elaborate, from an examination of Nestor's description of the raids and reprisals between himself and the Epeians, Il. 11. 670 foll. He decides that the circumstances there recorded follow each other too quickly to be compatible with the longer distances which the Messenian Pylos would necessitate. And here he decidedly makes a strong point. Again, he contends that the Neleian Pylos could not have been on the coast, as the Messenian is supposed to have been, because after Telemachus had embarked and had proceeded to Nestor's house he was obliged to send back a messenger to summon his companions from the ship (Od. 3. 423); and, in another passage (Od. 15. 199 foll.), the ship is again represented as being at some distance from the town. But we are still left in the dark as to the actual distance, and as to the position of the harbour with respect to the town. The testimony of the ancients preponderates decidedly in favour of the Messenian Pylos; Pausanias does not even allude to the existence of the Triphylian, while Pindar distinctly calls Nestor (Pyth. 6. 35) *Μεσσήνιος*

*γέρον*, and the Scholl. on the present passage, as well as Eustath., declare for the same. The epithet *ἡμαθόεις* suits well with the Messenian Pylos, situated on the promontory of Coryphasium, at the north of the bay of Navarino. It may be uncertain whether the town of Pylos was somewhat further inland than Coryphasium, and the port alone was on the promontory; a view which would solve the difficulties stated by Strabo respecting the distance of the town from the sea. The coast line has no doubt materially changed in historical times (see Arnold, Thucyd. vol. 2, append.), but still it fully merits the Homeric epithet *ἡμαθόεις*, which epithet Strabo seems to have thought so strong that he attempts to neutralise it by interpreting it, contrary to all usage, as equivalent to 'situated on the river Amathus' (see Damm, *Lex. Hom. s. v. ἡμαθος*). The strongest argument however in favour of the Messenian Pylos is the fact that Telemachus performs the journey from Pylos to Sparta in two days, without change of horses, passing the first night at Pherae; *λεπτήν δὲ Πύλον αἰπὸ πολλοῖσθρον, | οἱ δὲ πανμέριον σείον (ὑγόν) . . δύσαστό τ' ἥελιος . . ἐς Φηράς δ' ἵκοντο* (Od. 3. 485 foll.); and the next evening *ἔχον κοίτην Λακεδαιμόνα κητώεσσαν* (Od. 4. 1). Now the Messenian Pylos, Pherae (at the head of the Sinus Messeniacus), and Sparta lie nearly in a line at intervals of about 30 miles. The Triphylian Pylos lies quite out of the way, and a traveller leaving that city for Lacedaemon would come down the valley of the Eurotas without approaching Pherae.

6. *ταύρους παμμέλανας*. A title or epithet of Poseidon in Boeotia was *ταύρεος* (Hes. Scut. 104), which probably refers to this practice. *Black* victims were generally offered to the powers of the nether world (Od. 11. 33), or to Gaia (Il. 3. 103). In Pindar Ol. 13. 69, and Virg. Aen. 5. 237, a white bull is the sacrifice made to Poseidon. Here the colour must have been chosen as emblematical of the dark sea, or, as Nitzsch suggests, because of the terrible power of the God which seemed to put him on the same footing as the *χθόνιοι θεοί*. For the relationship between

5. Observe the absence of priests. Hom. knows priests only in connection with temples. In army Uchasaes before Troy there were no priests. Kings represent the people before the gods.

6. <sup>Peleus and</sup> Nestor's father Pelus was son of Poseidon by Tyro, wife Crathaeus, who bore the latter Alcibiades, Phaeon, Amythaon.

Κυροφορία: "blue-haired deities" Camus 29.  
K. of clouds & ships



7. One hole - 56 cates.!

ἐννέα δ' ἔδραι ἕσαν, πεντακόσιοι δ' ἐν ἐκάστῃ  
εἶατο, καὶ προύχοντο ἐκάστοθι ἐννέα ταύρους.  
εὐθ' οἱ σπλάγχν' ἐπάσαντο, θεῶ δ' ἐπὶ μῆρ' ἔκαιον,  
οἱ δ' ἰθὺς κατάγοντο, ἰδ' ἰστία νηὸς ἔιση  
στοῖλαν ἀείραντες, τὴν δ' ὥρμισαν, ἐκ δ' ἔβαν αὐτοί.

10

7. πεντακόσιοι] So Aristarch. and Herodian, Schol. H. M. Q. S. The Harl. MS. and two others give πεντήκοντα, which Nitzsch prefers as a more likely number. The Vulgate is πεντήκοντα. See Dind. on Schol. 8. προύχοντο] So Aristarch. Schol. E. προύθεντο, seemingly a gloss. 9. ἐπάσαντο] γρ. τινὲς ἐδάσαντο Schol. H. E. M. Q. 10. κατάγοντο] Ἀρίσταρχος κάταγον, εἴτα τοὶ δ' ἰστία· δὲ δὲ Ἡρώδιανδός κατάγοντο· τὸ δμοιον καὶ ἐπὶ τοῦ 'νίξιν καὶ προτίθεντο ἰδὲ κρέα πολλὰ δατεῦντο' (Il. I. 112.) Schol. H. M. 11. στοῖλαν] σείσαν Zenodot.

Nestor and Poseidon see Od. II. 235 foll.

κυανοχαίτῃ probably describes the colour that Tennyson calls 'blue-black hair' (Last Tournament). It is used as an epithet of Ἀΐδης h. Hom. Cer. 348; and of Ἴνως Il. 20. 224.

7. ἔδραι = 'messes,' 'parties.' The number nine corresponds with that of the Pylian cities. Five hundred at each mess gives a total of 4500, which tallies with the number of men on board of Nestor's ninety ships at Troy, reckoning (from Il. 2. 719) fifty to each ship. Schol. H. M. Q. say ἐννέα πόλεων ἤρχεν ὁ Νέστωρ, and Schol. E. P. S. διὰ τὸ ἐννεάπολιν εἶναι τὴν Πύλον.

8. προύχοντο. Eustath. renders πρὸ αὐτῶν εἶχον ὥστε σφάζει. Cp. Il. 17. 355 πρὸ δὲ δούρατ' ἔχοντο, 'held before them.' The picture that Telemachus sees is that of the nine companies just ready to begin sacrificing. The victims stand between the sea and the sacrificers, who are naturally facing seawards, as if making supplication to Poseidon.

9. εὐτε. When this conjunction introduces a sentence it always forms an asyndeton. The relation of εὐτε to δρε is explained by Curtius, G. E. p. 537, showing that δρε, with the initial Jod, becomes ἵστε, i.e. ἵστε, which passes into εὐτε by the Ionic contraction, as ἐμέο to ἐμεῦ. 'At the moment when they had tasted the inwards and were burning the thigh-slices on the altar in the god's honour, the others straightway put in.'

σπλάγχνα, μῆρια. For these details see inf. 456, etc.

10. κατάγοντο. The use of this word suggests that the ancients regarded the

sea not as a level, but as sloping down to the shore, as of course it appears to the eye. Virgil seems to have had the same thought in his mind in the line (Aen. 5. 212) 'prona petit maria et pelago decurrit aperto.'

ἔιση. This epithet is used of ναῦς, δαῖς, and φρένες, and of a shield in the phrase ἀσπίς πάντοσ' ἔιση Il. 3. 347. The sense of 'equal' seems to satisfy all the usages; 'the fairly-portioned feast,' 'the fairly-balanced mind,' which last expression when applied to a ship would mean, 'trimmed,' 'balanced,' as Cole-ridge (Anc. Marin.) 'steady with upright keel.' The Schol. prefers to render it here by ἰσόπλευρος, which comes nearer to ἀσπίς πάντοσ' ἔιση, and which would apply to the regularity of the ship's 'lines' or curves. The original form of the adjective is φυσικός, Skt. *vishu*, 'equally.' The prosthetic ε is thus a representative of the lost initial digamma. Ahrens prefers to connect ἔιση in all its usages with the stem εικ, and assign to it the meaning of 'suitable' or 'good.' The form ἔιση, on this theory, will be referred to the feminine, from a possible masculine εἶς, analogous to ἀμφιέλισσα, which is referred to a form ἀμφιέλις. The feminine form, however, should properly be εἰσαῖ and not ἔιση.

11. στοῖλαν ἀείραντες. The further description of a landing is given in Il. 1. 433 ἰστία μὲν στοῖλαντο, θέσαν δ' ἐν νηὶ μελαίνῃ, | ἰστὸν δ' ἰστοδόκη πέλασαν προτόνοισιν ὑφέντες | καρπαλίμως, τὴν δ' εἰς ὄρμον προέρεσαν ἑρετμοῖς. | ἐκ δ' εἰνὰς ἔβαλον, κατὰ δὲ πρυμῆσι ἔδησαν | ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ βηγμῖνι θαλάσσης. There, however, it will be noticed, the sail was lowered and stowed

ἐκ δ' ἄρα Τηλέμαχος νηὸς βαῖν', ἤρχε δ' Ἀθήνη.

τὸν προτέρη προσέειπε θεὰ γλαυκῶπις Ἀθήνη·

ἴ Τηλέμαχ', οὐ μὲν σε χρή ξ' αἰδοῦς οὐδ' ἡβαιόν·

τοῦνεκα γὰρ καὶ πόντον ἐπέπλωσ, ὄφρα πύθῃαι 15

πατρὸς, ὅπου κύθε γαῖα καὶ ὃν τινα πότμον ἐπέσπεν.

ἀλλ' ἄγε νῦν ἰθὺς κίε Νέστορος ἱπποδάμοιο·

εἶδομεν ἦν τινα μῆτιν ἐνὶ στήθεσσι κέκευθε.

λίσσεσθαι δέ μιν αὐτὸς, ὅπως νημερτέα εἶπη·

14. ἡβαιόν] On the uncertainty between *βαῖν* and *ἡβαιόν* see Ameis, Anhang on Od. 9. 462 *ἄθλον πότερον ἐκ συναλοιφῆς ἐστὶ τὸ ἦ, ἢ τοῦ ἡβαιόν τρισυλλάβου· οἱ δὲ νεώτεροι βαῖν φασιν.* Schol. H. M. Q. 17. *ἱπποδάμοιο*] For this Schol. H. gives *ὄφρα τάχιστα*, apparently through ignorance of the use of the subjunctive in asyndeton. See note below. 19. *αὐτός*] The reading of Aristarch. MSS. *αὐτόν*. See Schol. H. on inf. 327. 19, 20.] Bekker needlessly rejects these lines as belonging more properly to 327 inf.

away, and the mast let down on to its 'rest.' Here the sail is furled without lowering the *ἐπίκριον*, as the addition of the participle shows, *στεῖλαιν δείραντες*, that is, 'they furled the sail by *brailling it up*,' a process that consists in hauling it tight up, and 'trussing' it, as it is called, to the yard without lowering; so as to be able to shake it out at a moment's notice. Cp. the interpretation of the Schol. *τότε δὲ σείουσιν ὅτε θέλουσι χαλάσαι τὸ ἄρμενον*. This may allude to *σεῖσαν*, the reading ascribed to Zenodot.

14. *χρή*. See on Od. 1. 124.

*αἰδοῦς*, 'shyness.' *οὐδ' ἡβαιόν*, 'not one whit.'

15. *ἐπέπλωσ*. We find this form, which is a simple non-thematic aorist, parallel with later forms such as *ἐπιπλώσας* Il. 3. 47; *πλώων* Il. 21. 302, which point to a present in -ω. *Ἐπέπλωσ* may be one of the so-called Denominative verbs, 'formed from nouns, by means of a suffix which has amalgamated with the final vowel of the noun Theme,' Monro, H. G. § 19. See Curt. Verb. 133. This direct derivation from *πλός* would account for the quantity of the vowel. Καί here gives just the same emphasis, as in *καὶ ἡματιὴ ὕφαινεσκεν*, sup. 2. 104.

*πύθῃαι*. For the use of the subjunctive after an aorist cp. Od. 6. 173; 8. 580; 11. 94; 13. 303; 14. 328; 16. 234; 24. 360; Il. 5. 128; 9. 98. The construction may be explained in two ways, either that the governing aorist has a present or strong perfect sense, or

more likely, that the purpose described by the final conjunction and the verb is still being worked out.

16. *κύθε γαῖα*. Nitzsch rightly takes this of 'burial,' arguing from *πότμον ἐπέσπεν*, which must refer to *death*. The word *κεῖθω* does not of itself determine the point; cp. Od. 6. 303; 9. 348. But the use of the aorist, describing not a state but a definite moment, seems to settle the meaning, 'he was buried.' Thus *κύθε γαῖα* forms a kind of prothysteron with *πότμον ἐπέσπεν*, 'how he died, and where earth received his body.' Here the worst is supposed; the hypothesis, 'if/he be dead' being understood, as infra 93, and as in Od. 1. 396 *ἔπειθ' ἔθανε διὸς Ὀδυσσεύς* (said by Telemachus). *ἐπεσπεν* (aor. *ἐπέπω*) *οὐτίς*, 'encountered.'

17. *ἱπποδάμοιο*. This epithet is only used three times in the Odyssey; here, of Nestor; in 181 infra of Diomedes; and in Od. 11. 300 of Castor. It occurs no less than forty-five times in the Iliad, generally as an epithet of the Trojans.

For *ἰθὺς* with genitive see Od. 1. 119.

18. *εἶδομεν*. This subjunctive has the force of *will* or *intention*; 'we mean to know' = 'let us learn.' Cp. Il. 6. 340 *ἀλλ' ἄγε νῦν ἐπίμμενον Ἀρήια τεύχεα δῶν*, Il. 22. 418 *καὶ μ' ὁλον ἐάσατε . . ἐξελθόντα πόληος ἱκέσθ' ἐπὶ νῆας Ἀχαιῶν*, | *λίσσωμι* *ἀνέρα τοῦτον*, ib. 450 *δεῦτε, δῶν μοι ἔπεσθον, ἴδωμι δτιν' ἔργα τέτυκται*, Il. 23. 71 *θάπτε με δτι τάχιστα, πύλας Ἀΐδαο περήσω*.

19. *αὐτός*, emphatic. You must act



31. dyupiv : gathering of dead bodies II 661, ships II 141

ψεῦδος δ' οὐκ ἐρέει· μάλα γὰρ πεπνυμένος ἐστί· 20

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤδωκε

· Μέντορ, πῶς τ' ἄρ' ἴω πῶς τ' ἄρ' προσπτύξομαι αὐτόν;  
οὐδέ τί πω μύθοισι πεπείρημαι πυκινοῖσιν·

αἰδῶς δ' αὖ νέον ἄνδρα γεραίτερον ἐξερέεσθαι·

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη· 25

· Τηλέμαχ', ἄλλα μὲν αὐτὸς ἐνὶ φρεσὶ σῆσι νοήσεις,

ἄλλα δὲ καὶ δαίμων ὑποθήσεται· οὐ γὰρ οἶω

οὐ σε θεῶν ἀέκητι γενέσθαι τε τραφέμεν τε·

ἌΩς ἄρα φωνήσας ἠγήσατο Παλλὰς Ἀθήνη  
καρπαλίμως· ὁ δ' ἔπειτα μετ' ἔχνια βαίνει θεοῖο. 30

Ἴξον δ' ἐς Πυλίων ἀνδρῶν ἀγυρὶν τε καὶ ἔδρας,

ἐνθ' ἄρα Νέστορ ἦστο σὺν υἱάσιν, ἀμφὶ δ' ἐταῖροι

δαῖτ' ἐντυνόμενοι κρέα τ' ὥπτων ἄλλα τ' ἔπειρον.

24. νέον ἄνδρα] Rhianus read νέω ἄνδρῃ. Schol. H. M. 33. κρέα τ' ὥπτων] κρέα ὥπτων is the reading of most modern editions. Bekk. with Harl. MS. has κρέατ', but as the usual Homeric form is κρέα it seems safer to read κρέα τ'. κρέα alone would suffer elision, as in inf. 65. A few MSS. give ἄλλα δέ instead of ἄλλα τε.

for yourself now, and not depend upon me.

20. πεπνυμένος. The idea that wickedness and folly are identical is frequent in Homer. Cp. Od. 8. 166, 177; 16. 278; and especially inf. 266, where Clytemnestra's fall is long delayed φρεσὶ γὰρ κέχρητ' ἀγαθήσι, inf. 52.

23. πεπείρημαι μύθοισι, 'I have not practised myself in wisely-worded address. The Schol. renders loosely, ἔμπειρός εἰμι, which is rather a translation of πειρᾶσθαι with genitive, as Od. 8. 23, etc.

24. αἰδῶς . . νέον ἄνδρα . . ἐξερέεσθαι. The noun is drawn into the accusative by the force of the infinitive. Cp. Aesch. Agam. 1203 προσοῦ μὲν αἰδῶς ἦν ἡμῶι λέγειν τάδε with ib. 948 πολλὰ γὰρ αἰδῶς δαματοφορεῖν ποσὶν | φθείροντα πλοῦτον.

27. οὐ . . οὐ. See supra 14, Od. 8. 159; Il. 17. 641 οὐ μὲν δέομαι οὐδὲ πενίᾳ. The repetition is justified by a distinct purpose, namely, of determining the negation to a particular part of the proposition; for the second οὐ belongs closely to θεῶν ἀέκητι, a familiar phrase; cp. Od. 6. 240. Notice the *litotes*, 'not under the disfavour of heaven.' Other commentators describe the second negative as *οὐ solitarium* and

punctuate, οὐ γὰρ οἶω, οὐ, σέ, etc., comparing Virg. Aen. 9. 205 'equidem de te nil tale verebar, | nec fas, non.' But the former will explain better the majority of passages. Cp. Il. 5. 22 οὐδὲ γὰρ οὐδέ κεν αὐτὸς ὑπέκφυγε, with the commentary ad loc. of Eustath. ἐστὶ δὲ τῶν δύο ἀρνήσεων ἡ μὲν μία τοῦ ρηματικοῦ πράγματος ἡ ἑτέρα δὲ τοῦ προσώπου, meaning that the first οὐδὲ serves to negative the verb with its accessories, and the second attaches itself closely to αὐτός.

28. τραφέμεν. This is probably the aor. act. of τρέφω, with intransitive signification. For the form cp. φαγέμεν 10. 386; ἐλθέμεν Il. 4. 247; and for the intransitive use Τληπόλεμος δ' ἐπεὶ οὐν τρέφ' (*adolevit*) ἐνὶ μεγάρῳ Il. 2. 661; λέοντες ἐτραφέτην Il. 5. 555. Herodian takes it as another form of τραφῆναι.

31. ἀγυριν, distinct from ἀγορή, as signifying an informal meeting, any gathering of men. On the form of the word Eustath. says, αἰολίζουσα οὐ μόνον τῇ τροπῇ τοῦ δ' εἰς ὃ ἄλλα καὶ τῷ τόπῳ. The relation of *coetus* to *convivio* is the same as that of ἀγυρις to ἀγορή.

33. κρέα τ' ὥπτων . . ἔπειρον. The word ἄλλα must be retracted from the

οἱ δ' ὥς οὖν ξείνους ἴδον, ἀθρόοι ἦλθον ἅπαντες,  
 χερσὶν τ' ἡσπάζοντο καὶ ἐδριάσθαι ἄνωγον. 35  
 πρῶτος Νεστορίδης Πεισίστρατος ἐγγύθεν ἐλθὼν  
 ἀμφοτέρων ἔλε χεῖρα καὶ ἴδρυσεν παρὰ δαιτὶ  
 κώεσιν ἐν μαλακοῖσιν, ἐπὶ ψαμάθοις ἀλήγῃσι, ·  
 πὰρ τε κασιγνήτῳ Θρασυμήδεϊ καὶ πατέρι φ'  
 δῶκε δ' ἄρα σπλάγχχνων μοίρας, ἐν δ' οἶνον ἔχευε 40  
 χρυσεῖφ δέπαϊ· δειδισκόμενος δὲ προσηύδα  
 Παλλὰδ' Ἀθηναίην, κούρην Διὸς αἰγίόχοιο  
 'Εὐχο νῦν, ὦ ξεῖνε, Ποσειδάωνι ἄνακτι  
 τοῦ γὰρ καὶ δαίτης ἠντήσατε δεῦρο μολόντες.  
 αὐτὰρ ἐπὴν σπείσῃς τε καὶ εὔξῃαι, ἡ θέμις ἐστί, 45

41. χρυσεῖφ δέπαϊ] Al. χρυσεῖφ ἐν. See Schol. K. M. *χωρὶς τοῦ ἐν αἰ' Ἀριστάρχου, καὶ σχεδὸν ἅπασαι.* 45. ἦ] This is the reading of the Alexandrines, though they mistook the meaning of the word. Bekk. (with one MS. and Cod. A. Venet. in *Iliad*) writes *ῥ*. The common reading is *ῖ*. See note below, and La Roche, *Textkrit.* 273.

second clause, so as to be used with both; as if the whole sentence had run τῶν κρέατων ἅλλα μὲν ἄπταν ἅλλα δὲ ἐπειρον. Compare κείμεναι δ' ἐπ' ἀκταῖς, ἄλλοι ἐν πόντου σάλῳ Eur. Hec. 28. 'Some meats there were roasting, and others they were piercing with the spit' II. 1. 465 foll.

36. Peisistratus seems to have been the youngest of Nestor's six surviving (infra 412) sons. The seventh, Antilochus, had fallen by Memnon's hand at Troy, Od. 4. 187; II. 17. 652. We may suppose that Thrasymedes, from his position next to his father, was the eldest. Cp. II. 9. 81.

41. δέπαϊ, the dative, explanatory of the adverbial ἐν in the preceding line. δέπ-as is probably a 'measure' of wine in its original meaning, through its connection with such words as δάπ-τω, δαπ-άνη, δαρ-ς, etc., which have the sense of distribution.

δειδισκόμενος. The form δειδισκ-ομαι is strengthened by a sort of reduplication from the root *δικ*, seen in *δεικνυμι*. So we find (II. 9. 196) *δεικνύμενος* used of 'pledging,' from the sense of holding out the full cup; so also *δειδέχατο* *δεπάεσσι* II. 4. 4, *δεικανόωντο* *δέπασι* II. 15. 86, and *δεικανόωντι*

*ἐπέεσσι* Od. 18. 111. Translate generally, 'welcoming.'

44. τοῦ γὰρ . . ἠντήσατε, 'for his feast it is that ye have lighted on.'

45. εὔξῃαι is aor. subjunctive.

ἡ θέμις ἐστί. The old grammarians regarded *ἡ* as an adverb, and gave it the acute accent to distinguish it from *ἧ* = 'where.' They took it as equivalent to *ὧς*, and parallel in form to *δῆ*, *νῆ*, *πῆ*, and perhaps *φῆ*. Cp. Herodian on II. 2. 73 *ἡ θέμις ἐστί· τὸ δὲ δαυνντέον· οὐ γὰρ ἐστί σύνδεσμος, ἀλλ' ἰσοδυναμοῦν τῷ ὧς ἐπίρρημα*. The passages in which it occurs are II. 2. 73; 9. 33, 134, 276; 19. 177; 23. 581; 24. 652; Od. 3. 45, 187; 9. 268; 11. 451; 14. 130; 24. 286. The Venetus A. writes always (except in II. 2. 73) *ἡ* without accent; Eustath. always *ῖ*, which must have represented the *κοινή*. But there can be no doubt that *ἡ* is the relative pronoun, assimilated in gender to its noun, as in the line *ἡμῶντο εἰ καὶ τῇνδ' ἀμαρτίαν νέμεις* Soph. Trach. 483. A different assimilation shows itself in II. 11. 779 *ξεῖνιά τ' εὖ παρέθηκεν δὲ τε ξείνους θέμις ἐστί*. In Od. 24. 286 *ἡ* appears in the same phrase, not as the relative but as the demonstrative, *ἡ* [*ῖ*] γὰρ θέμις *ὧς* *τις* *ὑπάρχει*.

36. *Peisistratus* - Athens named after P. His family believed they were descended from this son of Nestor (Hes. 5.65)



18. The finest of all Homer's lines acc. to Melancthon.

In good letters also: the words *Εὐχὴν* and *ἰν* in the *Synonymon*.

ὁδς καὶ τούτῳ ἔπειτα δέπας μελιηδέος οἶνου  
σπείσαι, ἐπεὶ καὶ τοῦτον ὀλομαι ἀθανάτοισιν  
εὐχεσθαι· πάντες δὲ θεῶν χατέουσ' ἄνθρωποι.  
ἀλλὰ νεώτερός ἐστιν, ὁμηλικὴ δ' ἐμοὶ αὐτῷ·  
τοῦνεκα σοὶ προτέρῳ δώσω χρύσειον ἄλεισον.

50

ᾧ εἰπὼν ἐν χειρὶ τίθει δέπας ἡδέος οἶνου·  
χαῖρε δ' Ἀθηναίη πεπνυμένην ἀνδρὶ δικαίῳ,  
οὐνεκά οἱ προτέρῃ δῶκε χρύσειον ἄλεισον.  
αὐτίκα δ' εὐχετο πολλὰ Ποσειδάωνι ἄνακτι.

Ῥκλύθι, Ποσειδαον γαίηοχε, μηδὲ μεγήρης  
ἡμῖν εὐχομένοισι τελευτῆσαι τάδε ἔργα.  
Νέστορι μὲν πρῶτιστα καὶ υἷαςι κύδος ὅπαζε,  
αὐτὰρ ἔπειτ' ἄλλοισι δίδου χαρίεσσαν ἀμοιβήν

55

50. τοῦνεκα σοὶ] ἔχρην ὀρροτονεῖν τὴν σοὶ Schol. H. M. Q. Al. τοῦνεκά σοι, Zenodot. τοῦνεκά τοι. 51. χειρὶ] So La Roche for χερσὶ, as being the reading of Aristarchus and Aristophanes (see Schol. on Il. i. 585), Textkrit. p. 378.

48. εὐχεσθαι, 'a worshipper.' With the sentiment in the line Nitzsch compares Arat. Phaenom. 4 πάντῃ δὲ Διὸς πεχρήμεθα πάντες.

49. ὁμηλικὴ δ' ἐμοὶ αὐτῷ, 'he is my own equal in years.' It might seem at first sight more natural to interpret the phrase by *aequalitas est mihi cum illo*; but a comparison of 364 infra; Od. 6. 23; 22. 209, shows that the regular use of ὁμηλική is for the concrete ὁμηλιξ. Compare *ἄνθρωπος ὢντα* = 'being a man of the people' (Il. 12. 213), like Horace's *Plebs eris*, Ep. 1. i. 59. See Monro, H. G. § 166. 2. In Aesch. Suppl. 46 *ἐπανυμία* seems = τῷ ἐπανύμῳ.

50. ἄλεισον. Commentators give as the etymology, either d privative and λείος, so that the cup is rough with embossed work, or else d and λείος in the sense of uniformly smooth. Benfey suggests a connection with ἄλω, expressive of a cup as round or bowl-shaped.

51. τίθει, Imperf. Some forms of non-thematic tenses follow the conjugation of the corresponding contracted verbs: so τίει, δέει (v. l. δῃ) κίχεις.

52. δικαίῳ, 'proper.' As δίκη represents the common custom or usage obtaining among men, δίκαιος is one

who observes this δς περίοιδε δίκας 182 φρόνιν ἄλλων infra 244; = who knows how men commonly act and think. Compare the words of Telemachus, Od. 18. 228 αὐτὰρ ἐγὼ θυμῷ νοέω καὶ οἶδα ἔκαστα, | ἐσθλά τε καὶ τὰ χεῖρα. Here again the connection is closely drawn between knowledge and propriety by the expression πεπνυμένην ἀνδρὶ δικαίῳ, with which we may compare the complaint against the suitors, Od. 2. 282, that they are οὐ τι νοήμονες οὐδὲ δίκαιοι. See farther, Od. 13. 209; 3. 133. The same thought underlies the phrase ψεύδους δ' οὐκ ἐρέει, μάλα γὰρ πεπνυμένος ἐστί, supra 20.

55. μεγήρης. See Buttm. Lexil. s. v. μεγαίρειν, where the meaning is shown to be 'to think too great,' and thence, 'to begrudge or refuse.' Translate, 'refuse not to accomplish this purpose for us beseeching thee.' The constructions with the verb are (1) μεγαίρειν τί τινι Il. 23. 865; (2) with accusative and infinitive, Od. 2. 235; (3) with the infinitive alone, Il. 7. 408.

57. Notice the change of tense from ὅπαζε, δίδου, the effect of which was to be abiding, and δός referring to one special act.

58. Join ἀμοιβήν ἐκατόμβης. Here

σύμπασι·ν Πυλίοισιν ἀγακλειτῆς ἐκατόμβης.

δὸς δ' ἔτι Τηλέμαχον καὶ ἐμὲ πρήξαντα νέεσθαι,  
οὐνεκα δευρ' ἰκόμεσθα θοῇ σὺν νηὶ μελαίνῃ.

60

ὦς ἄρ' ἔπειτ' ἡρᾶτο καὶ αὐτὴ πάντα τελεύτα·

δῶκε δὲ Τηλεμάχῳ καλὸν δέπας ἀμφικύπελλον.

ὧς δ' αὐτως ἡρᾶτο Ὀδυσσεύος φίλος υἱός.

οἱ δ' ἐπεὶ ὤπησαν κρέ' ὑπέρτερα καὶ ἐρύσαντο,

65

μοίρας δασσάμενοι δαίνυντ' ἐρικυδέα δαῖτα.

αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,

there was not accurately a 'hecatomb;' but an offering of eighty-one bulls. But the word is used loosely as to number, meaning any large offering; and is applied to a sacrifice where sheep and oxen are mixed together, as in I. 25, or even where there are no oxen at all, II. 23. 146.

61. οὐνεκα. The unexpressed antecedent of this is governed by πρήξαντα, sc. τοῦτο οὐνεκα. Cp. Od. 21. 155 ἀμαρτεῖν οὐ θ' ἔνεκ' αἰεὶ | ἐνθάδ' ὀμνέμεν.

62. ἔπειτα, 'then;' resuming and restating the act already described. So II. 5. 432 Αἰνείαδ' ἐπόρουσε, and 436 τρις μὲν ἔπειτ' ἐπόρουσε. This effect, produced here by a temporal adverb, can also be introduced by a local one, as Od. 7. 1 ὧς ὁ μὲν ἐνθ' ἡρᾶτο. Cp. II. 16. 784; 14. 409. Classen (H. S. 31 foll.) would read here, ὧς ἄρ' ἐπεὶ τ' ἡρᾶτο καὶ αὐτὴ πάντα τελεύτα, comparing εἰπερ γὰρ τε χόλον καὶ αὐτῆμαρ καταπέσῃ, | ἀλλὰ τε καὶ μετόπισθεν ἔχει κότον II. 1. 81: cp. II. 4. 160, 261. He remarks that the use of the τε and καὶ forms a connection between protasis and apodosis—'as she prayed, so she fulfilled it.'

καὶ . . . τελεύτα, 'she was herself bringing the prayer to accomplishment.' As a seeming mortal, she was making a prayer to a higher power; as an actual goddess she was answering it herself. For the phrase cp. II. 18. 328 ἀλλ' οὐ Ζεὺς ἀνδρεσσι νοήματα πάντα τελευτᾷ.

63. ἀμφικύπελλον. Buttm. Lexil. s. v., seems to establish the rendering a 'double cup;' i. e. like two cups set base to base, and so the combination would be somewhat the shape of an hour-glass, and the cup could stand on either end. Aristarchus understands it of a cup with two handles, like the

ἀμφιφορεύς, and Schliemann declares for this view. See Troja, pp. 155 foll., where he speaks of finding 'long straight goblets, in the shape of a trumpet, with two enormous handles,' which he recognises as the Homeric δέπας ἀμφικύπελλον. In the discussion that follows, where he quotes at length from Prof. Helbig, as supporting his view, he brings forward arguments of doubtful value, (1) that the double form of cup would not be used, because only one sort of wine was drunk; (2) that it would not be serviceable for 'dipping' in the κρητήρ (but this was generally done with the προχόος); (3) that the form without handles would not be well adapted for 'passing round' (but was this usual?). Curtius refers κύπελλον to κύπη, 'cup;' Helbig looks on the υ as Aeolic, and prefers to connect with κάπη, cap-10, etc., thus bringing out the meaning of 'handle.' The passage in Aristot. H. A. 9. 40 is interesting, as a comparison is drawn between the 'double-cup' and the arrangement of the cells of the honey-bee: αἱ δὲ θυρίδες καὶ αἱ τοῦ μέλιτος καὶ τῶν σχαδόνων ἀμφίστομοι· περὶ γὰρ μίαν βάσιν δύο θυρίδες εἰσιν, ὥσπερ ἡ τῶν ἀμφικυπέλλον, ἡ μὲν ἐντὸς ἡ δ' ἐκτός.

64. ὧς δ' αὐτως, equivalent to the collocation in later Greek, ὡσαύτως δέ, 'just in the self-same way.' The same formula appears at the beginning of a verse in Od. 6. 166; 9. 31; 20. 238; 21. 203, 225; 22. 114; 24. 409. II. 3. 339; 7. 430; 9. 195; 10. 25. Bekker accentuates ὧς δ' αὐτῶς.

65. κρέ' ὑπέρτερα. The flesh μρόκ the carcase, as opposed to ἔγκατα, ἔντερα, σπλάγχνα.

ἐρύσαντο, 'drew them for themselves' off the spits.

65. Heart, liver, etc. given to the guests before the outer flesh was roasted. The meat was  
carved before cooking

72. πενήσις: 'errand'. A traveller might journey on his own business or on  
the affairs of people. § 314 σημειον ἢ ἱδιον. Though Phoenecian hades occur,  
H. has no word for trader. The fictitious Montes (d. 184) is not a professional  
trader. Traders 0162 πενήσιες.

These say, piracy brought no disgrace to H. (disputed by Aristarchus)

cf. l. 40, § 86, 262.

τοῖς δ' αὖ μύθων ἤρχε Γερήνιος ἱππότα Νέστωρ.

‘Νῦν δὲ κάλλιδ' ἔστι μεταλλῆσαι καὶ ἐρέσθαι  
ξείνους, οἳ τινὲς εἰσιν, ἐπεὶ τάρπησαν ἐδάδης. 70

ὦ ξείνοι, τίνες ἐστέ; πόθεν πλεῖθ' ὕγρα κέλευθα;

ἢ τι κατὰ πρῆξιν ἢ μαψιδίως ἀλάλησθε,

οἷά τε ληιστῆρες, ὑπεῖρ ἄλλα, τοί τ' ἄλδωνται

ψυχὰς παρθέμενοι, κακὸν ἄλλοδαποῖσι φέροντες;’

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα 75

θαροσῆσας· αὐτὴ γὰρ ἐνὶ φρεσὶ θάρσος Ἀθήνη

θῆχ', ἵνα μιν περὶ πατρὸς ἀποικομένοιο ἔροιτο

[ἢ δ' ἵνα μιν κλέος ἐσθλὸν ἐν ἀνθρώποισιν ἔχῃσιν].

‘Ω Νέστορ Νηληιάδῃ, μέγα κῦδος Ἀχαιῶν,

69. ἐρέσθαι] See on Od. i. 405. The Etym. Mag. 304. 33 admits that it was commonly written *ἐρεσθαι*, with the accentuation of the present tense, τὸ ἀπαρέμφοτον (infinitive) *ἐρεσθαι*, καὶ ὀφείλειν εἶναι ἐρέσθαι, ἀλλ' ἐξηκολούθησε τῷ φέρεσθαι καὶ δέρεσθαι. This reason is no doubt wrong; but Herodian (on Il. 16. 47) mentions both ways of accentuating. 71-74.] ‘Eadem quaerit Polyphemus (Od. 9. 252-255), velut ex formula dicta, ut de re cotidiana. Inconsiderate haec hoc loco Aristarchus, illo Aristophanes deletum ibant, tanquam ea quae abhorrent a personis Telemachi et Cyclopi, cum moribus istius aevi convenient, nec vel superiore tempore rapinis latrociniiisque et terra et mari abstinerint Graeci.’ Bothe, ad loc. 72. ἢ . . . ἢ] See Textkrit. 265. 78.] Unanimously rejected since Wolf as being interpolated from Od. i. 95. It is wanting in the best MSS. and introduces an un-Homeric repetition of *ἵνα*. The Scholl. do not notice it.

68. Γερήνιος. The name of the town, from which this epithet is derived, is variously given as *Γερηνία*, *Γέρηνον* or *-νος* Hes. Frag. 22, Eustath.; *Γερήνη* Schol. on Il. 2. 336; or, lastly, *Γέρρα* (γά) Strab. 7. 299, etc. This town on the Messenian gulf, not named in the Homeric text except in the epithet, is identified by Pausanias (3. 26. 8) with the Homeric Ἐνόπη Il. 9. 150, and is supposed to be on the same site as the modern Zernáta or Pasova. Nestor was said to have been brought up there, or to have taken refuge there, when Heracles ravaged Pylos. Apollonius and Suidas do not take it as a proper name, but interpret it by *ἐντιμος*, which implies a connection with *γέρας*, or *γέραν*.

69. κάλλιδ', ‘proper.’ The comparative implies ‘more proper’ than it would have been to question them before they had refreshed themselves.

72. κατὰ πρῆξιν, ‘on some business,’ ‘trading enterprise.’ Cp. inf. 106 κατὰ

λήϊδα, and Od. 11. 479 κατὰ χρέος. For *πρῆξις* in this sense, with a particular reference to trading, cp. *πρηκτῆρες* Od. 8. 162.

73. οἷά τε ληιστῆρες refers to *μαψιδίως ἀλάλησθε* (‘idly rove’), on which *κατὰ πρῆξιν* depends also, but by a sort of zeugma, as ‘roving’ cannot properly be applied to a voyage ‘on business.’ Cp. Thuc. 1. 5 οἱ παλαιοὶ τῶν ποιητῶν τὰς ψύσταις τῶν καταπλεόντων πανταχοῦ ὁμοίαις ἐρωτῶντες εἰ λησταὶ εἰσι. This he adduces as evidence that piracy was a recognized employment in primitive Greece. See Grote’s Greece, vol. ii. p. 152, foll. ed. 2, and cp. Caesar, Bell. Gall. 6. 23, speaking of the Germans, ‘latrocinia nullam habent infamiam, quae extra fines cuiusque civitatis fiunt.’

76. θαροσῆσας, ‘having plucked up courage;’ notice the tense.

79. Νηληιάδῃ. The form *Νηλεΐδης* occurs in Il. 23. 652. Similarly we find both *Πηλεΐδης* and *Πηληιάδης*. The two patronymic endings are *-ίδης* and

εἶραι ὀππόθεν εἰμέν' ἐγὼ δέ κέ τοι καταλέξω. 80  
 ἡμεῖς ἐξ Ἰθάκης ὑπὸ νηιῶν εἰλήλουθμεν  
 πρῆξις δ' ἥδ' ἰδίη, οὐ δῆμιος, ἦν ἀγορεύω.  
 πατρὸς ἐμοῦ κλέος εὐρὺ μετέρχομαι, ἦν που ἀκούσω,  
 δίου Ὀδυσσεύος ταλασίφρονος, ὃν ποτέ φασι  
 σὺν σοὶ μαρνάμενον Τρώων πόλιν ἐξαλαπάξαι. 85  
 ἄλλους μὲν γὰρ πάντας, ὅσοι Τρῶσιν πολέμιζον,  
 πευθόμεθ', ἦχι ἕκαστος ἀπώλετο λυγρῷ ὀλέθρῳ,  
 κείνου δ' αὖ καὶ δλεθρον ἀπενθέα θῆκε Κρονίων.  
 οὐ γάρ τις δύναται σάφα εἰπόμεν ὀππόθ' ὤλεων,  
 εἶθ' ὃ γ' ἐπ' ἡπείρου δάμη ἀνδράσι δυσμενέεσσιν, 90  
 εἶτε καὶ ἐν πελάγει μετὰ κύμασιν Ἀμφιτρίτης.

82. οὐ δῆμιος] Ἀριστοφάνης, ἐκδήμιος, ἀντὶ τοῦ ἔξω τοῦ δήμου Schol. H. M. 87. ἦχι] Schol. H. M. and Schol. A. on Il. i. 607 say Ἀρίσταρχος τὸ ἦχι χωρὶς τοῦ ἱγράφει, καὶ Διονύσιος. But Etym. Mag. maintains the subscribed iota, which was at any rate an old reading. Almost all MSS. have ὅχι with Venetus A. and Eustath.

-ιδίης, and the stem has a doubtful vowel, as Νηλῆ-ος and Νηλέ-ος, Πηλῆ-ος and Πηλέ-ος, which accounts for the double form.

κῦδος Ἀχαιῶν means, 'of whom the Achaeans are proud'; used of Nestor infra 202; Il. 10. 87, 555; 11. 511; 14. 42; of Odysseus, Od. 12. 184; Il. 9. 673; 10. 544.

81. ὑπὸ νηιῶν. Cp. Od. 1. 186, and see Appendix on Ithaca. With the form of the word the Schol. compares Θήβη ὑπὸ πηλαίῃ Il. 6. 397. The epithet here applies to the town and not to the whole island.

εἰλήλουθμεν. Monro, H. G. § 25, quotes this form as a peculiar instance of confusion of long and short stems. Here the long stem is found with a heavy ending: cp. δαῖον, ἐγρήγορθε.

82. ἰδίη. Curtius gives the different steps in the formation of this adjective from the pronominal stem ἰ, fe (for σφε) as follows; σφε-ιος, σφεδῖος, σφεδῖος, fediος and lastly ἰδιος.

83. πατρός, 'I am in quest of news, if I can anywhere hear it, of my father.' With κλέος πατρός compare σὺν κλέος Od. 13. 415. With εὐρύ, 'far-spread,' cp. Od. 1. 344; 3. 204; 19. 333; 23. 137.

87. πευθόμεθα, in our idiom = 'we

have heard,' is put in Greek in the present tense, as if the action were still continued. But compare πεύθετο Od. 19. 411. Similarly the present ἀκούω is used, infra 193; Od. 2. 118; 4. 94, 688; 15. 403.

ἦχι, 'where'; as ὀππόθεν 89. ὀλέθρῳ, as in Od. 4. 489; 15. 268 [?], elsewhere with cognate accusative δλεθρον (Od. 1. 166; 9. 303), which La Roche would read here.

88. καὶ δλεθρον, 'even his death hath Zeus put out of the reach of all enquiry;' to say nothing of the various trials that have befallen him.

89. ὤλεων. There is a touch of pathos in this tense, as though Telemachus accepted his death as a fact.

91. μετὰ κύμασιν, 'in the midst of the waves;' cp. Il. 15. 118 μεθ' αἵματι καὶ κονίῃσι . . . κεῖσθαι.

Ἀμφιτρίτης. Hermann fancifully translates this title by a Latin equivalent *Amfractua*, as a graphic description of coastline; by others it is connected with τρία, τρίζω, as referring to the sea that *moans* round the shores; we may certainly compare the words Τρίτων and Τριτογένεια with Ἀμφιτρίτη, see inf. 378. So far as Amphitrite is personified in Homer, she is the representative of the sea itself rather





103. Narratives in the 1<sup>st</sup> person also ♂ 240, 271 (wooden horse), ♂ 357 (wander  
ing? Huns) ♂ 503 (o.d. tells Achilles - Hades about 200), 0 403  
(Euryalus about 1. comes off)

τοῦνεκα νῦν τὰ σὰ γούναθ' ἰκάνομαι, αἶ κ' ἐθέλησθα  
 κείνου λυγρὸν δλεθρον ἐνισπείν, εἴ που ὤπωπας  
 ὀφθαλμοῖσι τεοῖσιν, ἢ ἄλλου μῦθον ἀκουσας  
 πλαζομένον· περὶ γάρ μιν διζυρὸν τέκε μήτηρ. 95  
 μηδέ τί μ' αἰδόμενος μειλίσσεο μηδ' ἐλεαίρων,  
 ἀλλ' εὖ μοι κατάλεξον ὅπως ἤντησας ὀπωπῆς.  
 λίσσομαι, εἴ ποτέ τοί τι πατήρ ἐμδς, ἐσθλὸς Ὀδυσσεύς,  
 ἢ ἔπος ἢέ τι ἔργον ὑποστὰς ἐξετέλεσσε  
 δῆμψ' ἐνὶ Τρώων, ὅθι πάσχετε πῆματ' Ἀχαιοί· 100  
 τῶν νῦν μοι μνήσαι, καὶ μοι νημερτὲς ἐνίσπες.'

Τὸν δ' ἡμέμβειτ' ἔπειτα Γερῆνιος ἱππῶτα Νέστωρ  
 'ὦ φίλ', ἐπεὶ μ' ἐμνησας διζύος, ἦν ἐν ἐκείνῳ

95. *περὶ*] See Herodian on Il. 4. 46 τὸ περὶ φυλάσσει τὸν τόνον ὅτε σημαίνει τὸ *περισσῶς*, ὁμοίως τῷ 'ὅς περὶ μὲν νόον ἔστι βροτῶν.' See inf. 112. 101. *ἐνίσπες*] Most MSS. *ἐνίσπε*. See note below.

than a goddess, as she appears in later legend. Cp. Od. 5. 422; 12. 60, 97, and Disson on Pind. Ol. 6. 105, 'omnino Amphitrite magna dea vulgo ipsius maris personam gerens, unde κύματα Ἀ. dicuntur (Od. 3. 91) non Ποσειδάωνος, eademque dictur κῆτος maris alere, quod non tribuitur Ποσειδάωνι.'

95. *πλαζομένον*, as shown by γάρ which follows, is not in agreement with ἄλλου, but refers to Odysseus, and is to be closely taken with μῦθον 'didst hear from some one else the story of him on his wanderings, for' etc. *περὶ*, 'exceedingly,' is joined closely with *διζυρόν*.

96. *με* is governed by both the participles.

*μειλίσσεο*, 'soften thy words.'

97. *ὅπως . . . ὀπωπῆς*, 'how thou didst get sight of him.' For *ὦν* see sup.

44.

98. *εἴ ποτέ τοί τι*. With this formula of adjuration compare the Virgilian 'si qua tuis unquam,' etc. Aen. 9. 404.

99. *ὑποστὰς*, Schol. *ὑποσχόμενος*, 'having given his promise.' For *ἔπος* joined with *ἔργον* see on Od. 2. 272.

*ἢ ἔπος ἢέ τι ἔργον*. Cp. Od. 4. 163 *ὅρα αἰ ἢ τι ἔπος ὑποθήσεται ἢέ τι ἔργον*. See note on Od. 2. 272, where one explanation suggested for the kindred expression *ἔργον τε ἔπος τε*, was to take

it as a true hendiadys, signifying the 'word-foreshadowed act.' We may regard this parallel disjunctive expression as identical in meaning with it. For as it would not be Greek to write *ἔργον τε ἔπος τέ τι*, the hendiadys is more strikingly brought out by the use of *ἢ, ἢέ*, than if the phrase had run *ἔργον καὶ ἔπος τι*, where the use of the conjunction would have implied that the things were separate in themselves and only joined in the suggestion.

101. *τῶν . . . μνήσαι*. The phrase *εἴ ποτε*, etc. suggests a number of kindly acts, which are summed up, as it were, by the plural *τῶν*. So Od. 4. 765; Il. 15. 375; 22. 84. Cp. Il. 1. 497.

*ἐνίσπες*. The Schol. on the passage says *ἐνίσπες* [ἄς] *ἐνίσχας* *εἰπέ*. This form of the imperative is shortened from *ἐνίσπεσθι*, and must be distinguished from the indicative *ἐνίσπες* Il. 24. 388. *ἐνίσπες* is found always at the end of a verse, e.g. Il. 11. 186; 14. 470; Od. 3. 101, 247; 4. 314, 331; 11. 492; 12. 112; 14. 185; 22. 116; 23. 35. *ἐνίσπε* as an imperative occurs once in the middle of a verse, viz. Od. 4. 642.

103. *ἐπεὶ*. The Schol. remarks *οὐκ ἀποδίδωσι τὸ ἐπεὶ. καὶ ἐπὶ τοῦ Μενελάου 'ὦ φίλ' ἐπεὶ τόσα εἶπες'* (Od. 4. 204). 'Ὁμηρικὸν δὲ τὸ ἔθος. Eustath. suggests that the apodosis may be found either

δήμῳ ἀνέτλημεν μένος ἄσχετοι υἱες Ἀχαιῶν,  
 ἡμὲν ὅσα ξὺν νηυσὶν ἐπ' ἡρσείδεα πόντον 105  
 πλαζόμενοι κατὰ ληΐδ', ὅπη ἄρξειεν Ἀχιλλεύς,  
 ἡδ' ὅσα καὶ περὶ ἄστυ μέγα Πριάμοιο ἀνακτος  
 μαρνάμεθ'. ἔνθα δ' ἔπειτα κατέκταθεν ὅσοι ἀριστοί.  
 ἔνθα μὲν Αἴας κείται ἀρήσιος, ἔνθα δ' Ἀχιλλεύς,  
 ἔνθα δὲ Πάτροκλος, θεόβφιν μῆστωρ ἀτάλαντος, 110  
 ἔνθα δ' ἐμὸς φίλος υἱὸς, ἅμα κρατερὸς καὶ ἀμύμων,  
 Ἀντίλοχος, περὶ μὲν θέειν ταχὺς ἡδὲ μαχητῆς·  
 ἅλλα τε πόλλ' ἐπὶ τοῖς πάθομεν κακὰ· τίς κεν ἐκεῖνα  
 πάντα γε μυθήσαιο καταθνητῶν ἀνθρώπων;  
 οὐδ' εἰ πεντάετες γε καὶ ἐξάετες παραμίνων 115  
 ἐξερέοις ὅσα κεῖθι πάθον κακὰ δίοι Ἀχαιοί·  
 πρὶν κεν ἀνιηθεῖς σὴν πατρίδα γαίαν ἴκοιο.  
 εἰνάετες γάρ σφιν κακὰ ράπτομεν ἀμφιέποντες

at τίς κεν ἔπειτα (113), or even at οὐδ' εἰ πεντάετες (115). But the form of the sentence is forgotten by the speaker in the crowd of details that come thronging into his mind. For similar incomplete constructions cp. Od. i. 231; 4. 204; 6. 187; 8. 236; etc. The virtual apodosis is the answer (120) to Telemachus' question.

106. κατὰ ληΐδα, see on sup. 72.

ὅπη ἄρξειεν, 'wherever he might lead the way.' Optative of indefinite frequency.

108. μαρνάμεθα should, in strict grammatical propriety, be *μαρνάμενοι*, parallel to *πλαζόμενοι*, as one of the two subdivisions of *ἀνέτλημεν*. The second clause takes the stronger emphasis, as marked by *καὶ* in *καὶ περὶ ἄστυ*.

109. Αἴας, when standing alone without a patronymic, always represents the Telamonian Ajax.

112. θέειν. So ταχὺς ἔσκει θέειν Od. 17. 308. With the expression compare πόδας ὠπὲς Ἀχιλλεύς.

113. ἐπὶ τοῖς, 'besides these.' So Il. 9. 639.

116. ἐξερέοις. Schol. *ἐρωτήσεις*.

117. πρὶν κεν . . ἴκοιο. Instead of saying what would have satisfied the meaning—'long ere that, thou wouldst for very impatience set off home'—he substitutes the more vivid 'thou wouldst

reach home;' implying that his impatience to get away would be so strong, that it would not subside till it landed him in Ithaca. As we might say, 'You would be off at once, and never stop till you got home.' Cp. Il. 2. 291.

118. κακὰ ράπτομεν, 'devised mischief.' Eustath. τὸ μὲν κακὰ ράπτειν διατελόμενος λεχθὲν οὐκ ἐπὶ ψόγῳ ἐτέθη. τὸ μέντοι σύνθετον ἢ κακογραφία, ἐπιψογον. Cp. Od. 16. 421 τῇ δὲ σὺ Τηλεμάχῳ θανάτῳ τε μύρον τε ράπτεις . . οὐδ' ὁσίῃ κακὰ ράπτειν ἀλλήλοισι. Compare the phrases *υφαίνειν δόλον*, and similar Latin uses with *texere, consuere, nectere*.

ἀμφιέποντες. It is possible to take this as governing an unexpressed object, 'plying *them* with every form of stratagem.' So we find it in tmesis, Il. 11. 482 *ὥς βα τότ' ἀμφ' Ὀδυσῆα Τρῶες ἔπον*. But comparing the isolated clause Il. 5. 667 *τοῖον γὰρ ἔχον πόνον ἀμφιέποντες* (see also Il. 2. 525; 19. 392), it seems better to join *δόλοισι*, closely with *κακὰ ράπτομεν*, and to take *ἀμφιέποντες* as a picturesque participial addition to the sentence, 'busying ourselves about them.' Cp. *σπότερσαν λέχος ἐγκονέουσαι* Od. 7. 340. So *φέρουσα* Od. 1. 136, 139; 4. 133; *φέρουσαι* 14. 207. Classen (H. S. 86) compares such





παντοίοισι δόλοισι, μόγισ δ' ἐτέλεσσε Κρονίων.  
 ἔνθ' οὗ τις ποτε μῆτιν ὁμοιωθήμεναι ἄντην 120  
 ἤθελ', ἐπεὶ μάλα πολλὸν ἐνίκᾳ δῖος Ὀδυσσεὺς  
 παντοίοισι δόλοισι, πατὴρ τεὸς, εἰ ἐτεόν γε  
 κείνου ἔκγονός ἐσσι· σέβας μ' ἔχει εἰσορῶντα.  
 ᾗ τοι γὰρ μῦθοί γε ἐοικότες, οὐδέ κε φαίης

## 123. ἔκγονος] ἔργονος Eustath.

usages with the frequently occurring participles *κίων, λών, βιβάς, παραστάς, μολών, ἐλθών, λαβών*, both in Epic and Dramatic writers. Ameis quotes from Lobeck, Aj. 57 'participia παρών, μολών, ἔχων, λών saepe φράσεως ἔνεκα addi atque ita ut tum inter se permutari tum omitti possint.'

119. *μόγισ δ'*, i.e. 'and only after much ado.' Note the change of tense from the imperf. *ράπτομεν* to *ἐτέλεσσε*.

120. *οὗ τις . . ἤθελε*, 'no one chose to match himself face to face with Odysseus;' *ἤθελε* here is not equivalent to *ἐβούλετο*, but implies a determination or decision (see Il. 21. 177). Curtius agrees with Pott in referring *θέλω* to the Skt. *dhar = sustinere*.

122. *ἐτεόν*. Skt. *sat-jas*, 'true.' The root is the same as that of the substantive verb. See on Od. 1. 174.

123. *σέβας*, 'amazement' is the feeling expressed in this phrase, which recurs Od. 4. 75; 6. 161; in the latter passage it is replaced in 166 by *ἐτεθήπεια θυμῷ*. The 'amazement' is at the resemblance which Nestor proceeds to trace in the following lines.

124. *ἐοικότες . . ἐοικότα*. Is the sense, 'thy manner of speech is like what it should be;' or, 'thy manner of speech is like to his'? There is yet a prior question; must both the words be taken in one of these senses, or may we understand *ἐοικότες* in one sense, and *ἐοικότα* in another? On this prior question we must agree with Nitzsch, that except where well-defined custom has impressed different meanings on a word according as it occurs in this or that grammatical form, or in this or that phrase, we are not warranted in giving it different senses in the same context.

The claims of the two renderings are not far from being evenly balanced. In the only other passage where the participle *εοικ.* stands without a dative

following, it means 'like what it should be,' Od. 4. 239 *καὶ μύθοις τέρπεσθε· ἐοικότα γὰρ καταλέξω*. On the other hand, our passage, occurring as a hurried and parenthetical explanation of *σέβας μ' ἔχει εἰσορῶντα*, may very well be one in which the dative would be understood, when a familiar sentiment, such as 'you are marvellously like him,' was being enunciated. A presumption on this side is also afforded by *ᾧδε*, for while it is possible to imagine one thing *resembling another* in greater or less degree, it would not be worth while to describe it as 'like what it ought to be,' otherwise than absolutely. Nitzsch contends for the meaning 'like what it ought to be' because of the generalising expression *νέωτερον ἄνδρα*, and the analogy of Od. 4. 204 foll. and 239. But, *prima facie*, we are led to the other view by two passages; Od. 4. 140 *ψεύσομαι ἢ ἔτυμον ἔρεω; κέλεται δέ με θυμός. | οὐ γὰρ πῶ τινά φημι ἐοικότα ᾧδε ἰδέσθαι. | οὐτ' ἄνδρ' οὔτε γυναικᾶ— σέβας μ' ἔχει εἰσορῶσαν— | ὥς δδ' Ὀδυσσεὺς μεγάλητορος νῦν ἔοικε*, and 19. 380 *ἄλλ' οὐ πῶ τινά φημι ἐοικότα ᾧδε ἰδέσθαι, | ὥς σὺ δέμας φανήν τε πόδας τ' Ὀδυσσῆι ἔοικας*. In both these passages there is no doubt about the meaning of *ᾧδε ἐοικότα*, and the former passage has other close resemblances to ours; so that if the Poet means something different, he has misleadingly made use of phrases in which he elsewhere clothes a more familiar sentiment. Nor, further, are Nitzsch's arguments for his rendering conclusive. For, (1) as to the passages he alleges—in Od. 4. 239 the absence of *ᾧδε* makes the whole different; and Od. 4. 204–206 *τόσα εἶπες δσ' ἂν πεπνυμένος ἄνθρωπος καὶ βέβηκε, καὶ δς προγενέστερος εἴη* | τοῖου γὰρ καὶ πατρός, δ καὶ πεπνυμένα βάβεις—looks equally both ways. But, (2) if we set out the meaning of the two clauses and

ἄνδρα νεώτερον ὧδε ἑοικότα μυθήσασθαι. 125  
 ἔνθ' ἣ τοι εἰως μὲν ἐγὼ καὶ δῖος Ὀδυσσεὺς  
 οὔτε ποτ' εἰν ἀγορῇ δίχ' ἐβάζομεν οὐτ' ἐνὶ βουλῇ,  
 ἀλλ' ἔνα θυμὸν ἔχοντε νόφ καὶ ἐπίφροني βουλῇ  
 φραζόμεθ' Ἀργείοισιν ὅπως ὅχ' ἀρίστα γένοιτο.  
 αὐτὰρ ἐπεὶ Πριάμοιο πόλιν διεπέρσαμεν αἰπήν, 130  
 βῆμεν δ' ἐν νήεσσι, θεὸς δ' ἐκέδασσεν Ἀχαιοὺς,  
 καὶ τότε δὴ Ζεὺς λυγρὸν ἐνὶ φρεσὶ μῆδετο νόστον  
 Ἀργείοις, ἐπεὶ οὐ τι νοήμονες οὐδὲ δίκαιοι  
 πάντες ἔσαν τῷ σφεων πολέες κακὸν οἶτον ἐπέσπον  
 μήνιος ἐξ ὀλοῆς γλαυκάπιδος ὀβριμοπάτρης, 135  
 ἣ τ' ἔριν Ἀτρεΐδῃσι μετ' ἀμφοτέροισιν ἔθηκε.  
 τῷ δὲ καλεσσαμένῳ ἀγορὴν ἐς πάντας Ἀχαιοὺς,  
 μὰ ψ, ἀτὰρ οὐ κατὰ κόσμον, ἐς ἥλιον καταδύντα,

131. Rejected by Bekk., though against authority of MSS. According to Nitzsch, it is interpolated from Od. 13. 317. It does not harmonise well with v. 132, and it seems to anticipate the actual departure which does not take place till v. 157. Cp. Od. 13. 317. 135. ὀβριμοπάτρης] Bekk. gives generally ὀβριμοπάτρη on analogy of ἀμβροτος, which La Roche follows. But see Curt. Gk. Etym. p. 466 foll.

fill in the second, we have no difficulty in νεώτερον ἄνδρα, thus—'Thy manner of speech is like his';—this is the first approximation between the two men. But, when the difference of age is considered, there arises an approximation beyond this, which can only be accounted for by the relationship assumed to exist, i.e. (filling in the second clause) 'You would not expect a young man to speak so like his elder, unless the two were father and son.'

126. εἰως, 'all that while.' This demonstrative use of the adverb is commonly expressed by τέως, while εἰως is generally appropriated to the relational. But compare for a similar use ὅτε μὲν, ὅς μὲν, etc. and Od. 2. 148.

127. ἀγορῇ. βουλῇ. See on Od. 2. 7. With δίχ' ἐβάζομεν Nitzsch compares Hdt. 6. 109 τοῖσι στρατηγοῖσι ἐγίνοντο δίχα αἰ γινώμει.

128. ἐπίφρονη, the exact opposite of ἀφρων. Cp. Od. 23. 12 ἀφρονα ποιῆσαι καὶ ἐπίφρονά περ μὴδ' ὄντα.

129. φραζόμεθα, (imperf., as βάπτομεν, sup.), 'devised how the very best success

might attend the Argives.' Cp. Od. 9. 420. With the neuter plural ἄριστα, used as an abstract substantive, Ameis compares ἴσα Od. 2. 203, χαλεπὰ 3. 151, χαλῆντα 8. 167, φικτὰ ibid. 299, ἱσθλά 10. 523, πιστά 11. 456, ἀεικέα 16. 199, ἀληθῆ 17. 15, ἀνεκτά 20. 223.

131. βῆμεν δ' ἐν νήεσσι. Notice this use of preposition implying rest with verbs of motion.

132. καὶ τότε. Here begins the apodosis.

134. οἶτον, connected, like οἶμη, with root ἵ, as in ἵ-εμαι. Here τῷ = 'wherefore.'

135. μήνιος. The wrath of Athena was immediately directed against the Locrian Ajax for his outrage upon Cassandra, and generally against the Greek chieftains for leaving the insult unpunished. See Od. 1. 327; Virg. Aen. 1. 39 foll.

136. μετ' Ἀτρεΐδῃσι, 'between the sons of Atreus.'

137. ἀγορὴν ἐς. With this compare μάχην ἐς ll. 15. 59, αἶριον ἐς Od. 7. 318.

138. μὰ ψ, ἀτὰρ οὐ. The unseemliness did not consist in summoning the as-

37. Two other assemblies held <sup>4</sup> evening (H 345, I 11)



3. Three cases - drunkenness H. others. 2 345 the Cyclops (not a Greek), K 552  
Eepson. A Centaur drunk. p 295. The centos seem not to have drunk  
much, but p. 11, 122, p 293

41. Each chieftain is independent. Ag. 5 will not have the force of an order  
of a commanding general. This assembly was called, lay the matter - dispute  
before the assembly that one plan might be adopted - not - listen, with - perices.

#7. Philosthenes ὅτι ἀτρεστον τὸ θεῖον

οἱ δ' ἤλθον οἶνφ βεβαρηότες υἷες Ἀχαιῶν,  
 μῦθον μυθείσθην, τοῦ εἵνεκα λαὸν ἀγειραν. 140  
 ἐνθ' ἣ τοι Μενέλαος ἀνώγει πάντας Ἀχαιοὺς  
 νόστου μμνήσκεσθαι ἐπ' εὐρέα νῶτα θαλάσσης,  
 οὐδ' Ἀγαμέμνονι πάμπαν ἐήνδανε· βούλετο γάρ βα  
 λαὸν ἐρυκακέειν, ῥέξαι θ' ἱερὰς ἐκατόμβας,  
 ὥς τὸν Ἀθηναίης δεινὸν χόλον ἐξακέσαιτο, 145  
 νήπιος, οὐδὲ τὸ ᾗδῃ, δ' οὐ πείσεσθαι ἔμελλεν  
 οὐ γάρ τ' αἶψα θεῶν τρέπεται νόος αἰὲν ἐόντων.  
 ὥς τὼ μὲν χαλεποῖσιν ἀμειβομένῳ ἐπέεσσιν  
 ἔστασαν· οἱ δ' ἀνδρῶσαν ἐυκνήμιδες Ἀχαιοὶ  
 ἡχῇ θεσπεσίῃ, δίχα δέ σφισιν ἦνδανε βουλή. 150  
 νύκτα μὲν ἀέσαμεν χαλεπὰ φρεσὶν ὀρμαίνοντες

151. ἀέσαμεν] ἐν ταῖς χαριστέραις γέγραπται εἰσάμεν, ὅπερ ἐστὶν ἀπρακτον

sembly 'for sunset,' morning being the usual time for such gatherings: but in summoning it at that hour, under the particular circumstances, noted (parenthetically) in v. 139, namely that the men had been at a banquet and were heated with wine. The reaction from the toils of the war amid the temptations of a sacked city, implied in οἱ δ' ἤλθον οἶνφ βεβαρηότες, is touched on by Aeschylus (Agam. 330) τοὺς δ' αὖτε νυκτίπλοαγκτος ἐκ μάχης πόνος | νῆστις πρὸς ἀρίστοισιν ὅν ἔχει πόλις τάσσει. The line οἱ δ' .. Ἀχαιῶν is parenthetical to the construction (which having set out with a participle has yet to be finished), but not to the sense; for the sense requires it, and requires it in this place.

139. βεβαρηότες from βαρύνω, is used intransitively. In Plato (Symp. 203 B) we find βεβαρημένοι.

140. μῦθον μυθείσθην. This was called by grammarians the σχῆμα ἐτυμολογικόν: cf. Boulds βουλεύειν 6. 61, and note there.

142. Join νόστου ἐπ' εὐρέα νῶτα and compare νόστου γαίης Φαίηκων Od. 5. 344, νόστου μνήσαι νῆας ἐπὶ γλαφυράς Il. 10. 509.

143. οὐ πάμπαν ἐήνδανε, 'did not at all please,' 'utterly failed to please,' πάμπαν, which is merely the reduplication of the neuter πᾶν, with the necessary assimilation, is used twenty-seven

times in Homer with a direct negative. Compare the use, in Plato especially, of οὐ πᾶν.

146. δ' οὐ πείσεσθαι ἔμελλεν, 'that she had not thought of complying.' Cp. δ' τιν' οὐ πείσεσθαι δίω Il. 1. 289.

150. θεσπεσίῃ. This epithet is more often applied to ἡχῇ than to any other word in Homer; analogous to this is its usage with λαχῇ, βοῇ, ἀλαλητός, ὄμαδος, with which it perhaps retains some colour of its etymology, viz. θεός and root σπ (see Curt. G. E. 230, 411), as if describing that which was uttered or might be uttered by a God. In Il. 2. 367 this primary meaning is fully kept in the use of θεσπεσίῃ absolutely, = 'by the will of heaven.' In the word θεόσφατος, the signification 'uttered or ordained by heaven' is never lost; in its strengthened form ἀθέσφατος, properly 'ineffable,' *ne ab ipsis quidem Dis narrandum*, it has passed generally into an epithet, signifying 'marvellous,' 'strong,' or 'vast,' e.g. ἀθέσφατος οἶνος, γαῖα, ὄμβρος, etc. Similarly θεσπέσιος is used merely to express excellence, greatness, or completeness, as with λαίλαψ, ὄδμη, ἀχλὺς, νέφος, πλοῦτος, χάρις, ἄσπετος, χαλκός, δοιδή, φόβος, φύζα. As an epithet of ἀντρον, βηλός, and possibly of Σείρηνας (see Od. 12. 158), it seems to tend in the direction of its natural meaning 'sacred.'

151. ἀέσαμεν. This aorist form

ἀλλήλοισ' ἐπὶ γὰρ Ζεὺς ἤρτυε πῆμα κακοῖο  
 ἥωθεν δ' οἱ μὲν νέας ἔλκομεν εἰς ἄλα διὰν  
 κτήματά τ' ἐντιθέμεσθα βαθυζώνους τε γυναῖκας.  
 ἡμίσεες δ' ἄρα λαοὶ ἐρητύοντο μένοντες 155  
 αὐθι παρ' Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν  
 ἡμίσεες δ' ἀναβάντες ἐλαύνομεν αἱ δὲ μάλ' ὦκα  
 ἔπλεον, ἐστόρεσεν δὲ θεὸς μεγακῆτεα πόντον.  
 εἰς Τένεδον δ' ἐλθόντες ἐρέξαμεν ἱρὰ θεοῖσιν,  
 οἴκαδε ἰέμενοι Ζεὺς δ' οὐ πω μῆδετο νόστον, 160  
 σχέτλιος, ὃς ῥ' ἔριν ὥρσε κακὴν ἐπὶ δεῦτερον αὖτις.  
 οἱ μὲν ἀποστρέψαντες ἔβαν νέας ἀμφιελίσσας

ἀφήκαμεν Schol. E. H. M. Q. R. But compare Herodian on inf. 490 συνίσταται τὸ ἄ· ἀλλαχοῦ δὲ, νύκτα μὲν ἀέσαμεν Schol. H. Q. 153. εἰς ἄλα διὰν] γρ. ἀμφιελίσσας Schol. H.

(generally with α, but inf. 490 and in Od. 15. 40, 188 with ἄ) may be referred to ἀημ. From same root ἄφ, we get, by reduplication, λαύω (la-fō), the aorist from which (without retaining reduplication) may be ἀέσα. The meaning of the word is 'rested,' whether the notion of sleep be included or not. Schol. E. H. M. Q. τὸ ἀέσαμεν οὐκ ἐκοιμήθημεν, ἀλλ' ἐπνεύσαμεν [al. ἀνεπνεύσαμεν]. λέγει δὲ καὶ ἀνάπνευσιν τὴν μικρὰν τῶν κακῶν παραμυθίαν (Il. 11. 801). χαλεπά, because of their divergent views.

152. πῆμα κακοῖο. So πῆμα δῆης Od. 14. 338, πῆμα τῆς ἀτης Soph. Aj. 363.

153. οἱ μὲν, 'some of us,' as opposed to ἡμίσεες δέ.

154. βαθυζώνους. The ζώνη or girdle rested on the hips (Od. 5. 231 περὶ δὲ ζώνην βάλετ' ἱεῖν), and was put on outside the robe. The folds of the upper part of the dress fell over the ζώνη and formed a κόλπος. βαθύκολπος (Il. 18. 122, 339; 24. 215) and βαθύζωνος express the same fact, only as Damm says (Lex. Hom. s.v.) the one is *ab efficiente*, the other *ab effectu*. Damm also shows that βαθύζωνος, though applied in Homer to Trojans and Dardans, not to Greeks, does not, as some hold, denote barbarians; since we have h. Hom. Ven. 258 Νύμφαι βαθύκολποι, Pind. Ol. 3. 35 βαθυζώνου Ἀθήης, Isth. 5. (6) 74 βαθύζωνοι κόραι Μηνημοσύνης, Pyth. 9. 2 βαθύζωνοι Χαρίτεσσιν, Aesch. S. c. T. (of the two Theban

princesses) ἐρατῶν βαθυκόλων στηθεῶν. On Pind. Ol. 3. 35 Böckh writes, 'voce βαθύζωνος cinctura non sub mammis, sed inferiori corporis parti aptata designatur, qua sinus vestimenti plenus et profundus redditur.' Compare the epithet ἐλκεσίπτελοι applied to Trojan women in Il. 6. 442; 7. 297; 22. 105.

157. ἐλαύνομεν, sc. νέας, resumed in αἱ δὲ μάλ' ὦκα.

158. μεγακῆτεα, 'gulfy;' i. e. full of deep hollows (from αἶγρος for κοφρος, root κυ). It is used also as epithet of a ship, Il. 8. 222. See note on κητώεις, Od. 4. 1.

159. εἰς Τένεδον. The first day's journey from Troy. (S. 153-154.)

160. οἴκαδε ἰέμενοι. This desire explains the reason of their sacrificing to propitiate heaven.

161. σχέτλιος, from σχεῖν, according to Schol., who interprets by ὁ κατέχων ἐπίπολον τοῦ θυμοῦ. Rather from σχέσθαι, meaning 'holding out' or 'holding with a firm grip,' the very opposite of 'self-sparing.' Cp. Lat. *improbus*. Render, 'hard.'

ἐπι. Bekk. and most modern editors write this with anastrophe of accent. It does not seem absolutely necessary to do so. Any how, ἐπι is adverbial to ὥρσε, 'sent upon us disastrous strife.' Cp. inf. 176; 5. 369; Il. 9. 539.

δεῦτερον αὖτις occurs again Od. 9. 354; 19. 65; 22. 69; Il. 1. 513.

162. οἱ μὲν, 'then some of them turned back their ships and went their

54. Paθuθivrouς: slender-waisted acc. - Saym. - a conchoidal 'outlined' waist with that  
'bosom and hips

56. "Th shee feed his flock like a shepherd Isaiah 40. 10.

21. δοξίχον: a long days sail (110 miles). The other route twice as long.  
about 50 miles from Tenedos

ἀμφ' Ὀδυσῆα ἀνακτα δαΐφρονα, ποικιλομήτην,  
 αὐτίς ἐπ' Ἀτρείδῃ Ἀγαμέμνονι ἦρα φέροντες  
 αὐτὰρ ἐγὼ σὺν νηυσὶν ἀολλέσιν, αἷ μοι ἔποντο, 165  
 φεύγον, ἐπεὶ γίγνωσκον δὲ κακὰ μῆδετο δαίμων.  
 φεύγε δὲ Τυδεὸς υἱὸς ἀρήιος, ὥρσε δ' ἑταίρους.  
 ὧψέ δὲ δὴ μετὰ νῶϊ κίε ξανθοὺς Μενέλαος,  
 ἐν Λέσβῳ δ' ἔκειχεν δολιχὸν πλῆον ὀρμαίνοντας,

way, the company of Odysseus.' For this absolute use of βαῖνω see Od. 24. 301 οἱ δ' ἐκβήσαντες ἐβησαν. With the phrase ἀμφ' Ὀδυσῆα, signifying 'Odysseus and his comrades,' cp. Od. 22. 281 τοὶ δ' ἀμφ' Ὀδυσῆα. Also Il. 2. 445; 3. 146; 6. 436; 9. 81; 15. 301.

162. ἀμφιέλισσας. As Κίλιξ gives a feminine form Κίλισσα, we may refer ἀμφιέλισσα to an ideal form ἀμφιέλιξ, signifying 'curved on both sides,' i.e. with curved sides; a picturesque epithet of a ship. The commoner rendering is 'rowed on either side,' or 'swaying from side to side.'

164. ἐπ' . . ἦρα φέροντες. Buttm. is in the main right in his view of this phrase, which occurs in Od. 16. 375; 18. 56; Il. 1. 572, 578, and ἦρα without ἐπὶ in Il. 14. 132. To suppose a tmesis of a compound adjective ἐπιήρα would be monstrous. Yet such must have been the view of Aristarchus, at least on the present passage and on Od. 16. 375; 18. 56. For, says Herodian on Il. 1. 572, Ἀρίσταρχος ὧψ' ἐν κατ' ὀρθὴν σημασίαν τὸ ἐπιήρα, καὶ ἐπεκράτησεν ἡ Ἀριστάρχου καίτοι λόγος οὐκ ἔχουσα. The question that remains is whether we are to suppose ἐπὶ to stand in composition with a previously consolidated phrase or quasi-compound ἦρα-φέρειν, or with φέρειν simply, ἦρα being subjoined. Buttm. remarks that the word ἐπιφέρειν exists in Homer, in tmesis, Il. 8. 516 Τρωσὶν ἐφ' ἱπποδάμοις φέρειν πολὺδακρυν Ἄρηα. But it should be added that a hostile sense seems to underlie it. On the other hand, inasmuch as we never find any form of the simple ἦρα otherwise than in the phrase ἦρα φέρειν, and as we do find both ἦρα φέρειν, and ἐπὶ ἦρα φέρειν, we may conclude with Buttm. that ἐπὶ is compounded with the previously consolidated phrase ἦρα-φέρειν. Buttm. agrees with Herodian

in regarding ἦρα as the accusative from a supposed nominative ἦρ = χάρις, while Aristarch. took it as accusative plural from an adjective ἦρος. The connection of ἦρα with root ἦρ as in ἄρμενος, etc., is the simplest etymology that has been proposed. Ahrens refers it to a root from *sarv*, ἔρφ, and connects it with the Latin *servire*, quoting such phrases as 'in animo servire,' 'amicis servire.' Fick connects with Skt. *vāram* = 'good.'

165. ἀολλέσιν, root *fel*, from which come εἶλω and εἰλέω (cp. ἐόλητο) to 'squeeze,' or 'press.' The *a* may either be merely prosthetic, or softened from *d* in the sense of 'together.' At any rate ἀολλής means 'crowded together.'

168. ὧψέ = not only 'late in the day,' but (as here) 'after a long interval;' thus in Od. 4. 704-706 it is contrasted with δὴν. δὴν δέ μιν ἀμφασίη ἐπέαν λάβε . . ὧψέ δὲ δὴ μιν ἔπεσιν ἀμειβομένη προσέειπε.

μετὰ νῶϊ, 'to join us,' sc. Diomedes and me.

169. ἐν Λέσβῳ. The first day's sail was to Tenedos (159); the second to Lesbos; the third to Geraestus (177); which corresponds with the statement in 180 τέτρατον ἡμῶν ἔην. The δολιχὸς πλῆος is the passage straight across the Aegean (πέλαγος μέσον εἰς Εὐβοίαν τέμνειν); which was shorter than going round by the islands, but involved a longer run without touching at any port. Nitzsch remarks upon this, that the Achaeans, in seamanship, were behind Phoenicians, Taphians, and Cretans. They were 'pondering about the long sea-voyage,' namely, whether to adopt it or not: whether they should take a course sea-ward of Chios, etc., or inside Chios. Geraestus, the extreme south point of Euboea, lay south-west of Lesbos, at a distance of some 150 miles, and the straight course to it would pass a good way to the north-

ἢ καθύπερθε Χίοιο νεοίμεθα παιπαλοέσσης, 170  
 νήσου ἐπὶ Ψυρίης, αὐτὴν ἐπ' ἀριστερ' ἔχοντες,  
 ἢ ὑπένερθε Χίοιο, παρ' ἡνεμόντα Μίμαντα.  
 ἤτέομεν δὲ θεὸν φῆναι τέρας· αὐτὰρ δ' ὃ γ' ἡμῖν  
 δεῖξε, καὶ ἡνώγει πέλαγος μέσον εἰς Εὐβοίαν  
 τέμνειν, ὅφρα τάχιστα ὑπὲκ κακότητα φύγοιμεν. 175  
 ὦρτο δ' ἐπὶ λιγυρῷ οὐρὸς ἀήμεναι· αἱ δὲ μάλ' ὦκα  
 ἰχθυόοντα κέλευθα διέδραμον, ἔς δὲ Γεραιστὸν

175. *ὑπὲκ* La Roche (Hom. Text. 200) writes *ἐπ' ἐκ* and similarly *ἀπὸ πρό, διὰ πρό, περὶ πρό*, leaving *παρὲς* as an exception.

west of Chios, but would keep as close as possible to the north-west coast of Psyria. ἐπὶ Ψυρίης may be rendered 'in the direction of Psyria,' on the analogy of ἐπ' οἴκου, for this force of ἐπὶ with the gen., though rare, is found in Homer, as Il. 3. 5 πέτονται ἐπ' Ὀκεανοῦ ῥόδων. But it seems better to translate 'close by the island of Psyria, having the island itself on our left;' the word αὐτὴν being thus emphatic, showing that they were not merely to pass 'within sight of it.' The Scholl. seem to have been uncertain whether αὐτὴν referred to Ψυρίην or Χίον. We must suppose ἡ Ψυρίη to have been the oldest name of the island, (unless we take Ψυρίης as the genitive of the adjective agreeing with νήσου,) as we find ζευυρίη for ζευυρος Od. 7. 119. In Strabo, 14. 645, the name given is τὰ Ψύρα, νήσος ἀπὸ πεντήκοντα σταδίων τῆς ἀκρας (sc. Μελαίνης in Chios), ὑψηλῇ, πόλιν ὁμώνυμον ἔχουσα· κύκλος δὲ τῆς νήσου τετταράκοντα στάδιοι. The change from Ψυρίη to [τὰ] Ψύρα may be compared with that from Συρίη (Od. 15. 403) to Σύρα Diog. Laert. 1. 113. Modern travellers give the circumference of the island as eighteen miles, and its distance from Chios 20. Its present name is Psara, or, as the Turks pronounce it, Ipsara. The alternative course lay first south, between Chios and the peninsula of Erythrae, 'past the gusty Mimas' (a mountain-chain, properly an off-shoot of Tmolus, that traverses the peninsula from north to south), and then westward, by short voyages from Cyclad to Cyclad, till they made Euboea. The meaning of ὑπένερθε depends upon that assigned to καθύπερθε. Cp. Il. 24. 545, where, with reference

to the situation of Troy, we read δασον Λέσβος ἀνω, Μάκαρος ἴδος, ἐντὸς ἑργεῖ, | καὶ Φρυγίη καθύπερθε καὶ Ἑλλησποντος ἀπείραν. This must allude to the northerly position of Phrygia. See also Hdt. 4. 7 τὰ δὲ κατύπερθε (sc. τῆς Σανθικῆς) πρὸς βορρῆν λέγουσι ἀνεμόν τῶν ὑπεροίκων τῆς χώρας οὐκ οἶά τε εἶναι ἐτι προσωτέρω ὄραν. The four points of the compass are thus given by Hdt. 1. 142 οὔτε τὰ ἀνω χωρία οὔτε τὰ κάτω οὔτε τὰ πρὸς τὴν ἡῶ οὔτε τὰ πρὸς τὴν ἐσπέρην. But καθύπερθε may also be used to denote the country inland.

170. παιπαλοέσσης. This adjective is connected with πᾶλλω, a reduplicated form of which is παι-πᾶλλω (cp. δαι-δᾶλλω, from root δαλ, and μαι-μᾶω from root μα). The word describes the rugged lines of upheaved rock on the Chian coast. The form of adjective must come directly from some noun such as παῖπαλον. Others refer παιπαλοῖς to a root παλ, 'to rub;' cp. παλ-εα, παιπάλη.

177. ἰχθυόοντα. Most modern commentators render this 'monster-teeming deep.' Cp. Horace Od. 4. 14. 47 'beluosus Oceanus.' However much a fish-diet might have been admired in later days (on which subject consult Athenaeus, bb. 7 and 8), fish generally formed no part of human food in heroic times, except under pressure of hunger. Cp. Od. 12. 331 ἄγρην ἐφέπεσκον ἀνάγκη | ἰχθύς . . γναμντοῖς ἀγείστοναι· ἔπειρε δὲ γαστέρα λιμός. Fish, it is true, were often reckoned with the beasts of prey, cp. Il. 24. 82 ἰχθύες ὠμῆσται, Aj. 1297 ἐφῆκεν ἑλλοῖς ἰχθύσιν διαφόραν. But it must be remembered that ἰχθυόεις is used as the epithet of the river Hyllus, in Il. 20. 392; and, in the list of some





182. a good day's sail from Grenada to Pylae, & 4 days from there.

ἐννύχαια κατάγοντο· Ποσειδάωνι δὲ ταύρων  
 πόλλ' ἐπὶ μῆρ' ἔθεμεν, πέλαγος μέγα μετρήσαντες·  
 τέτρατον ἦμαρ ἔην, δὲ ἐν Ἀργεῖ νῆας εἰσας 180  
 Τυδείδω ἔταροι Διομήδεος ἵπποδάμοιο  
 ἵστασαν· αὐτὰρ ἐγὼ γε Πύλουνδ' ἔχον, οὐδέ ποτ' ἔσβη  
 οὖρος, ἐπειδὴ πρῶτα θεὸς προέηκεν ἀῆναι.  
 ὥς ἦλθον, φίλε τέκνον, ἀπευθής, οὐδέ τι οἶδα  
 κείνων, οἳ τ' ἐσάωθεν Ἀχαιῶν οἳ τ' ἀπβλόντο. 185  
 δσσα δ' ἐνὶ μεγάροισι καθήμενος ἡμετέροισι  
 πεύθομαι, ἣ θέμις ἐστὶ, δαήσεται, οὐδέ σε κεύσω.  
 εὖ μὲν Μυρμιδόνας φάσ' ἐλθέμεν ἐγχεσιμῶρους,

178. ἐννύχαι] ἐννύχιοι Rhianus, Schol. H. 182. ἵστασαν] So Cod. Hamb. for the ordinary ἵστασαν, which is generally regarded as equivalent to ἔστησαν (from ἵστησι). Three MSS. give ἵστασαν. Bekker retains ἵστασαν as the Aristarchean reading; cp. Il. 12. 56. In Od. 8. 435; 18. 307; Il. 2. 525; 18. 346 the best MSS. give ἵστασαν.

of the blessings of life in Od. 19. 113, we have θάλασσα δὲ παρέχει ἰχθῦς | ἐξ ἐθηγάσης.

178. ἐννύχαι. Not as Eustath. διὰ μᾶς νυκτός, but 'in the night,' as ἐνδιος = 'in the full day.'

179. Join ἐπὶ . . . ἔθεμεν = 'laid on his altar.'

With πέλαγος μετρήσαντες compare Virg. Georg. 4. 388 'magnum curtu aequor metitur,' Ov. Met. 9. 447 'celerique carina Aegaeas metiris aquas.' There was a temple of Poseidon on Geraestus, ἔχει δ' ἱερὸν Ποσειδῶνος ἐπιστημότατον τῶν ταύτη καὶ κατοικίαν ἀξιόλογον Strabo 10. 1.

182. ἔχον, 'held on for Pylos.' The object of ἔχον would be νῆας. This use of ἔχειν for the progress of a voyage is the same with which we are familiar in σχεῖν as expressing the end of it.

183. ἐπειδὴ = ex quo.

184. ἀπευθής, which in sup. 88 is used passively, is here active = 'without getting tidings.'

185. κείνων refers to those who remained behind in Troy (sup. 155), and those in company with Odysseus who turned back (162); for Nestor must have known something of the fate of those who started with him; at any rate, until they separated.

κείνων may follow directly upon οἶδα, as 2. 375; but more likely it depends

upon οἷ τε, οἳ τε, which words are used here disjunctively; as τε . . . καὶ are sometimes used after verbs of knowing; cp. Od. 16. 316 δεδάσθαι . . . αἳ τέ σ' ἀτιμάζουσι καὶ αἱ νηλιτεῖς εἰσί, 17. 487 ἀνθρώπων ὕβριν τε καὶ εὐνομήν ἐφορῶντες, 18. 228 ἕκαστα, ἑσθλά τε καὶ τὰ χεῖρα, Aesch. Ag. 807 γνῶσει τὸν τε δίκαιον καὶ τὸν ἀκαίρον κ.τ.λ.

187. πεύθομαι. See on sup. 87. ἣ θέμις, sup. 45. κεύσω means 'keep in the dark.'

188. ἐγχεσιμῶρους. The etymological connection of the second element in this word has always been matter of doubt. Compare with it ἰόμαρος Il. 4. 242, ὕλακόμαρος Od. 14. 29, and σινάμαρος Hdt. 5. 92. Eustath. offers two suggestions, οἱ περὶ ἔγχη μεμορμημένοι, ὁ ἐστὶ κακοπαθοῦντες (but which he would have better explained as meaning, 'having their part and lot in the use of the spear'); and again, ὥς ὦραν ἔχοντες τῶν ἐγγέων, πλεονασμῷ τοῦ μ, which is of course impossible. Others referred the termination to μαρός, as if 'raging wildly with the spear,' or to μῶλον, with an interchange of λ and ρ, compare μῶλον Ἄρην Il. 2. 401. Of modern philologists, Döderl. assigns it to a root μα, seen in μαί-μά-α, etc. and with the form he compares θεωρός from θεόμααι. Göbel, whom Ameis follows, connects it with root μαρ (compare μαρμαίρω);

οὗς ἄγ' Ἀχιλλῆος μεγαθύμου φαίδιμος υἱός,  
 εὖ δὲ Φιλοκτήτην, Ποιάντιον ἀγλαὸν υἷον. 190  
 πάντας δ' Ἰδομενεὺς Κρήτην εἰσήγαγ' ἑταίρους,  
 οἳ φύγον ἐκ πολέμου, πόντος δέ οἱ οὐδ' ἀπήνυρα.  
 Ἀτρεΐδην δὲ καὶ αὐτοὶ ἀκούετε νόσφιν ἔοντες,  
 ὥς τ' ἦλθ' ὥς τ' Αἰγισθος ἐμήσατο λυγρὸν δλεθρον.  
 ἀλλ' ἢ τοι κείνος μὲν ἐπισμυγερῶς ἀπέτισεν 195  
 ὥς ἀγαθὸν καὶ παῖδα καταφθιμένονιο λιπέσθαι  
 ἀνδρὸς, ἐπεὶ καὶ κείνος ἐτίσατο πατροφονήα,  
 Αἰγισθὸν δολόμητιν, ὃ οἱ πατέρα κλυτὸν ἔκτα.  
 [καὶ σὺ, φίλος, μάλα γάρ σ' ὀρώω καλὸν τε μέγαν τε,  
 ἄλκιμος ἔασ', ἵνα τίς σε καὶ ὀψιγόνων εὖ εἴπῃ.] 200  
 Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·  
 ὦ Νέστορ Νηληιάδη, μέγα κῦδος Ἀχαιῶν,  
 καὶ λῆν κείνος μὲν ἐτίσατο, καὶ οἱ Ἀχαιοί

198. δ οἱ] See on Od. i. 300. 199, 200.] καὶ παρὰ Ἀριστοφάνει προηθετοῦντο  
 οὗτοι οἱ δύο στίχοι. ἐκ γὰρ τοῦ λόγου τῆς Ἀθηνᾶς (Od. i. 301) μετνητέχνησαν ἐνθάδε  
 Schol. H. M. Q.

in the sense of 'brilliant,' 'excelling,' while Curtius, Gk. Etym. 296, refers it to root *μερ*, as in *μερμερίζω*, the sense being parallel to that of the derivatives of *φρην*, e.g. *μελίφρων*, *δαίφρων*. For the change from *ε* to *ω* we may compare *φῶρ* from *φερ*, *δῶμα* from *δεμ*.

189. υἷος, sc. Neoptolemus.

190. Ποιάντιον, 'of Poëas.' This method of expressing the patronymic is quoted as among the Homeric Aeolisms. 'Patronymica in -ειδης et -ιον cadentia aliena fere sunt ab Aeolici sermonis consuetudine. Eorum loco Aeoles uti solent adiectivis possessivis in -ιος terminatis, sicut Romani in nominibus gentilicis. Eiusmodi patronymica ita Homerus in usum suum convertit, ut plerumque cum nomine υἷος coniuncta genitivi quasi munere fungantur. Exempla affero Ποιάντιος υἷος Od. 3. 190; Τελαμώνιος Ἄλας Il. 2. 528; Σθένελος Κατανήιος υἷος Il. 4. 367.' Theod. Ameis de Aeolism. Homer, p. 54. Compare also *γαμήιον υἷον* Od. 7. 324, *Νηληϊῶν υἷ* Il. 2. 20, and, as not unlike, *Aeneia nutrix* in Virgil.

193. καὶ αὐτοί, 'even ye yourselves;' to which is appended the concessive

participial clause, *νόσφιν ἔοντες*, 'though living far away.' Others join *καί* directly with *ἔοντες*, or at least, as Nitzsch, extend the force of it to the participle. ἀκούετε. See on sup. 87.

194. ὥς τ' . . ὥς τ'. This use of the double *τε* expresses the rapid succession, almost the contemporaneity of the two actions. Cp. Od. 6. 231 *δύσετό τ' ἥλιος, καὶ τοὶ κλυτὸν ἄλσος ἱκοντο*.

195. ἐπισμυγερῶς seems to be related to *μογερῶς* as *σμικρῶς* to *μικρῶς*, with the Aeolic interchange of *o* and *u* compare *ὄνομα* and *ὄνυμα*, *ἀγορή* and *ἀγυρις*.

196. ὥς ἀγαθόν, 'How good a thing it is!' This is better and simpler than to accent *ὥς*. *λιπέσθαι*, 'should remain behind,' in neuter sense, as Il. 5. 154 *υἷδν δ' οὐ τέκετ' ἄλλον ἐπὶ πτεράτεσσι λιπέσθαι*. Bothe gives the force of *καὶ παῖδα* by the paraphrase 'beatum praedicat virum qui non solum opes reliquerit, sed etiam filium, qui illas tueatur et perniciem avertat.'

197. κείνος = Orestes, as in l. 203.

203. Notice that *οἱ* after *καί* is the enclitic dative, and not the article with Ἀχαιοί.





οἴσουσι κλέος εὐρὺ καὶ ἔσσομένοισι πυθέσθαι.  
 αἱ γὰρ ἐμοὶ τοσσῆνδε θεοὶ δύναμιν περιθίειν, 205  
 τίσασθαι μνηστῆρας ὑπερβασίης ἀλεγεινῆς,  
 οἱ τέ μοι ὑβρίζοντες ἀτάσθαλα μηχανόωνται.  
 ἀλλ' σὺ μοι τοιοῦτον ἐπέκλωσαν θεοὶ ὄλβον,  
 πατρί τ' ἐμῷ καὶ ἐμοί· νῦν δὲ χρὴ τετλάμεν ἔμψης.  
 Τὸν δ' ἡμείβετ' ἔπειτα Γερῆνιος ἱππότα Νέστωρ· 210  
 'ὦ φίλ', ἐπεὶ δὴ ταῦτά μ' ἀνέμνησας καὶ ξειπες,  
 φασὶ μνηστῆρας σῆς μητέρος εἵνεκα πολλοὺς  
 ἐν μεγάροισι, ἀέκητι σέθεν, κακὰ μηχανάσθαι.

204. ἔσσομένοισι πυθέσθαι] So Wolf from Eustath., followed by most modern editors. La Roche prefers to retain the reading of the MSS. ἔσσομένοισιν δοῖδην. See note below. 205. περιθίειν] So Baümlein from Schol. Harl. for the common παραθίειν. 209.] περιττόν· ἀρκεῖ γὰρ ὁ πρὸ αὐτοῦ Schol. H.

204. Join οἴσουσι εὐρὺ, 'shall spread far and wide.'

ἔσσομένοισι πυθέσθαι, 'for men that shall hereafter be born, that they may hear of it.' Most modern editors, with the exception of La Roche, accept this reading, which Wolf introduced from Eustath. For the formula cp. Od. 11. 76; 21. 255; 24. 433; Il. 2. 119; 22. 305. There is sufficient analogy for the reading of the MSS. καὶ ἔσσομένοισιν δοῖδην, e.g. Od. 8. 579; 24. 197. Nitzsch declares in favour of πυθέσθαι because the infinitive is better suited than the noun to introduce a new stage in the thought. πυθέσθαι, he remarks, refers to the whole sentence, and δοῖδην must needs be limited to a mere apposition to κλέος. But this is hardly accurate, as κλέος may well serve to express the approval of the then present generation, and δοῖδὴ the praise of posterity.

205. αἱ γάρ. This wish is in response to the allusion Nestor makes to the circumstances of Telemachus in the five [! three] last lines of his speech, 196-200 [!-198].

τοσσῆνδε and not τοσαύτην is used, because Telemachus means 'so great now, and in my person.' So Aesch. Agam. 520 φαιδροῖσι τοισὶδ' ὄμμασι, 'with eyes now as bright;' ib. 1396 τέδ' ἂν δικαίως ᾔην, 'libation by me would have been fitting.' The corre-

lative clause to τοσσῆνδε would be ὅσῃν Ὀρέστης εἶχε, and not τίσασθαι κ.τ.λ. which is exegetical of δύναμιν, sc. 'power, so as to avenge.'

περιθίειν. For the metaphor, Ameis compares ἐπειμένος ἀλκὴν Od. 9. 214, δύσσει ἀλκὴν Il. 9. 231, μένος ἀμφιβαλόντες Il. 17. 742, περιέθηκε τὸ κράτος Hdt. 1. 129. Cp. also Thuc. 6. 89 ἐμοὶ δὲ ἀτιμίαν περιέθετε. Translate, 'invest me with power as great as his.'

206. τίσασθαι μνηστῆρας ὑπερβασίης. This construction with τίσασθαι occurs again only in Il. 3. 366; (compare τῶν μ' ἀποτινύμενοι Od. 2. 73). The common constructions are τίσασθαι τινα Od. 9. 479 etc., τίσασθαι τι Od. 20. 169; Il. 2. 356, and τίσασθαι τινά τι only in Il. 15. 116.

208. ἀλλ' σὺ μοι . . ἐμοί. See Aulin, de usu epexegetis apud Hom. (Upsaliae, 1858) p. 10 'ubi epexegetis ita ponitur ut quis corrigat quod iam dictum est, ad hanc rem significandam formula qualis est μὲν οὖν multo in usu apud Atticos est: ut Aesch. Eum. 38 δέισασα γὰρ γραῦς οὐδὲν, ἀντίπαις μὲν οὖν. Quam eandem vim apud Homerum habet nuda appositio. Ut Od. 3. 208 οὐ μοι . . πατρί τ' ἐμῷ καὶ ἐμοί, Od. 11. 601 εἰσένθησα βίην Ἑρακλεῖην, Ἰδωλον.' It seems however much more simple to take the first μοι as a purely ethical dative = 'I would have you know,' or some such phrase.

εἶπέ μοι ἥ ἐκὼν ὑποδάμνασαι, ἥ σέ γε λαοὶ  
ἐχθαίρουσ' ἀνὰ δῆμον, ἐπισπόμενοι θεοῦ ὁμφῇ.

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214. εἶπέ μοι . . ὁμφῇ. Here ὑποδάμνασαι is semi-middle in sense; literally, 'allowest thyself to be oppressed': see on Od. 2. 33. The two conditions contrasted by ἥ . . ἥ are those of submission in the presence of available help, and submission in the consciousness of having alienated the people, and so having no ally to whom to turn.

By the words ἐπισπόμενοι θεοῦ ὁμφῇ no explicit divine communication by oracle or sign is meant, any more than by *δοσαν ἀκούσας ἐκ Διός* Od. 1. 282. Nitzsch however, who takes *δοσαν ἐκ Διός* in that passage to mean a rumour of untraced origin, here deserts that line of interpretation, and with Eustath. and others finds a reference to setting aside a king under sanction of an oracle or an omen. But against this view, (1) we find very scanty attestation of the existence of such a practice at all. In the only case alleged from Homer, Od. 16. 402, the suitors' desire for a sign to countenance their murderous intentions against Telemachus merely exemplifies the common phenomenon of wickedness leaning upon superstition. And (2) dislike of a king, or even murmuring against him, is not equivalent to setting him aside, and, surely would not in any case wait for a divine sanction. (Of the Trojans' feeling towards Paris it is said, Il. 3. 454 ἴσον γὰρ σφιν πᾶσιν ἀπήχθετο κηρὶ μελαίνῃ). Mark that the aorist ἐπισπόμενοι shows that obedience has been *already given* to the θεοῦ ὁμφῇ, whatever that may mean. As then *δοσα ἐκ Διός* is a primitive description of a *rumour*, not referable to a human source; in like manner a primitive age would regard a *feeling*, the grounds of which are not consciously realized, as a kind of inspiration, where one might perhaps talk of it as a hidden impulse. It is not difficult to illustrate this notion of θεοῦ ὁμφῇ in the sense of such an impulse, cp. Virg. Aen. 9. 183. When Hera, anxious for Achilles' safety, has proposed, (Il. 20. 120) ἡ τις εἴπειτα καὶ ἡμείων Ἀχιλλῇ | παραταίη, δοίη δὲ κράτος μέγα, μηδὲ τι θυμοῦ |

δενύσθω, she presently alludes to this secret inspiration of courage in the words (129) εἰ δ' Ἀχιλλεύς οὐ ταῦτα θεῶν ἐκ πείσεται ὁμφῆς. Again in Il. 2. 41 θείῃ δὲ μιν ἀμφέχον' ὁμφῇ is the description of a man waking after a dream, when he is unconscious of the dream itself, but the state of feeling infused by the dream remains. In Od. 9. 339 ἡ τι διαμένους ἡ καὶ θεὸς ὅς ἐκέλευσε — 'whether upon some thought of his own (cp. Od. 3. 26; 7. 263) or because a god so commanded him' — means, in the latter part, no more than, 'by some unaccountable impulse.' Cp. Od. 12. 38 οὐ δ' ἀκούσων | ὥς τοι ἐγὼν ἔρω, μῆρσαι δὲ σε καὶ θεὸς αὐτός, where Circe prefaces her sketch of the adventures through which Odysseus is to pass with the remark that, as the events arrive, her descriptions of them will come back to him; of which 'law of association' Homer has no other account to give than μῆρσαι σε θεὸς αὐτός. And once more, when Eumaeus says of the suitors, Od. 14. 89, οἷδε δὲ καὶ τι ἴσασσι, θεοῦ δὲ τιν' ἐκλυον αὐτῇ, | κείνου λυγρὸν δλεθρον, he cannot mean an oracle (which they would have made as widely known as possible), nor yet an omen (for the word is inappropriate), but a presentiment originating in themselves. We have seen how the name of 'divine voice' is given to an instinctive feeling or hidden impulse. And bodies of men so acted upon might, even more naturally than individuals, be spoken of as 'following a divine voice.' Nothing so baffles the attempt to trace it, or to explain it, as the unspoken, contagious, unanimous sentiment of a multitude. And of this, the preceding line suggests a pre-eminently striking instance, and one thoroughly characteristic of heroic times, — when both love and hatred were strong — hatred entertained by a nation towards its prince, not indeed breaking out into rebellion, but stifling all the impulses of loyalty.

ὁμφῇ, from root *Few*, gains its form by the effect of the inserted nasal in aspirating the tenuis, compare ἔγχοις from root *ἄκ*.







τίς δ' οἶδ' εἴ κέ ποτέ σφι βίας ἀποτίσεται ἐλθὼν,  
 ἡ δ' γε μούνος ἐὼν, ἡ καὶ σύμπαντες Ἀχαιοί;  
 εἰ γάρ σ' ὥς ἐθέλοι φιλέειν γλαυκῶπις Ἀθήνη  
 ὥς τὸτ' Ὀδυσσῆος περικήδετο κυδαλίμοιο  
 δῆμψ' ἐνὶ Τρώων, ὅθι πάσχομεν ἄλγε' Ἀχαιοί— 220  
 οὐ γάρ πω ἴδον ὧδε θεοὺς ἀναφανδὰ φιλεῦντας  
 ὥς κείνψ ἀναφανδὰ παρίστατο Παλλὰς Ἀθήνη—  
 εἰ σ' οὕτως ἐθέλοι φιλέειν κήδοιτό τε θυμῷ,  
 τῷ κέν τις κείνων γε καὶ ἐκλελάθοιτο γάμοιο.  
 Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδ' αὖ  
 'ὦ γέρον, οὐ πω τοῦτο ἔπος τελέεσθαι δῶν  
 λίην γὰρ μέγα εἶπες· ἄγῃ μ' ἔχει, οὐκ ἂν ἐμοί γε  
 ἐλπομένῃ τὰ γένοιτ', οὐδ' εἰ θεοὶ ὥς ἐθέλοιεν.  
 Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·  
 'Τηλέμαχε, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων. 230  
 βεῖα θεὸς γ' ἐθέλων καὶ τηλόθεν ἀνδρα σαώσαι.

216. ἀποτίσεται] Ζηνόδοτος γράφει 'ἀποτίσαι,' καὶ τὸ ἐξῆς 'ἡ σύ γε μούνος'  
 Schol. H. This seems to imply that he retained vv. 199, 200. 230. Τηλέμαχε]  
 A few MSS. give Τηλέμαχος. Zenodot. altered the whole line, reading, 'Τηλέ-  
 μαχ' ἰθαγόρη, μέγα νῆπιε, ποῖον εἶπες;' but there is abundant authority for the  
 lengthening of the final ε. Cp. Od. 3. 41; 4. 685; 5. 415; 6. 151; 8. 434; 10. 42;  
 12. 396, etc. See Ameis, ad loc. Zenodotus omits v. 231. 231. θεός γ'] Some  
 edd. read θεός κ', but the simple potential optative is quite appropriate. Cp.  
 inf. 319; Od. 1. 47; Il. 10. 247, 556; Od. 14. 122.

216. σφι, 'on them,' sc. μνηστήροι.  
 βίας, accusative plural = 'violence';  
 the singular βίη = 'might,' thus reversing  
 the signification of *vīs*, *vires* in Latin.

217. δ' γε, here used with its  
 characteristic force, resuming the  
 original subject of the sentence. Cp.  
 Il. 6. 192 αὐτοῦ μιν κατέρυκε, δίδου δ'  
 ὃ γε θυγατέρα ἦν, Il. 5. 672 μερμήριζε δ'  
 ἔπειτα . . ἡ προτέρω Διὸς υἱὸν . . διώκοι, |  
 ἡ δ' γε τῶν πλεόνων Λυκίων ἀπὸ θυμὸν  
 ἔλατο. Cp. Il. 1. 485; Od. 4. 821;  
 Hdt. 2. 173 οὕτω δὲ καὶ ἀνθρώπου κατὰ-  
 στασις· εἰ ἐθέλοι κατεσπουδάζειν αἰεὶ  
 μηδὲ ἐς παιγνίην τὸ μέρος ἑαυτὸν ἀνίεμαι,  
 λάθοι ἂν ἦτοι μανείς, ἡ δ' γε ἀπόπληκτος  
 γενόμενος. See Od. 2. 327.

218. εἰ γάρ. The wish expressed by  
 this protasis is resumed at 224 inf. in  
 the words εἰ σ' οὕτως foll.

222. ὥς κείνψ . . Ἀθήνη. More at

length in Il. 23. 782 θεὰ . . ἡ τὸ πάρος  
 περ | μήτηρ ὥς Ὀδυσῆι παρίσταται ἡδ'  
 ἐπαρίγει.

224. τις = 'many an one.'  
 καὶ ἐκλελάθοιτο, i.e. not merely re-  
 pent of or foreclose his wooing, but  
 'actually forget' it, sc. in death, 'where  
 all things are forgotten.'

227. λίην . . ἐθέλοιεν, 'for thou hast  
 spoken of a very hard thing: I am all  
 amazed at it. Never within my hopes  
 could this be done, not even if the  
 gods determined it so.' οὐκ . . γένοιτο,  
 literally, 'not to me at least hoping  
 it;' so ἐμοὶ δὲ κεν ἀσμένῃ εἴη Il. 14.  
 108. For μέγα see on infra 261.

231. βεῖα . . σαώσαι. Nitzsch shows  
 that τηλόθεν cannot be referred to θεός,  
 in the sense of Aesch. Eum. 297 κλύει  
 δὲ καὶ πρόσθεν ἂν θεός, or of Il. 16.  
 514 κλύθι, ἀναξ, ὅς που Λυκίης ἐν πτόνι

βουλοίμην δ' ἂν ἐγὼ γε καὶ ἄλγεα πολλὰ μογήσας  
οἴκαδ' ἑλθέμεναι καὶ νόστιμον ἡμαρ ιδέσθαι,  
ἢ ἐλθὼν ἀπολέσθαι ἐφέστιος, ὥς Ἀγαμέμνων  
ᾤλεθ' ὑπ' Αἰγίσθοιο δόλῳ καὶ ἧς ἀλδοχοιο. 235  
ἀλλ' ἢ τοι θάνατον μὲν ὁμῶιον οὐδὲ θεοὶ περ  
καὶ φίλῳ ἀνδρὶ δύνανται ἀλαλκόμεν, ὅπποτε κεν δῇ  
μοῖρ' ὅλοη καθέλῃσι τανηλεγέος θανάτοιο.'

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδδα·  
'Μέντορ, μηκέτι ταῦτα λεγόμεθα κηδόμενοι περ' 240  
κείνῳ δ' οὐκέτι νόστος ἐτήτυμος, ἀλλὰ οἱ ἤδη  
φράσσαντ' ἀθάνατοι θάνατον καὶ κῆρα μέλαιναν.  
νῦν δ' ἐθέλω ἔπος ἄλλο μεταλλῆσαι καὶ ἐρῆσθαι

232-238.] ἀθετοῦνται Schol. E. H. M. Q. R. This objection seems to be made without good reason. The first four lines are rejected as standing οὐκ ἀκολουθοῦσαι τοῖς προκειμένοις, the latter three because they seem to contradict the words βεῖα σάσσαι. But all that is here said is that the god's help must end when the hour of death is come. 241, 242.] ὀβελίζονται δύο Schol. H. M. Q. R.

δῆμ' | εἰς, ἢ ἐν Τροίῃ δύναισι δὲ σὺ πάντοσ' ἀκούειν | ἀνέρι κηδομένῳ, inasmuch as (1) the question here is not of hearing, but of helping; nor is it the manner of the Homeric gods to help without being present; and, (2) whereas Telemachus' difficulty was to conceive that the gods would or could bring his father home after so long an absence, and from some unknown place, it would be no answer to him to say that a god can help without personal presence. But, proceeding on this view as the certain basis of interpretation, we come upon two possible ways of constructing the words. Either we may bring this passage into accordance with Od. 6. 312 νόστιμον ἡμαρ ἵσθαι | χαίρων καρπαλίμως, εἰ καὶ μάλα τηλόθεν ἐστίν, and 7. 193 ἦν πατρίδα γαῖαν ἱκταί | χαίρων καρπαλίμως, εἰ καὶ μάλα τηλόθεν ἐστίν, thus joining τηλόθεν with ἄνδρα in the sense, 'if he is far from home.' In this case τηλόθεν would stand elliptically as an attribute of a noun, cp. Od. 1. 434 ἄμα = 'going with him'; 2. 367 κακὰ ὀπίσω, 'evil to be wrought presently.' Or, following Nitzsch, we may, more simply, translate, 'can bring a man safe home even from a great distance; joining, in fact,

τηλόθεν with σάσσαι, as in Od. 21. 309 ἐνθεν δ' οὐ τι σάσσαι. Cp. Od. 5. 452 τὸν δ' ἐσάωσεν ἐς ποταμοῦ προχοάς, Il. 5. 224 νῦν πόλινδε σάσσετον, and Eur. Hel. 778 σωθεῖς δ' ἐκείθεν.

232. βουλοίμην. The emphasis is on ἄλγεα πολλὰ μογήσας. I would rather go through my portion of misery before reaching home, than get home at once (ἐλθὼν), and be thereupon murdered. For βούλεσθαι followed by ἢ cp. Od. 11. 488; 12. 350; 16. 106; 17. 81, 404; 20. 316; Il. 1. 112, 117; 3. 41; 11. 319; 17. 331; 23. 594.

235. ὑπ' Αἰγίσθοιο. The preposition governs both the genitives, δόλῳ being added as a circumstantial dative.

236. ὁμῶιον, 'common to all; so used Il. 4. 315 of γῆρας, ib. 444 of νεῖκος, 9. 440, etc. of πόλεμος.

240. κηδόμενοι περ, 'although we are in sorrow; and sorrow would naturally brood upon its own subject. Telemachus is unwilling to occupy Nestor's ear with his own troubles, beyond satisfying the purpose for which he came; so he seeks to change the conversation. Cp. Od. 13. 296; Il. 13. 292; 22. 416.

242. φράσσαντο. Notice force of aorist = *constituerunt*.





Νέστορ', ἐπεὶ περίοιδε δίκας ἡδὲ φρόνιν ἄλλων  
 τρὶς γὰρ δὴ μὲν φασιν ἀνάξασθαι γένε' ἀνδρῶν, 245  
 ὥς τέ μοι ἀθάνατος ἰνδάλλεται εἰσοράασθαι.  
 ὦ Νέστορ Νηληιάδῃ, σὺ δ' ἀληθὲς ἐνίσπες  
 πῶς ἔθαν' Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων;  
 ποῦ Μενέλαος ἔην; τίνα δ' αὐτῷ μήσατ' ὄλεθρον  
 Αἴγισθος δολόμητις, ἐπεὶ κτάνε πολλὸν ἀρείω; 250  
 ἦ οὐκ Ἄργεος ἦεν Ἀχαιικοῦ, ἀλλὰ πῃ ἄλλῃ

244-246.] ἀθετοῦνται οἱ στίχοι οὗτοι ὡς περιτοί Schol. H. M. 246. ἀθάνατος] The reading of Aristoph., restored by Wolf from Schol. Harl., instead of the common reading ἀθανάτοις. 248. εὐρὺ κρείων] Not εὐρυκρείων. See on Od. 2. 400. εὐρυκρείων is however read in Venet. A. 251. ἦ οὐκ Ἄργεος] τινὲς δὲ 'ἦ οὐκ Ἄργει ἔην ἐν Ἀχαικῷ' Schol. H. Q.

244. δίκας. Perhaps the plural means 'rules of right': so that Nestor would be the best person to consult on any question about the dealings of man with man. The plural is used in 9. 215; II. 16. 542 and Od. 11. 571 in a somewhat different sense. Join περίοιδε ἄλλων, 'he knows better than any other men'; cp. II. 10. 247 περίοιδε νοῆσαι, Od. 19. 285 ὡς περὶ κέρδεα πολλὰ καταθυγρῶν ἀνθρώπων | οἷδ' Ὀδυσσεύς. Others join φρόνιν ἄλλων = 'what other men think,' comparing Od. 1. 3 πολλῶν ἀνθρώπων νόον ἔγνοι.

245. ἀνάξασθαι . . ἀνδρῶν. This is the only use of a middle voice of ἀνάσσειν. Nauck conjectures ἀνασσεύμεναι, but adds *sed gravior videtur corruptela*. The common construction with this verb is with a personal dative, II. 1. 180, 231, 288; Od. 2. 234, etc.; or with a dative of the thing, as Od. 1. 117, 402; 4. 93, etc.; sometimes with a genitive, II. 1. 38; 10. 33; Od. 11. 276; or accompanied by the preposition ἐν or μετὰ. If this line is genuine, we must interpret it, by taking γένεα as the accusative of duration of time, and rendering, 'hath been king thrice during generations of men;' here however τρὶς is equivalent to τρία, and the sentence will run 'hath been king during three generations of men.' But the substitution of the adverb for the adjective is suspicious. The same description is given of Nestor, II. 1. 250 foll. τῷ δ' ἦδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων | ἐφθιάτ', οἱ οἱ πρόσθεν ἅμα τράφεν ἡδ' ἐγένοντο | ἐν Πύλῳ ἡγαθέρ,

μετὰ δὲ τριτάτοισιν ἄνασσαν. Nestor was called in later times *τριγέρον* and *trisaclisenex*. In Horace, C. 2. 9. 14, the phrase *ter aeco functus*, used of Nestor, may remind us of the use of *τρὶς* in the present passage. It would seem that a 'generation' was variously reckoned. With the Latins it was equivalent to one hundred years. Cp. Ov. Met. 12. 187 'vixi | annos bis centum: nunc tertia vivitur actas:' with the Greeks the *γενεά* was something over thirty; cp. Hdt. 2. 142 γεναὶ γὰρ τρεῖς ἀνδρῶν ἑκατὸν ἐτεά ἐστιν. Perhaps the line is an interpolation, by way of giving an interpretation of the next words, ἀθάνατος ἰνδάλλεται, which only referred to his noble mien, but which were wrongly taken to refer to age beyond the span allotted to mortals.

246. ὥς τέ μοι. See on Od. 1. 127, 'He seems to me as it were an immortal in look.'

248. πῶς ἔθαν', 'How was it that he died!' Telemachus knew the fact of his death and something of the circumstances (cp. 193-203); but he wishes for a full account. Cp. Plato, Phaedo, 57 A τί οὖν δὴ ἐστιν ἅττα εἶπεν ὁ ἀνὴρ πρὸ τοῦ θανάτου; καὶ πῶς ἐτελεύτα; . . καὶ γὰρ . . οὐδεὶς . . σαφές τι ἀγγεῖλαι οἷός τ' ἦν περὶ τούτων πλὴν γε δὴ ὅτι φάρμακον πιὼν ἀποθάνει. But it is simpler to take πῶς here not as asking for details of the case, but expressing wonder how it was that Agamemnon came to such an end.

251. Ἄργεος. With this local geni-

πλάζετ' ἐπ' ἀνθρώπους, ὁ δὲ θαρσύνσας κατέπεφνε;'

Τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ

'τοιγὰρ ἐγὼ τοι, τέκνον, ἀληθέα πάντ' ἀγορεύσω.

ἦ τοι μὲν τάδε καὐτὸς ὀίειαι, ὥς κεν ἐτύχθῃ, 255

εἰ ζῶντ' Αἴγισθον ἐνὶ μεγάροισιν ἔτεμεν

'Ατρείδης Τροίηθεν ἰὼν, ξανθὸς Μενέλαος

τῷ κέ οἱ οὐδὲ θανόντι χυτὴν ἐπὶ γαῖαν ἔχευαν,

ἀλλ' ἄρα τὸν γε κύνες τε καὶ οἰωνοὶ κατέδαψαν

κείμενον ἐν πεδίῳ ἐκὰς ἄστεος, οὐδέ κέ τίς μιν 260

κλαύσεν Ἀχαιῶδων μάλα γὰρ μέγα μῆσατο ἔργον.

ἡμεῖς μὲν γὰρ κείθι πολέας τελέοντες ἀέθλους

255. ὥς κεν] The Harl. has ὥς περ, which Wolf approved, and Fäsi adopts. 256. ζῶντ'] The common reading ζῶν γ' seems to suggest an unreal emphasis; many good MSS. give ζῶντ'. 260. ἄστεος] So Eustath. Cod. Harl. etc. The majority of MSS. and Schol. H. give Ἀργεος; see note.

tive ep. Od. 14. 97 οὐτ' ἠπείροιο μελαίνης, | οὐτ' αὐτῆς Ἰθάκης, 21. 108 οὐτε Πύλου ἱερῆς κ.τ.λ. It gives a less definite localisation than the use of the dative. The epithet Ἀχαικόν is appropriated to Ἀργος as the chief place in the Peloponnese, or serves to distinguish it from Ἀργος Πελασγικόν in Thessaly, Il. 2. 681.

252. ὁ δὲ . . κατέπεφνε, this clause, introduced in parataxis, gives the result of Menelaus' absence: 'so that he plucked up courage and slew him.'

255. ἦ τοι . . ἐτύχθῃ, 'doubtless thou dost [we should say 'canst'] imagine for thyself, how things would have been done.' We must supply a plural noun neuter as nominative to ἐτύχθῃ, in keeping with such phrases as Τρωσὶ μὲν εὐκτὰ γίνηται Il. 14. 98, οἶον λοίγι' ἔσσεσθαι 21. 533, ἴσα ἔσσεται Od. 2. 203. Cp. Od. 8. 384; 9. 420. The following words explain 'how things would have been done,' namely, Aegisthus would have died without even a burial. If we adopt (as Ameis in later edd.) ὥς περ ἐτύχθῃ, as referring to what *did* happen, we shall have to put a colon after these words, and take the next line as abruptly stating the hypothetical case of what would have happened afterwards. We should render then, 'Yea, verily, of thine ownself thou imaginest rightly how it all befell.' For Telemachus had indeed suggested

the cause of this unexpected boldness on the part of Aegisthus. So far all is satisfactory: but the abruptness with which the next line is introduced goes far to discredit this reading.

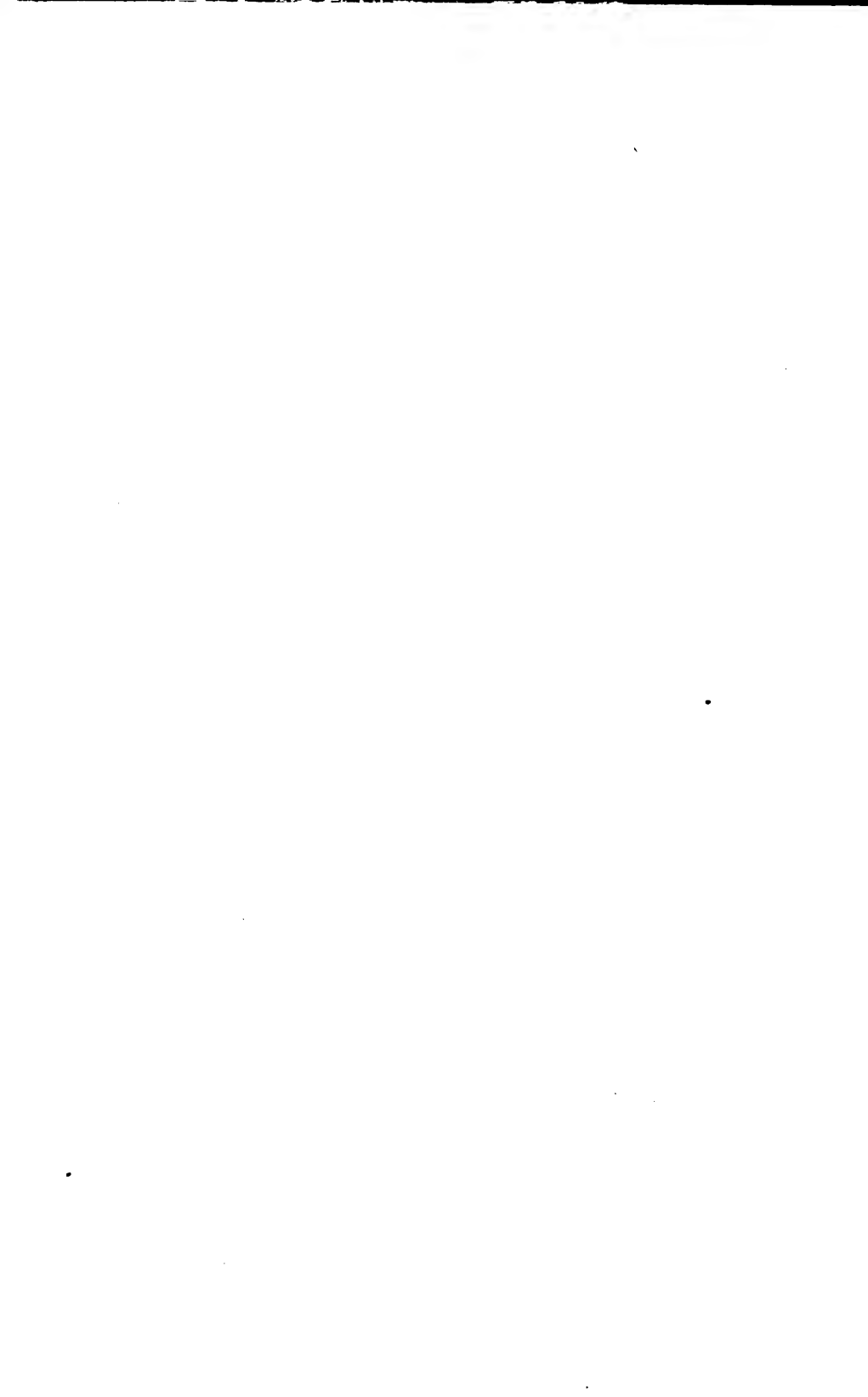
259. κατέδαψαν requires the repetition of κε from τῷ κε (258).

260. ἐκὰς ἄστεος, i.e. Mycenae. The difficulty in this reading lies in the fact that ἄστῃ generally takes the initial F; but to this rule there are exceptions; as e.g. Il. 24. 320 ὑπὲρ ἄστεος. The reading Ἀργεος introduces a geographical difficulty; for it cannot refer to the city of Argos, where Diomed was king, and if we extend it to include the whole kingdom of Agamemnon, it will not suit the circumstances of the text.

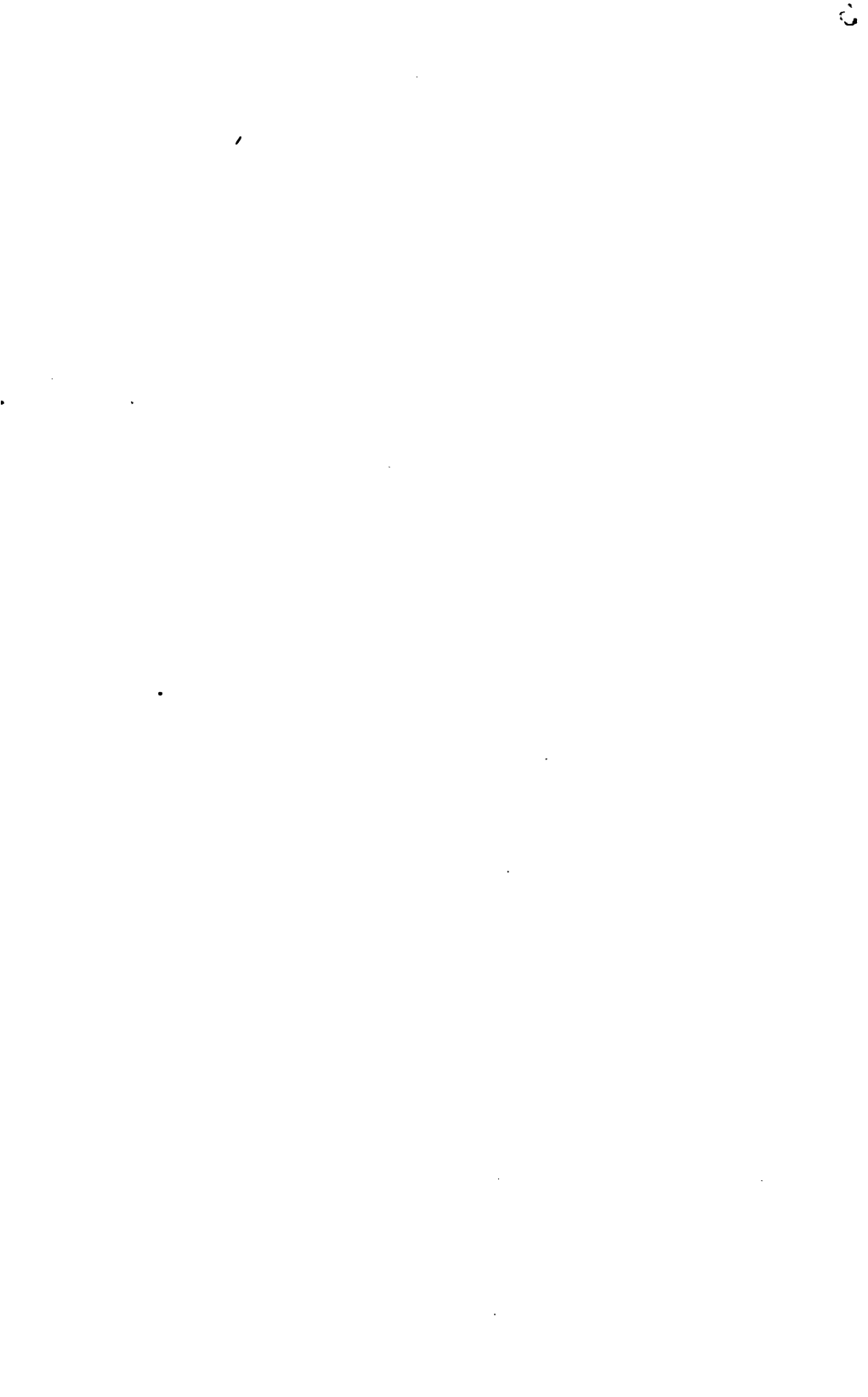
261. μέγα ἔργον. All the passages, both in Iliad and Odyssey, give for this phrase one of three meanings: (1) 'arduous,' 'troublesome,' as supra 227; infra 275; Od. 4. 663; 12. 373; 19. 92; 21. 26; 22. 149; or (2) 'bold,' Od. 11. 474; 22. 438; (3) in a bad sense, 'audacious,' 'shameless,' 'impious,' as here, and Od. 11. 272. But it is not easy to keep these meanings quite distinct.

γάρ here, as often, gives the reason of what follows: *because* we were kept at Troy, *therefore* Aegisthus was left to his own devices.

262. κείθι, sc. at Troy.







ἤμεθ'· ὁ δ' εὐκηλος μυχῷ Ἄργεος ἱπποβότοιο  
 πόλλ' Ἀγαμεμνονέην ἄλοχον θέλγεσκ' ἐπέεσσιν.  
 ἢ δ' ἢ τοι τὸ πρὶν μὲν ἀναίνετο ἔργον ἀεικὲς, 265  
 δία Κλυταιμνήστρη· φρεσὶ γὰρ κέχρητ' ἀγαθῷσι.  
 παρ δ' ἄρ' ἔην καὶ αἰοιδὸς ἀνὴρ, ᾧ πόλλ' ἐπέτελλεν  
 Ἀτρεΐδης Τροίηνδε κιὼν εἶρυσθαι ἄκοιτιν.  
 ἀλλ' ὅτε δὴ μιν μοῖρα θεῶν ἐπέδησε δαμῆναι,

263. μυχῷ Ἄργεος ἱπποβότοιο. If Ἄργος be taken as co-extensive with the Peloponnese, the phrase here can only be used in the most general sense, just as in Pind. Nem. 6. 29 μυχῷ Ἑλλάδος simply means 'within Hellas.' E. Curtius, Pelop. 2. 400 (quoted by Seiler), explains the expression thus, 'Northwest of Heraeion lies Mycenae, at the innermost corner of the plain of Inachos, where the lofty rocks begin to close in upon it.' Argos would thus represent not the whole Peloponnese, but the Agamemnonian kingdom. In Il. 6. 152 we find Ἐφύρη μυχῷ Ἄργεος, where we must either follow the Schol. in denying the identity of Ephyra with Corinth, or consider μυχῷ Ἄργεος as meaning little more than 'in Argos;' for Corinth is reckoned in the kingdom of Agamemnon in Il. 2. 570. The epithet ἱπποβότοιο, used here, seems to strengthen the view of Curtius, quoted above; for while the Inachian plain is fertile, the general character of Argos is given by the epithet πολυδάψιον Il. 4. 171.

266. δία, 'queenly;' referring only to position or birth. So διογενὲς and διοτρεφεὲς are ordinary epithets for kings.

266. φρεσὶ ἀγαθῷσι. See on Od. 2. 117; and cp. Il. 4. 421; 16. 398; 24. 194.

267. αἰοιδὸς ἀνὴρ. Eustath. quotes from Athenaeus (I. 14 B), who describes the minstrel as φύλακα καὶ παραινέτηρά τινα, δὲ πρῶτον μὲν ἀρετὰς ἡρωικῶν διερχόμενος ἐνὶ βάλαντι τινα φιλοτιμίαν ἐς καλοκάγαθίαν, εἴτα δὲ διατριβὴν παρέχων ἡδεῖαν ἀπεπλάνα την διάνοιαν φαῦλον ἐπινοιών. He also quotes a certain Timolaus as saying that this minstrel was brother of Phemius, δὲν ἀκολουθήσαι φησι τῇ Πηνελόπῃ εἰς Ἰθάκην φύλακα. But, as Dr. Hayman remarks,

Odysseus appointed no one to watch (εἶρυσθαι) Penelope. Mentor's commission extended only to the house and goods (Od. 2. 225). For this use of εἶρυσθαι cp. Od. 16. 463; 23. 229.

269. μοῖρα . . δαμῆναι. Eustath. ad loc. (1) ἢ λέγει ὅτε μοῖρα ἦν θανεῖν τὸν δαιδόν· ἢ ὅτε (2) ἐχρὴν ἀποθανεῖν τὸν Αἰγισθον· ἢ ὅτε (3) μοῖρα ἦν τὴν Κλυταιμνήστραν ὑπὸ τῷ Αἰγίσθῳ γενέσθαι, δ καὶ κρείττον· to which the Schol. adds (4) the impossible view ἢ τὸν Ἀγαμέμνονα. Nitzsch strangely adopts (1) and refers μιν τοὺς αἰοιδούς, in spite of the words τὸν μὲν δαιδόν that follow. The reference (2) to Aegisthus seems on the whole the simplest, and the expression that he was 'Fate-bound to his ruin' reminds us of Od. 1. 37 εἶδος αἰτὴν δλεθρον, etc. Besides which it is more likely that Αἰγισθον is the subject to δαμῆναι, because ἀγων and κάλλειν must of necessity refer to him. At the same time it may be remarked that it is distinctly said there that Aegisthus fell ὑπὲρ μύρον, which is somewhat inconsistent with μοῖρα θεῶν ἐπέδησε. The view (3) which Eustath. supports is ably advocated by Ameis, who points out that the words ἀλλ' ὅτε δὴ μιν stand in close relation to τὸ πρὶν μὲν (265), and that δαμῆναι, in the sense of 'yielding' to any overmastering influence, is used of lust or passion in Il. 14. 515, 353, where we find θεᾶς ἔρος . . θυμὸν ἐδάμασεν, and φιλότῃτι δαμείς. Nor is this view inconsistent with ἐθέλουσαν ἀνῆγαγε (272), for, her scruples once overcome, she was only too glad to follow her lover: but the conquest of these scruples was hard enough to justify the use of δαμῆναι, for Aegisthus was so surprised at his own success that he sacrificed drink-offerings, ἐκτελέσας μέγα ἔργον δ οὐ ποτε ἔλαπετο θυμῷ.

δὴ τότε τὸν μὲν αἰοῖδον ἄγων ἐς νῆσον ἐρήμην 270  
 κάλλιπεν οἰωνοῖσιν ἔλωρ καὶ κύρμα γενέσθαι,  
 τὴν δ' ἐθέλων ἐθέλουσαν ἀνήγαγεν ὄνδε δόμονδε.  
 πολλὰ δὲ μηρί' ἔκκε θεῶν ἱεροῖς ἐπὶ βωμοῖς,  
 πολλὰ δ' ἀγάλματ' ἀνήψεν, ὑφάσματά τε χρυσόν τε,  
 ἐκτελέσας μέγα ἔργον, ὃ οὐ ποτε ἔλπετο θυμῷ. 275  
 ἡμεῖς μὲν γὰρ ἅμα πλέομεν Τροίηθεν ἰόντες,  
 'Ατρεΐδης καὶ ἐγὼ, φίλα εἰδότες ἀλλήλοισιν·  
 ἀλλ' ὅτε Σούνιον ἱρὸν ἀφικόμεθ' ἄκρον 'Αθηνέων,  
 ἔνθα κυβερνήτην Μενελάου Φοῖβος 'Απόλλων  
 οἷς ἀγανοῖς βελέεσσιν ἐποιοχόμενος κατέπεφνε, 280  
 πηδάλιον μετὰ χερσὶ θεούσης νηὸς ἔχοντα,

276. ἅμα πλέομεν] Ζηγρόδοτος ἀναπλέομεν. καὶ Schol. M.

274. ἀγάλματα, 'fair offerings'; namely ὑφάσματά τε χρυσόν τε. For a similar exegesis cp. Od. 8. 134 φυὴν γε μὲν οὐ κακός ἐστι | μηρούς τε κνήμας τε καὶ ἄμφω χεῖρας ὑπερβεν | αὐχένα τε στιβαρόν, 9. 184 μῆλ', διῆς τε καὶ αἴγες, Il. 23. 259 ἀέθλα, . . . λέβητάς τε τρίποδάς τε, Od. 19. 317, κάθεται δ' εὐνήν, | δέμνια καὶ χλαίνας καὶ ῥήγια. Sometimes the generic word follows instead of beginning the list, as Od. 7. 234 φάρος τε χιτῶνά τε εἴματ' ἰδοῦσα.

276. ἡμεῖς μὲν γάρ. Nestor uses the same combination to introduce a change of scene in sup. 262 = 'Now we.'

277. φίλα εἰδότες, 'with kindly feeling'; see Od. 9. 189.

278. Σούνιον ('linquirit Eois longe speculabile proris Sunion' Stat. Theb. 12. 624) is now called Cape Colonna (κάβω Κολόννας), from the six Doric pillars remaining there, the ruins of a temple to Athena. This probably accounts for the epithet ἱρὸν. It is not unlikely however that it was so called from the cult paid there by sea-faring men to Poseidon; cp. Aristoph. Eqq. 559 ὦ χρυσοστρίαν', ὃ δελφῖναν μετέων Σουνιάρατε. Damm, Hom. Lex., interprets it 'quia ibi colebatur Zeús Σουνιεύς.'

280. οἷς ἀγανοῖς . . κατέπεφνε. A sudden death without suffering is ascribed to the 'painless shafts' of Artemis or Apollo, the goddess generally bringing death to women, the god to men. Such a death was easy; cp. Od. 18. 202 εἶθε μοι ὅς μαλακὸν

θάνατον πόροι 'Αρτεμὺς ἀγνή. In Od. 11. 172 it is contrasted with δολιχὴ νοῦσος, and, in 15. 407-411, with any form of νοῦσος. Such a death is besought from Artemis by Penelope, Od. 20. 61. Those who died by such a visitation did not look like an ordinary corpse, but, as Patroclus is described, ἐρσῆις καὶ πρὸς φάτος Il. 24. 757. It does not however follow that the visitation was one of mercy, for Artemis kills Ariadne in righteous anger (Od. 11. 324); and Orion for jealousy, Od. 5. 124, if the passage be genuine. It has been impugned as violating the apparent rule that only women are so visited by Artemis, and only men by Apollo. So too the daughter of Arybas is slain, Od. 15. 477; and the mother of Andromache, Il. 6. 428. The inhabitants in Συνήν νῆσος (Od. 15. 411) are spared all diseases, and are slain by the shafts of Apollo and Artemis, when old age comes upon them. Rhexenor too is killed by the same god, Od. 7. 64. Possibly a mistaken view of ἀγανὸν βλήν suggested the words to Pope, 'favour'd man by touch ethereal slain.' Essay on Man, Ep. 3. 68 (where see Mr. Pattison's note, ed. Clarendon Press, 1869). Is it not possible that we have in this expression a poetical way of describing the sudden effect of sun-stroke? A similar fatal influence has also been ascribed to the rays of the moon. Cp. Psalm 121. 6.

281. μετὰ χερσὶ. This corroborates

81. my Ed'nev: not domin. The blade of the scuder was probably broader than that of the my Ed'nev.

88. Here again, encountered a storm (cf 574), and hence O.L. decision to do South (cf 50).

Φρόντιν Ὀνητορίδην, ὃς ἐκαίνυτο φύλ' ἀνθρώπων  
 νῆα κυβερνήσαι, ὅποτε σπέρχοιεν Ἀελλαι.  
 ὥς ὁ μὲν ἔνθα κατέσχετ', ἐπειγόμενός περ ὁδοῖο,  
 ὅφρ' ἔταρον θάπτοι καὶ ἐπὶ κτέρεα κτερίσειεν. 285  
 ἀλλ' ὅτε δὴ καὶ κείνος, ἰὼν ἐπὶ οἶνοπα πόντον  
 ἐν νηυσὶ γλαφυρῇσι, Μαλειᾶων δρος αἰπὺ  
 ἴξε θεῶν, τότε δὴ στυγερὴν ὁδὸν εὐρύοπα Ζεὺς  
 ἐφράσατο, λιγέων δ' ἀνέμων ἐπ' αὐτμένα χεῦε  
 κύματά τε τροφόντα πελώρια, ἴσα ὄρεσσιν. 290  
 ἔνθα διατμήξας τὰς μὲν Κρήτην ἐπέλασσε,ν  
 ἦχι Κύδωνες ἔβαιον Ἰαρδάνου ἀμφὶ ρέεθρα.

283. σπέρχοιεν] So Schol. Vindob. 56, from which Bekker restored it, instead of the common reading *σπερχοίαι*. Ameis and Nauck adopt *σπέρχοιεν*. 289. λιγέων δ'] διχῶς Ἀρίσταρχος λιγέων δὲ καὶ λιγέων τε Schol. H. 290. τροφόντα] Ἀρίσταρχος γράφει τροφόντο ἀντὶ τοῦ ἠξάνοντο Schol. H. τροφόντο, ἠξάνοντο Schol. M. V. τροφόντο is of course a *vox nihili*. La Roche adopts τροφόντο into his text, as the true Aristarchean reading. But Dind. (note on Scholl. ad loc.) estimates it as *ineptius quam ut Aristarcho imputari posse videatur*, and would read the confused Schol. as follows, τροφόντο ἀντὶ τοῦ ἠξάνοντο Ἀρίσταρχος γράφει τροφόντα.

the fact that the rudder of the Homeric ship is a paddle; for anything like a *tiller* would not be grasped between the hands.' *πηδὸν* too is an 'oar-blade,' which suggests the shape of the *πηδάλιον*.

284. ἐπειγόμενός περ ὁδοῖο. See Od. I. 309.

286. καὶ κείνος, i.e. Menelaus set sail, *even as Nestor had done*.

287. Μαλειᾶων δρος. The name of this promontory, the S. E. point of Laconia, now Cape Malia, or St. Angelo, was written in various ways: e.g. Μαλέα(η) Hdt. 4. 179, Μαλέαι Hdt. I. 82, Μάλεια, as here, and Od. 19. 187, and Μάλεια Od. 9. 80. The dangers in the neighbourhood of this Cape from storms and currents are graphically described in Od. 4. 514 foll.; and Eustath. quotes as a proverbial saying, Μαλέας δὲ κάμψας ἐπιλάθου τῶν οἰκάδε.

290. τροφόντα, 'big,' 'solid.' Compare *τρόφι κύμα* Il. II. 307; and *τρέφειν γάλα* in the sense of 'thickening' milk into curd, Od. 9. 246. Cp. Lat. *altus* and *alo*.

291. διατμήξας, 'having parted the fleet in twain'; the two divisions being τὰς μὲν (291) and τὰς πέντε (299).

292. ἦχι is a nearer epexegetis of Κρήτην, sc. 'to that part of it where the Cydones were dwelling.' The tribes inhabiting Crete are enumerated by Homer, Od. 19. 175 *ἐν μὲν Ἀχαιοὶ | ἐν δ' Ἑτεόκριτες μεγαλήτορες, ἐν δὲ Κύδωνες, | Δωριεὲς τε τριχάκες, διότ' τε Πελασγοί*. On which Strabo, 10. 371, says, *τούτων φησὶ Στάφυλος τὸ μὲν πρὸς ἑὼ Δωριεῖς κατέχειν, τὸ δὲ δυσμικὸν Κύδωνας, τὸ δὲ νότιον Ἑτεόκριτας*. The city of the Cydonians (the name is not given in Homer) and the river Iardanus were on the north coast; but the tribe occupied the breadth of the island and lay along the south coast till it bends suddenly at a right angle to form the southern cape of Crete, here called *σκαῖον βίον*. Gortyn lay inland from that bend of the coast, on the fertile plain bounded on the north and north-west by Mt. Ida, and on the south-east by the chain that runs due eastward from the southern cape. Phaestus, to the S.S.W. of Gortyn, is thus described by Strabo, l. c. *τῆς μὲν Γόρτυνος διέχουσαν ἐξήκοντα (stadia), τῆς δὲ θαλάττης εἰκοσι, τοῦ δὲ Ματάλου (conject. for Μετάλλου) τοῦ ἐπινείου τεττάρκοντα*. Between Phaestus at the head of the

ἔστι δέ τις λισσὴ αἰπεῖά τε εἰς ἄλα πέτρῃ  
 ἔσχατιῇ Γόρτυνος, ἐν ἡρωειδίῃ πόντῳ, ...  
 ἔνθα Νότος μέγα κύμα ποτὶ σκαῖδν ῥίον ὥθει, 295  
 ἐς Φαιστόν, μικρὸς δὲ λίθος μέγα κύμ' ἀποέργει.  
 αἱ μὲν ἄρ' ἐνθ' ἦλθον, σπουδῇ δ' ἦλυξαν ὀλεθρον  
 ἄνδρες, ἀτὰρ νῆάς γε ποτὶ σπιλάδεσσιν ἔαξαν  
 κύματ'. ἀτὰρ τὰς πέντε νέας κυανοπρωελοῦς  
 Αἰγυπτῷ ἐπέλασσε φέρων ἀνεμὸς τε καὶ ὕδωρ. 300

293. λισσῇ] τινὲς μὲν ὄνομα κύμον τὴν νῦν Βλίσσην καλουμένην Schol. H. M. Q. Crates λισσῇ. 296. μικρός] γράφει δὲ Ζηνόδοτος 'Μαλέου λίθος,' Μάλειον γὰρ ὀνομάζεται τὸ πρὸς Φαιστίας λιμένος ἀκρατῆριον Schol. E. M. Q. V. Cp. Eustath. ad loc.

bay, and the south cape above which lay Matalon, the coast is here described as λισσὴ αἰπεῖά τε εἰς ἄλα πέτρῃ, 'a sheer and lofty cliff;' and the waves as they rolled from the south-west (μέγα κύμα) would dash full against this and beat up northwards ἐς Φαιστόν.

293. Eustath., and Steph. Byzant, s. v. Φαιστός, mention that a doubt afterwards arose whether λισσῇ here was an epithet or a proper name. Steph. certainly speaks of ὁ Λισσῆς: the same interpretation doubtless lies concealed in the reading 'Ολύσσην τῆς Φαιστίας in Strabo. The 'western headland' (σκαῖδν ῥίον) is the abrupt termination westward of the mountain chain which runs along the island from the south promontory to Cape Ampelos. The simplest way in which to reconcile the geography with the course taken by the ships is not, with some commentators, to redistribute the Cretan tribes, or to imagine that the sailors put to sea again after having gone into the Cydonian bay; but rather that the part of the fleet which was not driven down to Egypt (299) neared Crete (τὰς μὲν Κρήτην ἐπέλασσον) at the western extremity of the south coast, say at the promontory of Κρόνι μέτωπον, and then drifted along under the south coast as far as the sudden bend to the southward; against the cliffs of which southern extension the ships were wrecked.

At the same time it must be remarked that λισσῇ τις πέτρῃ, described afterwards as μικρὸς λίθος, would be a better expression for some isolated rock, which by its position as a natural

shelter enabled the men to escape while their ships were wrecked. Therefore, some take σκαῖδν ῥίον as a little cape serving as a break-water to the port of Phaestus; Schol. M. Q. V. τὸ γὰρ ὑπὸ τοῦ νότου κύμα τὴν Φαιστόν ἀν' ἐποίει δλίμενον, εἰ μὴ προκείμενος ὁ λίθος ἐκάλυεν ἐντὸς μέγα γίνεσθαι κύμα, προκαταγνυμένον περὶ αὐτὸν τῶν κυμάτων. There was a tradition that the name of this rock was Μάλειον, a tradition preserved in the reading ascribed to Zenodotus: see critical note.

294. ἔσχατιῇ Γόρτυνος, 'on the verge of the territory of Gortyn.' ἔσχατιῇ seems to resemble the Anglo-Saxon 'mark' or 'marches;' waste forest land which surrounded the greater divisions and the subdivisions of the country.

297. σπουδῇ, 'with much ado;' cp. Od. 24. 119; so (by a litotes) μὴ δσπουδί Il. 8. 512; in contrast to which is Od. 21. 409 ἄτερ σπουδῆς.

299. κυανοπρωελοῦς. The phrase νεδς κυανοπρωελοῖο is found thirteen times in Homer. We must suppose the form in the present passage to be lengthened, metri gratia, the termination -εως being analogous to that found in εὐρυδῆεια, εὐπατέρεια, and perhaps ἡγυγίειος. A form κυανοπρωείρου, or -είρου, is mentioned in Etym. M. 692. 32; Zon. Lex. 1581, and is accepted by Cobet (Nov. Lect. 204).

Compare with the story given here the legend of Jason, Hdt. 4. 179 καὶ μιν ὡς πλείοντα γενέσθαι κατὰ Μαλέην ὑπολαβεῖν ἀνεμον βορρῇ καὶ ἀποφείνει πρὸς τὴν Λιβύην.





05. This is usurpation. There are no regents in Homer. During Agamemnon's absence the rule was left in the hands of Clytemnestra with a minister as a reservoir.

29. Ἀργεῖοι here and 0240 the only 2 places in O.S. where Ἀργ. refers to dwellers in Argos. Elsewhere he was referred to combatants at Troy.

ὥς δ' μὲν ἔνθα πολὺν βίοτον καὶ χρυσὸν ἀγείρων  
 ἡλᾶτο ξὺν νηυσὶ κατ' ἄλλοθρόους ἀνθρώπους·  
 τόφρα δὲ ταῦτ' Αἰγισθος ἐμήσατο οἴκοθι λυγρά·  
 ἐπτάετες δ' ἥασσε πολυχρύσοιο Μυκῆνης  
 κτείνας Ἀτρεΐδην, δέδμητο δὲ λαὸς ὑπ' αὐτῷ. 305  
 τῷ δέ οἱ ὀγδοάτῳ κακὸν ἤλυθε δῖος Ὀρέστης  
 ἄψ' ἀπ' Ἀθηνάων, κατὰ δ' ἔκτανε πατροφονῆα,  
 Αἰγισθὸν δολόμητιν, ὃ οἱ πατέρα κλυτὸν ἔκτα.  
 ἦ τοι τὸν κτείνας δαίνυ τάφον Ἀργείοισι

301. ὥς] Al. ὅς. Nitzsch ἔως. 303-305.] The usual order of the lines runs, τόφρα δὲ | κτείνας Ἀτρεΐδην | ἐπτάετες δ'. The text follows the order given by Bergk. See note below. 305. δέδμητο] δέδμητο Ἀρίσταρχος, ὡς ἡ πληθὺς ἀπονέοντο. Schol. H. M. Q. R. 307. Ἀθηνάων] Ζηνύδοτος μὲν ἄψ' ἀπὸ Φωκίων. Ἀρίσταρχος δὲ ἀπ' Ἀθηναίων Schol. H. M. Q. But cp. sup. 278, where the form of genitive is Ἀθηνείων. 309, 310.] ἐν τισὶ τῶν ἐκδόσεων οὐκ ἦσαν Schol. M. Q.

301. ὥς δ' μὲν. If we accent ὅς here, with most editions, the words which it introduces ought to be a resumption of what precedes (as in sup. 284), which they cannot exactly be. It is therefore reasonable to read ὥς (or even with Nitzsch ἔως) as forming a natural protasis to τόφρα δέ. Then the form of the sentence harmonises with the corresponding passage, Od. 4. 90 εἰς ἐγὼ περὶ κείνα πολλὸν βίοτον συναγείρων | ἡλώμην, τείως μοι ἀδελφεὸν ἄλλος ἔπεινε. The word ἀγείρων points (as Nitzsch observes) to getting *presents*, as Menelaus is said actually to have done, Od. 3. 125-132; 15. 117.

304. ἐπτάετες δέ. The order of vv. 304, 305 is inverted in the present text. In the common order, the pronoun ταῦτα, instead of referring back to what has been stated, is made to throw its meaning forward, so that κτείνας follows it as a sort of epexegetis for which we should rather expect κτεῖναι γ' or κτεῖνε γάρ. La Roche supports the inversion, 'genuinum horum versuum ordinem restituiimus, Bergkio praeunte, secuti scholiastam ad Soph. Electr. 267 καὶ γὰρ μετὰ τὸ φονεῦσαι Ἀγαμέμνονα Αἰγισθος ἐβασίλευσεν. "Ομηρος" Αἰγισθος ἥασσε πολυχρύσοιο Μυκῆνης, κτείνας Ἀτρεΐδην κ.τ.λ.'

306. τῷ δέ οἱ ὀγδοάτῳ, supply ἔτει from ἐπτάετες. Here κακὸν is a predicative nominative, literally, 'came in

the eighth year as a disaster upon him.' Cp. Od. 16. 103 κακὸν πάντεσσι γεινόμεν, Il. 5. 63; Od. 12. 118.

307. ἀπ' Ἀθηνάων. Orestes came, according to the tragic legend, from Phocis. See crit. note. Aeschylus makes him visit Athens after the fatal deed. The Phocians are mentioned Il. 2. 517. We find Ἀθήνη (Od. 7. 80) as well as Ἀθῆναι (Il. 3. 546) for the name of the city; and similarly Μυκῆνη, as here, but Μυκῆναι Il. 2. 569.

309. δαίνυ τάφον, 'gave a funeral banquet.' So δαινύνα γάμον Od. 4. 3. For such a feast see Il. 23. 29; 24. 82. The Schol. states that vv. 309, 310 were wanting in some edd.; adding ὁ δὲ Ἀρίσταρχος φησὶν ὅτι διὰ τούτων παρποφαίνεται ὅτι συναπώλετο Αἰγισθὸς ἢ Κλυταιμνήστρα. τὸ δὲ εἰ καὶ ὑπὸ Ὀρέστου, δῆλον εἶναι. Certainly, here alone, if anywhere (as Nitzsch remarks), does Homer attribute the death of Clytaemnestra to Orestes. We are given to understand clearly that she died with Aegisthus, who met his death (197) at the hand of Orestes. Most probably Homer's legend imputed the mother's death to him as well; but he suppresses the explicit mention of this feature of the story, only by this artifice to deepen the impression of Orestes' great misfortune. Orestes is however represented as justified in the eyes of his own people to whom he gave the feast; nor is there

μητρόσ τε στυγερῆς καὶ ἀνάλκιδος Αἰγίσθοιο· 310  
 αὐτῆμαρ δέ οἱ ἦλθε βοὴν ἀγαθὸς Μενέλαος,  
 πολλὰ κτήματ' ἄγων, ὅσα οἱ νέες ἄχθος ἄειραν.  
 καὶ σὺ, φίλος, μὴ δητὰ δόμων ἀπο τῇλ' ἀλάλησο,  
 κτήματά τε προλιπὼν ἄνδρας τ' ἐν σοῖσι δόμοισιν  
 οὕτω ὑπερφιάλους, μὴ τοι κατὰ πάντα φάγωσι 315  
 κτήματα δασσάμενοι, σὺ δὲ τηυσίην ὁδὸν ἔλθῃς.  
 ἀλλ' ἐς μὲν Μενέλαον ἐγὼ κέλομαι καὶ ἄνωγα  
 ἐλθεῖν· κείνος γὰρ νέον ἄλλοθεν εἰλήλουθεν,  
 ἐκ τῶν ἀνθρώπων ὅθεν οὐκ ἔλποιτό γε θυμῷ  
 ἐλθέμεν, ὃν τινα πρῶτον ἀποσφῆλωσιν ἀελλαι 320  
 ἐς πέλαγος μέγα τοῖον, ὅθεν τέ περ οὐδ' οἴωνοι  
 αὐτότετες οἰχνεύσιν, ἐπεὶ μέγα τε δεινὸν τε.  
 ἀλλ' ἴθι νῦν σὺν νηὶ τε σῇ καὶ σοῖς ἐτάροισιν·  
 εἰ δ' ἐθέλεις πεζός, πάρα τοι δίφρος τε καὶ ἵπποι,  
 παρ δέ τοι υἱὲς ἔμοι, οἳ τοι πομπῆς ἔσονται 325  
 ἐς Λακεδαίμονα διὰν, ὅθι ξανθὸς Μενέλαος.

any mention of the persecution of the Erinnyes. For the growth and the different forms of the story see Schneidewin's Sophokles, Einleit. zur Elektra.

310. ἀνάλκιδος. Cp. the description of Aegisthus in Aesch. Ag. 1224 λέοντ' ἀναλκιν.

311. βοὴν ἀγαθός. This is the standing epithet of Menelaus, of whom it is used twenty-five times; and of Diomedes, to whom it is applied twenty-one times. It is used exceptionally of Ajax, Il. 15. 249; 17. 102; of Hector, Il. 13. 123; of Polites, Il. 24. 250. The Schol. regards βοή as equivalent to μάχη, like φιλοισι; but it is more likely used with reference to the loud marshalling or rallying 'shout' of a captain. Cp. Il. 8. 91, 92.

312. ἄχθος, 'as freight.'

316. τηυσίην. The commonly given etymology, viz. ταῦσιος for αἰσιος = αὐτως, 'in vain,' seems absurd. Düntz. refers it to adj. ταῖς, 'big,' and sees in it the occasional force of μέγας, viz. 'over-big,' 'impracticable.'

319. ἔλποιτο. The optative unaccompanied by ἄν or κε requires us to

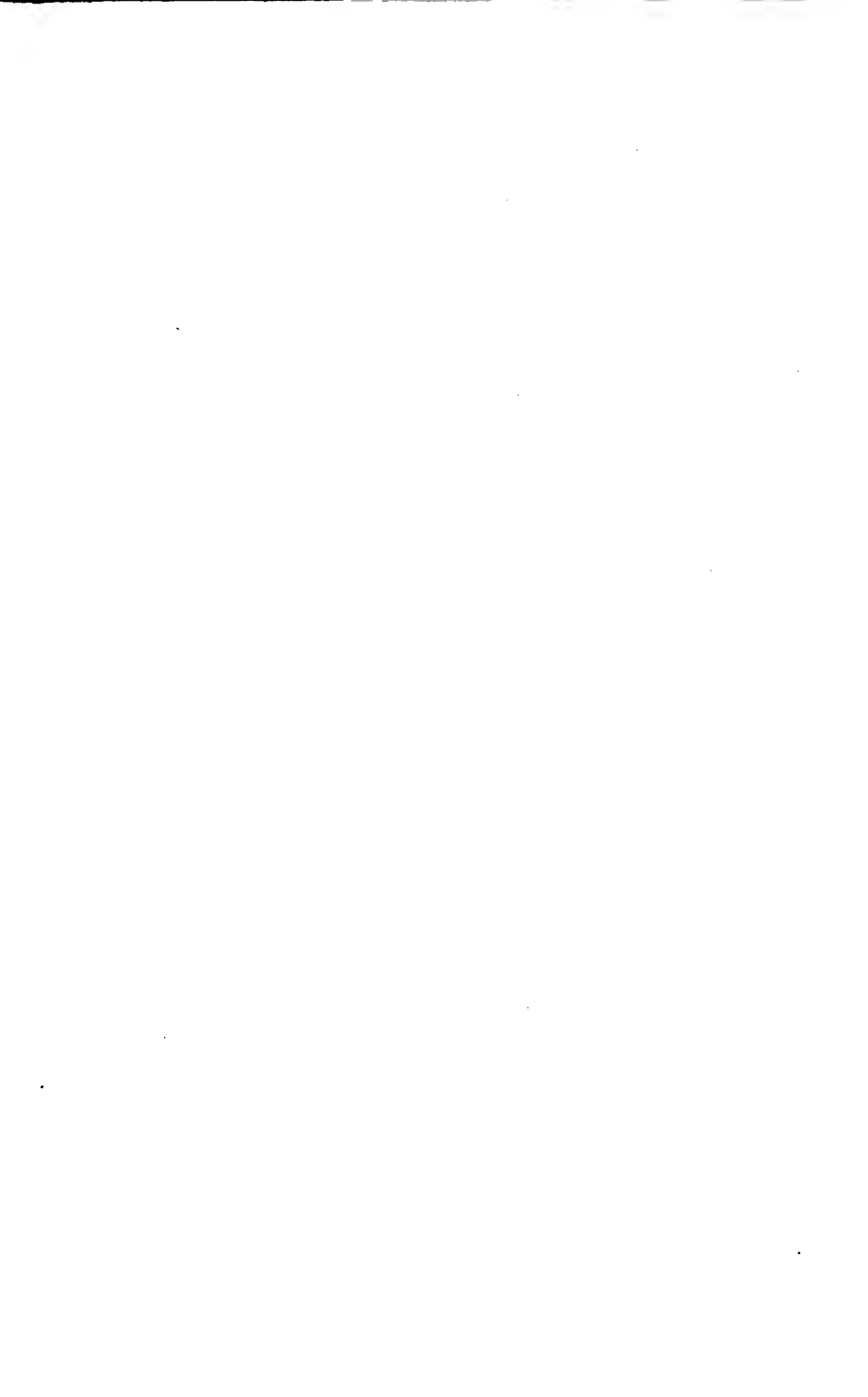
take τῶν ἀνθρώπων to mean no definite people, but only 'such people;' which is really expegetic of the vague ἄλλοθεν, 'from abroad.'

320. πρῶτον ἀποσφῆλωσιν, 'have once sent wide of his course.' For πρῶτον used in this sense of the first occurrence of a particular action cp. sup. 183 ἐπεὶ δὴ πρῶτα θεὸς προέειπεν ἀῖναι.

321. μέγα τοῖον. See note on Od. 1. 209, and cp. Il. 20. 178 τόσσον ὁμίλον πολλὸν ἐπελθάν. The Schol., on the passage, says ὑπερβολικῶς τοῦτό φησιν. Cp. the different account in Od. 14. 253-7 ἐπλέομεν βορέῃ ἀνέμῳ ἀκραίῃ καλῶ . . πεμπταῖοι δ' Αἴγυπτον ἐυρείτην ἰκόμεσθα. But the illustration here is only half serious.

322. αὐτότετες οἰχνεύει, 'can wend in the space of one year.' οἰχνεῖν is commonly used of customary action, as in 6. 157; 9. 120. τὴ δεινὸν τε. With a single exception (Il. 8. 133) δεινός always lengthens a preceding short vowel, by the force of the original digamma, (δφεινός).

324. ἐθέλεις, sc. λέγειν, supplied from ἴθι in preceding line.



34. The Hon. man went early to bed ( 329); but company did not always depart  
at sun-down ( § 321, 7/137)

λίσσεσθαι δέ μιν αὐτὸς, ἵνα νημερτὲς ἐνίσπη.  
 ψεύδος δ' οὐκ ἔρει· μάλα γὰρ πεπνυμένος ἐστίν.  
 Ὡς ἔφατ', ἥελιος δ' ἄρ' ἔδυ καὶ ἐπὶ κνέφας ἦλθε.  
 τοῖσι δὲ καὶ μετέειπε θεὰ γλαυκῶπις Ἀθήνη· 330  
 ὦ γέρον, ἦ τοι ταῦτα κατὰ μοῖραν κατέλεξας·  
 ἀλλ' ἄγε τάμνετε μὲν γλώσσας, κεράσασθε δὲ οἶνον,  
 ὄφρα Ποσειδάωνι καὶ ἄλλοις ἀθανάτοισι  
 σπείσαντες κοῖτοιο μεδώμεθα· τοῖο γὰρ ὦρη.  
 ἦδη γὰρ φάος οἴχεθ' ὑπὸ ζόφον, οὐδὲ ἔοικε 335  
 δηθὰ θεῶν ἐν δαιτὶ θαασσέμεν, ἀλλὰ νέεσθαι.  
 Ἥ ῥα Διδὸς θυγάτηρ, τοὶ δ' ἐκλυον αὐδησάσης.  
 τοῖσι δὲ κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχεναν,  
 κούροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο,  
 νόμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσι· 340

327. αὐτός] So Aristarch., not αὐτόν. See on sup. 19. 335. οἴχεθ'] Ζηρόδοτος φησιν Schol. H.

332. γλώσσας. The tongues of the bulls sacrificed at the beginning of this book are intended. But what does *τάμνετε* mean? The commentators mostly give 'cut out.' But is it not rather (as in *δρῦα τάμνειν*) 'cut in pieces' for sacrifice? The Attic phrase (Aristoph. Av. 1705; Pax 1060) *ἡ γλώσσα χωρὶς τέμνεται* favours this, for it would be hard to find any sense for *χωρὶς* if *τέμνεται* means 'is cut out.' Cp. Aristoph. Plut. 1111 *ἡ γλώσσα τῷ κήρυκι χωρὶς τέμνεται*, on which a Schol. says, *ἔθος ἦν τὰς ἀπαρχὰς τῆς γλώττης τῷ κήρυκι δίδουσαι*. The tongues, then, in the case before us had been previously cut out and laid apart. To whom were they now offered? Some have answered To Hermes, as god of language, in accordance with the custom mentioned Od. 7. 137 *ἀργεῖφόντῃ | φῖ πύματον σπένδουσιν δτε μνηστῆρατο κοῖτον*. But there is no trace here of Hermes; rather (as Nitzsch says), the next line suggests Poseidon, in whose honour the whole day had been kept. The religious character of the day as a whole was thus completed, by the reservation and offering, at the last moment, of the tongues—as the Schol. says *ὅτι τὸ κάλλιστον τοῦ τελεῖον ἡ γλώττα*, or as Philochoros (quoted by Nitzsch), *τὴν*

*γλώτταν εἶναι φησι τὸ κάλλιστον καὶ πρωτεῖον μέρων*.

337. ἡ ῥα. *ἡ* is an imperfect from a defective *ἡμί*, appearing in the Skt. *āha*, Lat. *ai-o*. The stem *ἡ* stands quite alone in having lost a guttural after its vowel. The Skt. *āh-a* 'I spoke,' points to an original *gh*, which has been regularly shifted to *g*, in the Lat. *ad-ag-iu-m*. The existence of this final *χ* is corroborated by the form *ἡχ-αε-ν* *ἔειπεν* (Hesych). Curt. Verb. 103. See Lehrs, Aristarch. 95 'ἡ "dixit," *ponitur tantum post orationem peractam*.' Schol. on Il. 1. 219 *καὶ σεσημείωνται Ἀριστάρχους ὅτι ὁ μὲν Ὅμηρος ἀεὶ ἐπὶ προειρημένοις λόγοις ἐπιφέρει τὸ ἡ δηλοῦν τὸ ἔφη, ὡς ἐπὶ τοῦ προκειμένου, ὁ δὲ Πλάτων μετ' αὐτὸν ἐπιφέρει τὸν λόγον*. Seiler, remarking on the use of *ἡ* in introducing the transition from a speech to the action consequent upon it, reckons its commonest use in combination with *καί*, viz. *ἡ, καί* occurring in thirty-six places; *ἡ ῥα, καί* in forty-three. It is elsewhere combined, but far less commonly, with *αὐτάρ* or *δέ*.

340. νόμησαν . . δεπάεσσι. The way for interpreting this line with precision has been prepared by Buttm. and Nitzsch. The following account, while in the main it follows them, supple-

γλώσσας δ' ἐν πυρὶ βάλλον, ἀνιστάμενοι δ' ἐπέλειβον.  
 αὐτὰρ ἐπεὶ σπείσαν τ' ἐπιόν θ' ὅσον ἤθελε θυμὸς,  
 δὴ τότε Ἀθηναίη καὶ Τηλέμαχος θεοειδὴς  
 ἄμφω ἰέσθην κοίλῃν ἐπὶ νῆα νέεσθαι.  
 Νέστωρ δ' αὖ κατέρυκε καθαπτόμενος ἐπέεσσιν· 345  
 'Ζεὺς τό γ' ἀλεξήσειε καὶ ἀθάνατοι θεοὶ ἄλλοι,

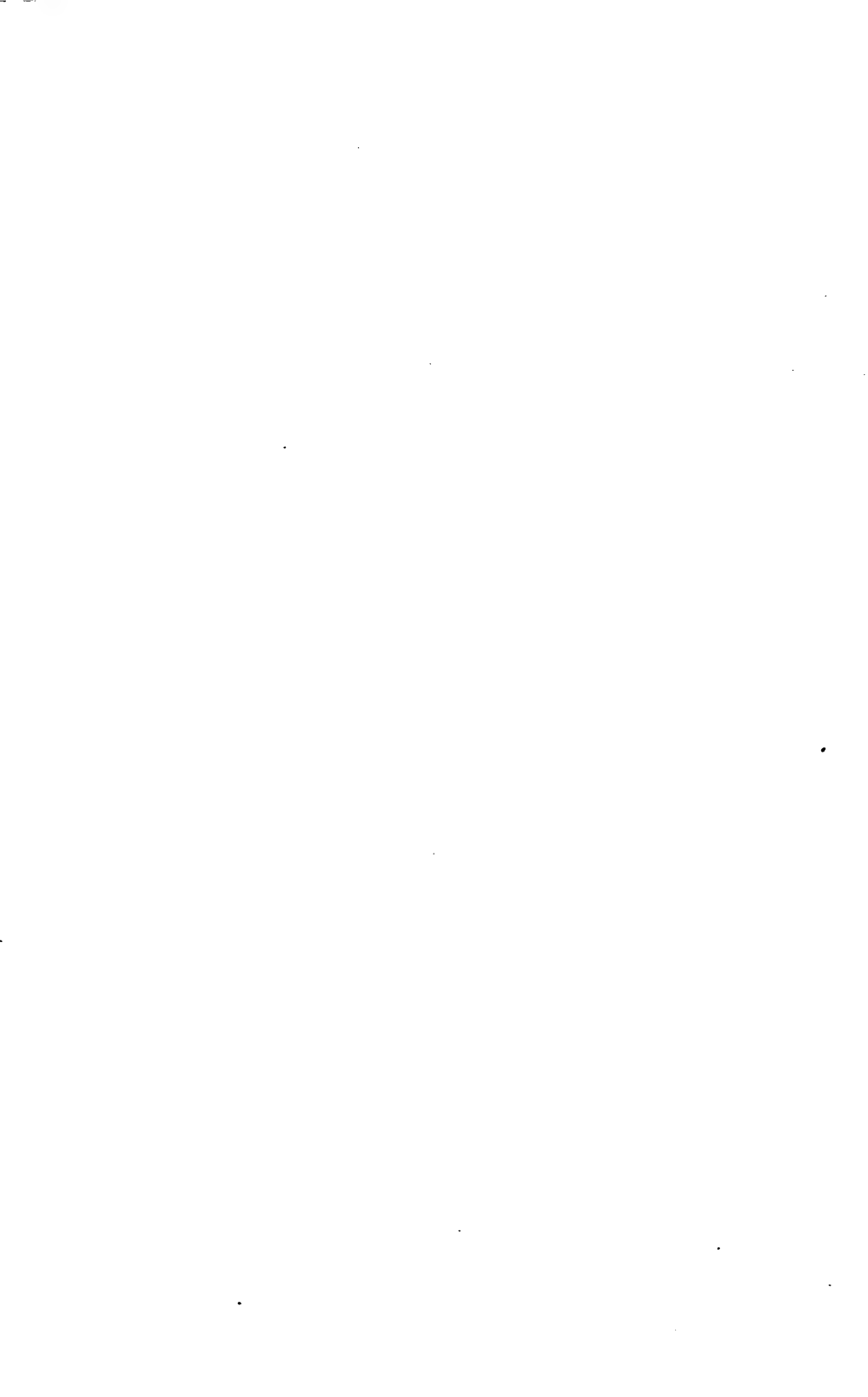
ments them in some points. To begin with *δεπάεσσι*. That it is closely joined with *ἐπαρξάμενοι* is proved by Od. 18. 418, *οἶνοχόος μὲν ἐπαρξάσθω δεπάεσσι*, where there is no alternative. Now, the *οἶνοχόος* (represented here by *κούροι*) held the *πρόχοος* (Od. 18. 397), the *δέπα* were in the hands of the company; he was 'wine-pourer,' not 'cup-bearer.' So that, whatever is meant by *ἐπαρξάμενοι*, *δεπάεσσι* cannot be the dative instrumenti, but means rather 'into the cups.' *ἐπαρξέσθαι*, as Buttm. has shown, is a word connected with ritual. Reserving the question of the force of *ἐπὶ*, we see that *ἀρξάμενοι* signifies the offering in sacrifice of a 'first portion' of anything. The particular method of this religious ceremony as applied to wine-drinking may be ascertained from Od. 18. 425 *νόμισαν δ' ὅρα πᾶσιν ἐπιστάδον· οἱ δὲ θεοῖσι | σπείσαντες μακάρεσσιν πῖον*. That is, the wine-pourer, as he came round to each of the company, poured into the cup of each a first drop, to be emptied in libation, and then he poured in the full draught. The pouring in of the first drop and the pouring it out in libation are respectively *ἐπαρξέσθαι* and *σπένδειν*. Cp. Od. 18. 419 *οἶνοχόος μὲν ἐπαρξάσθω δεπάεσσιν | ὅρα σπείσαντες κατακείμεν*. And so, in the passage before us, *ἐπαρξάμενοι* attaches to *σπείσαν* (342), which further indicates that *νόμισαν* prepares for *ἐπιον*. The preposition in *ἐπαρξάμενοι* signifies 'in succession;' it is amplified in Od. 18. 425 into *ἐπιστάδον*, which means 'stopping at each in succession.' The same force attaches to it in Od. 1. 143 *κίρνε δ' αὐτοῖσιν θάμ' ἐπ' ἔχετο οἶνοχόων*, and in Plato, Rep. 372. B *ἐπιπίνοντες*. By comparison of Od. 18. 425 and 418 we see that the pourer did not first go round *ἐπαρξόμενος*, and then make a second round to fill the cups, but that he stopped for each drinker to make his *σπονδή*, and then filled his cup.

It may be worth while here to investigate the word *ἐπὶ δεξιά* or *ἐνδεξία* which occurs in some passages in connection with wine-pouring. Is it from 'left to right' of the company, or of the wine-pourer, as he stands facing them? Doubtless of the company: cp. Od. 21. 141 *δρυσθ' εἰσέης ἐπὶ δεξιά πάντες ἐταῖροι, | ἀρξάμενοι τοῦ χάρου ὅθεν τέ περ οἶνοχόεσσι*, where we see that the direction followed by the *οἶνοχόος* was identical with the direction implied by *ἐνδεξία* generally, independent of any *οἶνοχόος* or any other person standing in front. In other words, *ἐνδεξία* is from left to right of the company and not of the pourer. The principle on which this direction, and not the opposite one, was followed had regard to the sun's course relatively to the Northern Hemisphere, and the wine in its movement was as it were to take the sun's place. A noticeable passage as to *ἐπὶ δεξιά* is Hdt. 2. 36 *γράμματα γράφουσι καὶ λογιζονται ψήφοισι Ἕλληες μὲν ἀπὸ τῶν ἀριστερῶν ἐπὶ τὰ δεξιά φέροντες τὴν χεῖρα· Αἰγύπτιοι δὲ ἀπὸ τῶν δεξιῶν ἐπὶ τὰ ἀριστερά· καὶ ποιεῦντες ταῦτα, αὐτοὶ μὲν φασὶ ἐπὶ τὰ δεξιά ποιεῖν, Ἕλληνας δὲ ἐπ' ἀριστερά*.

341. *ἐπέλειβον*. There is some uncertainty about the force of the preposition in this compound. It may possibly contain the notion of successive action, as in *ἐποίχεσθαι*, *ἐπαρξέσθαι*, see above, or the addition may merely express that the libation was an *adjunct* to the sacrifice proper. The use of *ἀνιστάμενοι* however suggests that they actually rose, went to the *ἐσχάρη*, and poured the libation *over* the burning meats. Cp. inf. 459 *καθε δ' ἐπὶ σχίσρς ὁ γέρον, ἐπὶ δ' αἰθῶπα οἶνον | λείβε*, and Od. 12. 362, where the sacrificers were obliged to use water, because *οὐδ' εἶχον μέθυ λείψαι ἐπ' αἰθομένοισιν ἱεροῖσιν*.

345. *καθαπτόμενος*, see Od. 2. 39.

346. *τό γε . . ὤς*. Here the phrase *ὡς . . κίετο* forms the true expegegesis







ὥς ὑμεῖς παρ' ἐμῆιο θοὴν ἐπὶ νῆα κίοιτε  
 ὥς τέ τευ ἢ παρὰ πάμπαν ἀνείμονος ἢ πενιχροῦ,  
 φ' οὐ τι χλαῖναι καὶ ῥήγεα πόλλ' ἐνὶ οἴκῳ,  
 οὐτ' αὐτῷ μαλακῶς οὔτε ξείνοισιν ἐνεύδει. 350

αὐτὰρ ἐμοὶ πάρα μὲν χλαῖναι καὶ ῥήγεα καλὰ.  
 οὐ θην δὴ τοῦδ' ἀνδρὸς Ὀδυσσῆος φίλος υἷος  
 νηὸς ἐπ' ἱκριόφιν καταλέξεται, ὅφρ' ἂν ἐγὼ γε  
 ζῶω, ἔπειτα δὲ παῖδες ἐνὶ μεγάροισι λίπωνται,  
 ξείνους ξεινίσειν, ὅς τις κ' ἐμὰ δάμαθ' ἴκηται.' 355

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·  
 'εὐ δὴ ταυτὰ γ' ἔφησθα, γέρον φίλε· σοὶ δὲ ἔοικε  
 Τηλέμαχον πείθεσθαι, ἐπεὶ πολὺ κάλλιον οὕτως.  
 ἀλλ' οὗτος μὲν νῦν σοὶ ἄμ' ἔψεται, ὅφρα κεν εὖδῃ  
 σοῖσιν ἐνὶ μεγάροισιν ἐγὼ δ' ἐπὶ νῆα μέλαιναν 360  
 εἶμ', ἵνα θαρσύνῃς θ' ἐτάρους εἶπω τε ἕκαστα.  
 οἷος γὰρ μετὰ τοῖσι γεραίτερος εὐχομαι εἶναι'

349.] αἱ Ἀριστάρχου 'φ' οὐτι, Ζηνόδοτος δὲ, 'φ' οὐπερ χλαῖναι καὶ κτήματα πόλλ' ἐνὶ οἴκῳ,' ἀπαίρους Schol. M. 362. γεραίτερος] 'Aliud quid scripserat Zenodotus; fortasse γεραίματος, quod etiam Cobetus conjecit' Dind.

to τό γε, and stands in place of the common expegetical infinitive, for which cp. Od. 1. 376; 7. 159; 9. 3; 11. 363, etc.

348. ὥς τέ τευ. Reducing the hyperbaton, the order is ὥς τε παρὰ τευ πάμπαν ἢ ἀνείμονος ἢ πενιχροῦ. By ἀνείμονος is meant not, of course, 'unclothed,' but 'without changes of raiment,' and πενιχροῦ, as distinct from this, is explained in the next line as one who lacks furniture for his beds and chairs.

349. ῥήγεα were costly blankets, fine, thick, and soft; they were laid on chairs (θρόνοι Od. 10. 352), and on beds. As bedding, they had under them a κῶας, and over them, for the sleeper to lie on, either a sheet (λίνον Od. 13. 73, 118), or the still more luxurious coverlet of wool (τάπης Od. 4. 124, 298). We also find the τάπης laid on κλισμοί (Il. 9. 200), and on κλισίαι (Od. 4. 124), and on θρόνοι (20. 150).

The χλαῖνα served as a counterpane for beds, to lay over the sleeper (Od. 4. 299), and also to throw κατὰ κλισμούς

τε θρόνους τε (Od. 17. 86), besides being worn over the χιτῶν as a substitute for the φᾶρος (Il. 10. 133).

352. τοῦδ' ἀνδρός stands prominently for Ὀδυσσῆος, which follows expegetically, like Od. 1. 194 δὴ γάρ μιν ἔφαντ' ἐπιδήμιον εἶναι | σὸν πατέρα, or 20. 106 ἐνθ' ἄρα οἱ μύλαι εἶπτο ποιμένι λαῶν. The use of ὅδε ἀνὴρ to represent the speaker is not known to Homer, with whom it always stands for one present, either to sense or (as here and 15. 388; 16. 364) to thought. Note that ὅδε and not οὗτος is used, comparing Od. 6. 201 with interpretation there given.

353. ἱκριόφιν. See Appendix on the Ship.

ὅφρ' ἂν, 'so long as.'

355. ξείνους . . ὅς τις . . ἴκηται. For this distributive use of ὅς τις and ὅς κε after a plural noun Ameis compares Od. 12. 40; 13. 214; 15. 345; 16. 228; 18. 142; 20. 188, 295; 22. 315; Il. 3. 279; 12. 428; etc.

357. Join σοὶ πείθεσθαι.

361. ἕκαστα, 'their several duties.'

οἱ δ' ἄλλοι φιλότῃτι νεώτεροι ἄνδρες ἔπονται,  
 πάντες ὀμηλική μεγαθύμου Τηλεμάχοιο.  
 ἔνθα κε λεφαίμην κοῖλῃ παρὰ νηὶ μελαίνῃ 365  
 νῦν ἅτ᾽ ἠῶθεν μετὰ Καύκωνας μεγαθύμους  
 εἰμ', ἔνθα χρεῖός μοι ὀφέλλεται, οἷ τι νέον γε,  
 οὐδ' ὀλίγον· σὺ δὲ τοῦτον, ἐπεὶ τεδὼν ἴκετο δῶμα,  
 πέμψον σὺν δίφρῳ τε καὶ νιέει· δῶς δὲ οἱ ἵππους,  
 οἳ τοι ἐλαφρότατοι θέειν καὶ κάρτος ἄριστοι.' 370  
 ὥς ἄρα φωνήσας ἀπέβη γλαυκῶπις Ἀθήνη  
 φήνῃ εἰδομένη· θάμβος δ' ἔλε πάντας ἰδόντας,

368. ἐπεὶ τεδὼν ἴκετο δῶμα] Zenod. ἐπεὶ τὰ σὰ γούναθ' ἰκάνει Schol. H. Q. V.  
 371. ἐπεὶ τὰ σὰ γούναθ' ἰκάνει Schol. H. Q. V.

364. ὀμηλική, see on sup. 49.

365. ἔνθα κε λεφαίμην. Almost equivalent to a future, but just depending on the fulfilment of the intention expressed in εἰμ' (361). Cp. Od. 12. 347 αἰψά κεν . . νηὶν | τεύεσθαι, ἐν δὲ κε θέμεν ἀγάλματα, 15. 506 ἐσπέριος ἐμὰ ἔργα κάτειμ, ἠῶθεν δὲ κεν ὕμιν ὁδοπόριον παραθέμην, 19. 595, 598 λέξομαι εἰς εὐνὴν . . ἔνθα κε λεφαίμην.

366. Καύκωνες. These were a Pelasgian stock, occupying the ground between the borders of Arcadia and the western coast of Elis. Strabo divides them into two principal tribes, one living in Triphylia and one in Κοῖλῃ Ἠλίδι. Herodotus (1. 147) speaks of Pylian Caucones, which must refer to the Triphylia branch. These must be distinguished from the Caucones in Paphlagonia, who were in alliance with the Trojans, II. 10. 429.

367. The χρεῖος was property carried off by a raid, or wrongfully retained. Thus II. 11. 698 καὶ γὰρ τῷ χρεῖος μεγ' ὀφείλει· ἐν Ἠλίδι δὲ, | τίς σαρπηδὸν ἀλοφύροι ἱπποὶ . . τοὺς δ' αὖθις ἀναξ ἀνδρῶν Λυγείας | κάσχεθε. The claim was sometimes backed by force, as in the sequel of the passage just quoted, and ib. 685 foll.; sometimes also it was urged pacifically, as here (for Mentor has too scanty a force for violent reprisals), and in Od. 21. 16 ἦ τοι Ὀδυσσεὺς | ἦλθε μετὰ χρεῖος τό β' αἰ πᾶς δήμος ὀφείλει, | μήλα γὰρ ἐξ Ἰθάκης Μεσσηνίους ἄνδρες ἄειραν | . . τῶν ἔνεκ' ἐξέστην πολλὴν ὁδὸν ἦλθεν Ὀδυσσεὺς | παιδὸς ἑὸν, πρὶν γὰρ ἦκε πατὴρ ἄλλοι τε γέροντες.

ὀφέλλεται = ὀφείλεται. Both forms come from stem ὀφελ with termination -ιω (ῥω). From ὀφελ-ιω we get by assimilation ὀφέλλω, while in ὀφείλω we may regard the ι as compensatory for a lost λ, or as simply transposed. That ὀφέλλω and ὀφείλω can be used in the same sense may be seen from such phrases as μοιχάγῃ ὀφέλλει Od. 8. 332, ζῶαγῃ ὀφέλλει ib. 462, χρεῖος πᾶς δῆμος ὀφείλει Od. 21. 17. From this use with a direct accusative object the transition to the use of the verb with an infinitive as object = 'ought to do so and so,' is easy. The verb ὀφείλειν, *augere*, is distinct: some refer it to a root *phal*, 'to bring forth.'

372. φήνῃ. This bird is mentioned in connection with the vulture, Od. 16. 217. The description given of it by Aristot. H. A. 8. 5. is φήνῃ τὸ μέγεθος ἀετοῦ μείζων τὸ δὲ χροῖμα σποδοειδές, and the eye of the bird is represented as having a film to cover it (ἐπαργεμός ἐστι). It is commonly taken to be the sea-eagle, called by Linnaeus *falco ossifragus*, or it may be equivalent to the Lämmergeier. With the disappearance of Athena here compare particularly the note on ὄρνις δὲ ἀνοπαία διέπατο Od. 1. 320. Seiler notes that εἰδόμενος and εἰδομένη are regularly used in Homer to express not mere similarity of movement or action, but actual corporeal resemblance, as in the phrase εἰδ. δέμας ἥδὲ καὶ αὐτὴν Od. 1. 105; 6. 22; 8. 8; also εἰσαμένος and εἰσαμένη Od. 6. 24; 11. 241. etc.





θαύμαζεν δ' ὁ γεραῖος, ὅπως ἶδεν ὀφθαλμοῖσι·  
 Τηλεμάχου δ' ἔλε χεῖρα, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·  
 'ὦ φίλος, οὐ σε ἔολπα κακὸν καὶ ἀναλκιν ἔσεσθαι, 375  
 εἰ δὴ τοι νέφ' ὦδε θεοὶ πομπῆς ἔπονται.  
 οὐ μὲν γάρ τις δδ' ἄλλος Ὀλύμπια δώματ' ἐχόντων,  
 ἀλλὰ Διὸς θυγάτηρ, ἀγελείη τριτογένεια,  
 ἥ τοι καὶ πατέρ' ἐσθλὸν ἐν Ἀργείοισιν ἐτίμα.  
 ἀλλὰ, ἀνασσ', ἱλῆθι, δίδωθι δέ μοι κλέος ἐσθλὸν, 380  
 αὐτῷ καὶ παιδεσσι καὶ αἰδοίῃ παρακοίτῃ·  
 σοὶ δ' αὖ ἐγὼ ρέξω βοῦν ἦνιν εὐρυμέταπον,  
 ἀδμήτην, ἣν οὐ πω ὑπὸ ζυγὸν ἥγαγεν ἀνὴρ·  
 τήν τοι ἐγὼ ρέξω χρυσὸν κέραςιν περιχεύας.'

378. ἀγελείη] The reading of Zenodotus was *κυδίστη*, which is followed by a few MSS. We may suppose that ἀγελείη is the reading of Aristarchus. Schol. H. M. 380. ἱλῆθι] Zenod. *ἐλάειρε* Schol. H. M. 382. ἦνιν] So Herodian; and not *ἦνιν*. But, as in Sanscrit, the chief feminine suffix was originally *i*, and it would seem that the metre here suggests *ἦνιν* rather than *ἦνιν*, Monro, H. G. § 116. 3. In ll. 6. 94 *ἦνις* is plural.

377. οὐ τις ἄλλος . . ἀλλά. For this construction instead of the more ordinary one with *ἥ*, cp. Od. 8. 312 οὐ μοι αἴτιος ἄλλος | ἀλλὰ τοκῆς δύω, Od. 21. 72 οὐδέ τιν' ἄλλην | μύθου ποιήσασθαι ἐπισχεσίην ἐδύνασθε, | ἀλλ' ἐμὲ λέμενοι γῆμαι.

378. τριτογένεια. According to the ancient Greeks this name is derived from Triton, a forest stream in Boeotia, running into lake Copais from the west. Just so Athena is called Ἀλακομενῆς (ll. 4. 8; 5. 908) from the Boeotian Alalcomenae. The name of lake Tritonis in Libya is referred to a Greek origin by Hdt. 4. 179. For the etymology of Triton in connection with *water* see note on Ἀμφιτρίτῃ (Od. 3. 88), which contains the same stem as the Skt. *trita*, meaning 'water-born.' The title may contain an allusion to the birth of the gods from Oceanus and Tethys, Il. 14. 201. Eustath. mentions as another received derivation the Cretan word *τριτώ* = 'head,' so that the epithet would refer to the marvellous birth of Athena; which however is not alluded to in Homer. If we regard the force of metre in lengthening or shortening vowels, we may be not indisposed to refer the word to *τρίτος*, as if Zeus the

god of Heaven and Hera goddess of Earth reckon as 1 and 2, so that Athena the goddess of Aether can be called τριτογένεια.

381. Notice the accent παρακοίτῃ for κοίτῃ, as μήτῃ Il. 23. 315.

382. ρέξω and ἐρῶ are both to be referred to the same root *ferg*, the latter through the form *ferg-jai*, the former through *fberg-jai*, Curt. Probably the notion of sacrifice in these words, as in their Lat. equivalents, *facere* and *operari*, belonged originally only to the combination ἐρῶν or ρέζειν ἱερά, after which the verbs themselves took the secondary meaning.

ἦνιν. According to the Schol. = 'of one year old,' from ἔνος, but this meaning renders ἀδμήτην superfluous. Others refer to *ἦναι* in the sense of 'dazzling bright,' comparing Virg. Aen. 9. 625 'candentem juvenem.' Düntzer suggests, with great probability, that it is connected with *ἄνειν*, *efficere*, in the same sense as τέλειος or τελής.

383. ἀδμήτην. This word is explained by the epexegetis from ἦν . . ἀνὴρ.

384. περιχεύας, 'having spread,' i. e. in the form of foil, and not with any allusion to molten metal; cp. Od. 6. 232.

ὣς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη. 385  
 τοῖσιν δ' ἡγεμόνευε Γερήνιος ἱππῶτα Νέστωρ,  
 υἷαςι καὶ γαμβροῖσιν, ἐὰ πρὸς δώματα καλά.  
 ἀλλ' ὅτε δώμαθ' ἵκοντο ἀγακλυτὰ τοιοῦτο ἀνακτος,  
 ἐξείης ἔζοντο κατὰ κλισμούς τε θρόνους τε,  
 τοῖς δ' ὁ γέρων ἔλθοῦσιν ἀνὰ κρητῆρα κέρασσαν 390  
 οἶνου ἡδυπότοιο, τὸν ἐνδεκάτῳ ἑνιαυτῷ  
 ὤειξε ταμὴν καὶ ἀπὸ κρήδεμνον ἔλυσεν  
 τοῦ ὁ γέρων κρητῆρα κεράσσατο, πολλὰ δ' Ἀθήνη  
 εὔχετ' ἀποσπένδων, κούρῃ Διὸς αἰγίοχοιο.  
 Αὐτὰρ ἐπεὶ σπείσαν τ' ἐπιὼν θ' ὅσον ἤθελε θυμὸς, 395  
 οἱ μὲν κακκεῖοντες ἔβαν οἰκόνδε ἕκαστος,  
 τὸν δ' αὐτοῦ κοίμησε Γερήνιος ἱππῶτα Νέστωρ,  
 Τηλέμαχον, φίλον υἱὸν Ὀδυσσῆος θεῖοιο,  
 τρητοῖς ἐν λεχέεσσιν, ὑπ' αἰθούσῃ ἐριδούπῳ,  
 παρ δ' ἄρ' εὐμμελὴν Πεισίστρατον, δρχαμον ἀνδρῶν, 400

391. ἐνδεκάτῳ] Schol. E. seems to point to a reading ἐν δεκάτῳ. 400, 401.] Ζη-  
 νόδοτος τοῖς δύο στίχοις περιεγράφει Schol. H. M. Q. R.

389. κλισμούς τε θρόνους τε. See on  
 Od. 1. 132.

390. ἀνὰ . . κέρασσαν. The Schol.  
 interprets ἀνὰ here by ἐκ δευτέρου, and  
 Eustath. by δις ἑκέρασαν. But Fäsi  
 renders better, *permiscuit*, in the sense of  
*permisceri iussit*, cp. κεράσσατο infra  
 393. The adverbial ἀνὰ, then, implies  
 the diffusion of the wine through the  
 water in the mixing bowl, as Od. 9.  
 209 ἐν δέπας ἐμπλήσας (sc. οἶνου) ὕδατος  
 ἀνὰ εἴκοσι μέτρα | χεῖν. Compare ἀνὰ  
 δὲ κρὶ λευκὸν ἔμιξαν Od. 4. 41, ἀνέμω-  
 γε δὲ σίτῳ φάρμακα Od. 10. 235. Our  
 English equivalent, 'mixed up', comes  
 near enough to the meaning.

392. κρήδεμνον. This is not exactly  
 as the Schol. interprets τοῦ πίθου πῶμα,  
 but rather the string which passed over  
 the πῶμα to keep it secure.

393. τοῦ, sc. οἶνου, κρητῆρα, 'a bowl  
 thereof.'

396. οἰκόνδε ἕκαστος. The persons  
 signified are the υἱες καὶ γαμβροί (387),  
 with the exception, which is mentioned  
 immediately, of Pisistratus. It is not  
 likely that οἰκόνδε simply refers to their  
 own chambers in the palace, as we  
 might suppose from inf. 413 ἐκ θαλά-

μων ἐλθόντες, since the θάλαμοι are  
 distinguished from the αἰθουσα ἐριδούπου,  
 which is described as being 'on the  
 spot' (αὐτοῦ), implying that the θάλαμοι  
 are further off. In the description of  
 Priam's palace, Il. 6. 242 foll.,—τὸ παρὰ  
 by the more doubtful question of the  
 position of the πεντήκοντα θάλαμοι of  
 his sons,—those of his sons-in-law are in  
 detached buildings, ib. 247 κούρῃαν δ'  
 ἐτέρωθεν ἐναρτίῳ ἐνδοθεν αὐλῆς | δόδεκ'  
 ἔσαν τέγχοι θάλαμοι ξεστοῖο λίδιοι | πλη-  
 σίοι ἀλλήλων δεδμημένοι. We may well  
 suppose that the θάλαμοι in our passage  
 also were detached buildings, as their  
 occupants likewise were all married  
 persons. Pisistratus, who had no such  
 θάλαμος, is the only ἡῖθεος, or unmarried  
 son. Pisistratus sleeps beside Tele-  
 machus αὐτοῦ ('on the spot'); which  
 pronominal description is presently par-  
 ticularised into ὑπ' αἰθούσῃ ἐριδούπῳ.  
 See on Od. 1. 424.

400. εὐμμελὴν, 'with good spear.'  
 The ash being the most appropriate  
 wood for spear-shafts, was used as an equi-  
 valent for the spear itself. Cp. Ov. Met.  
 5. 143 'nam Clyti per utrumque gravi  
 librata lacerto | fraxinus acta femur.'





02. μυχὴ δ. ὑπὸ τοῦ: here was the bed of Manuel. (S 304, of Alcinous (7346; cf. E 226)  
Noack thinks the pt. was in the back part of a room, and not in the rear of the house  
S. 196.

Nestor's bed was not made until he was ready to retire. It did not stand ready  
all day long — it was in the πύλινον, where the lord and lady usually slept.  
(Helen has her διδάριος S 121.) Guests slept in the porch (this room (S 302, 7336)  
Unmarried sons also slept in porch (399). Tele. m. has a separate room (α 225);  
but he was an only son.

03. polished stone covered with a coat of varnish or elucco (S)  
Divinites sat in the porch of the hall — there at 'assembly' 411

ὅς οἱ ἔτ' ἡίθεος παίδων ἦν ἐν μεγάροισιν.  
αὐτὸς δ' αὖτε καθεῦθε μυχῶ δόμου ὑψηλοῖο,  
τῷ δ' ἄλοχος δέσποινα λέχος πόρσυνε καὶ εὐνήν.

— Ἦμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως,  
ὄρνυτ' ἄρ' ἐξ εὐνήφι Γερήνιος ἱππῶτα Νέστωρ, 405  
ἐκ δ' ἐλθὼν κατ' ἄρ' ἕξετ' ἐπὶ ξεστοῖσι λίθοισιν,  
οἱ οἱ ἔσαν προπάροιθε θυράων ὑψηλῶν  
λευκοὶ, ἀποστῆλθοντες ἀλείφατος· οἷς ἐπὶ μὲν πρὶν

403. πόρσυνε] Didymus on Il. 7. 342 γρ. πόρσαινε ἐν ταῖς Ἀριστάρχων. The Etyim. Mag. gives πορσαίνω, calling it an Aeolic form. Apoll. Rhod. uses both forms.

401. ἡίθεος, according to Fick, from Skt. *vadh*, *vadhati* 'to conduct home,' 'to marry.' So that ἡίθεος means a marriageable youth.

403. λέχος . . εὐνήν. The former of these words, meaning properly the bedstead, corresponds with the Lat. *lectus* or *fulcrum*; while εὐνή, 'the bedding,' is equivalent to *lorus*. Cp. Virg. Aen. 6. 603 'lucent genitalibus altis aurea fulcra toris,' Ov. Met. 11. 471 'petit anxia lectum | seque toro ponit.'

πόρσυνε, Schol. *ἡντρέπει*, is used always of the wife who shares the bed; as of Arete, Od. 7. 347; cp. Il. 3. 411. In Apoll. Rhod. 3. 840, young maidens are described as *ἡλικες οὐκ ἔκτρα σὺν ἀνδράσι πορσύνουσαι*. Ameis takes in the sense of 'honouring' the bed, in contradistinction to *ἀσχύνειν* Od. 8. 269, but the use of the word comes from the simple fact that no one but the wife had free access to the husband's chamber, and so she actually 'prepares' his bed for the night's rest. Cp. Theocr. 6. 33 *αὐτὰρ ἐγὼ κλαῖῳ θύρας ἐς τέ κ' ὁμόσση | αὐτὰ μοι στορέσεινε καλὰ δέμνια*. That from this use it passed into the ordinary meaning of 'sharing' the bed, we see from Od. 7. 347 *πᾶρ δὲ γυνὴ δέσποινα λέχος πόρσυνε καὶ εὐνήν*. The master's chamber lay quite at the back of the premises, *μυχῶ*. Compare the expression *ἐς μυχὸν ἐξ οὐδοῖο*, meaning 'from front to back,' Od. 7. 96.

407. *προπάροιθε θυράων*. The position commonly assigned to these seats of polished stone is outside the *αὐλή*, and so on the public way. But Gerlach (Philol. 30. p. 503 foll.) seems

right in placing them in the *πρόδομος*, at either side of the door. He remarks that in the ruins of the temple of Themis in Rhamnus similar seats are found. Sitting on one of such *λίθοι*, we may suppose Menelaus talks to Telemachus, Od. 4. 311; and the suitors when playing with the *παισσοί* are described as sitting *προπάροιθε θυράων* Od. 1. 106 foll.

408. *ἀποστῆλθοντες ἀλείφατος*. The Schol. E. gives *γλίσχρον δὲ ἐν τῷ ἐλαίῳ στιλπνὸν ποιεῖ τὸ χρίμενον, ὡς τὸ μάρμαρον*. This suggests the interpretation that *ἀλείφαρ* here means some polish or varnish applied to stone-work. Compare Plato, Critias, 116 B καὶ τῶν οἰκοδομημάτων τὰ μὲν ἀπλᾶ τὰ δὲ μίγνυντες τοὺς λίθους ποικίλα ὕφανον παιδῶς χάριν . . καὶ τοῦ μὲν περὶ τὸν ἐξωτάτῳ τροχὸν τείχους χαλκῷ περιελάμβανον πάντα τὸν περίδρομον, ὡς ἀλοιφῇ προσχόμενοι. This suits with Hesychius' interpretation of *ἀλοιμα* (Soph. Frag. 73), viz. *χρίσμα τοίχων* (quoted by Hayman); and though Nitzsch insists that the epithet *ξεστοί* precludes the notion of a plaster or stucco, yet it is equally likely that *ἀποστῆλ.* ἀλ. is here the particular exegesis of *ξεστοί*, showing the special way in which the smoothness was produced. With the construction cp. Od. 23. 289 *ἐντυον εὐνήν | ἐσθῆτος μαλακῆς*. We may also quote, as bearing on this passage, Il. 18. 595 *χιτῶνας . . ἤκα στίλβοντας ἐλαίῳ*, but for a fuller interpretation see note on Od. 7. 107. Eustath. and the Scholl. generally give the explanation, *λείπει τὸ ὄσι, i. e. 'glistening as if with oil.'*

Νηλεὺς ἴζεσκεν, θεῶν μῆστωρ ἀτάκantos  
 ἀλλ' ὁ μὲν ἦδη κηρὶ δαμείς "Αἰδόςδε βεβήκει. 410  
 Νέστωρ αὖ τὸτ' ἐφίξε Γερῆνιος, οὖρος Ἀχαιῶν,  
 σκῆπτρον ἔχων. περὶ δ' υἷες ἀολλέες ἡγερέθοντο  
 ἐκ θαλάμων ἐλθόντες, Ἐχέφρων τε Στρατίος τε  
 Περσεύς τ' Ἀρητὸς τε καὶ ἀντίθεος Θρασυμήδης.  
 τοῖσι δ' ἔπειθ' ἔκτος Πεισίστρατος ἦλυθεν ἥρως, 415  
 παρ δ' ἄρα Τηλέμαχον θεοείκελον εἶσαν ἄγοντες.  
 τοῖσι δὲ μύθων ἦρχε Γερῆνιος ἱππῶτα Νέστωρ·  
 'Καρπαλίμως μοι, τέκνα φίλα, κρήνηατ' ἐέλδωρ,  
 δφρ' ἦ τοι πρῶτιστα θεῶν ἰλάσσομ' Ἀθήνην,  
 ἦ μοι ἐναργῆς ἦλθε θεοῦ ἐς δαῖτα θάλειαν. 420  
 ἀλλ' ἄγ' ὁ μὲν πεδίονδ' ἐπὶ βοῦν ἵτω, ὄφρα τάχιστα  
 ἔλθῃσιν, ἐλάσῃ δὲ βοῶν ἐπιβουκόλος ἀνήρ·  
 εἰς δ' ἐπὶ Τηλεμάχου μεγαθύμου νῆα μέλαιναν  
 πάντας ἰὼν ἐτάρους ἀγέτω, λιπέτω δὲ δὺ' οἴους·  
 εἰς δ' αὖ χρυσοχόν Λαέρκεα δεῦρο κελέσθω 425  
 ἐλθεῖν, ὄφρα βοδὸς χρυσὸν κέρασιν περιχεύῃ.  
 οἱ δ' ἄλλοι μένετ' αὐτοῦ ἀολλέες, εἵπατε δ' εἶσω  
 δμῳῇσιν κατὰ δώματ' ἀγακλυτὰ δαῖτα πένεσθαι,

411. οὖρος, 'warder,' from root ὄρ or For, whence ὄρῳ, ὄρα, cp. ἐπίουρος, φρουρός. For the connection between guarding and seeing compare Lat. *tueri*.

420. ἐναργῆς, cp. Il. 20. 138 χαλεποὶ δὲ θεοὶ φαίνεσθαι ἐναργεῖς, i. e. 'in visible presence;' Virg. Aen. 4. 358 'manifesto in lumine vidi.'

θάλειαν. Exists only in the fem., as πότνια, etc., and is formed from the same root as θάλλω.

421. ἐπὶ βοῦν, 'for a cow.' i. e. 'to fetch a cow.' So ἐπὶ τεύχεα ἐσσεύοντο Od. 24. 466; Il. 2. 808. Cp. Hdt. 7. 193 ἐπὶ τὸ κῶας ἔπλεον, 'for the golden fleece.'

422. ἔλθῃσιν, sc. βοῦς, as inf. 430.

423. ἐπιβουκόλος. See Lehrs, Aristarch. p. 107 foll., s.v. ἐπίουρος: 'Bene Aristarchus attenderat ad hoc genus compositionis cuius certissima sunt apud Homerum exempla. Sic μετάγγελος,

h. e. internuntius, ψ. 199; O. 144. Et ut μετάγγελος est ὁ μετὰ τισιν ἀγγελος, sic ἐπιβουκόλος et ἐπιβάτωρ, ὁ βουκόλος. ὁ βῆτωρ ὃν ἐπὶ τιναν, minime vero id quod Nitzschium velle video (ad Od. 3. 422) pastoribus praefectum significat.' Cp. ἐπιμάρτυρος, ἐπαμύντωρ, ἐπαρῶς. For the pleonasm in βοῶν ἐπιβουκόλος compare αἰπόλος αἰγῶν Od. 17. 247, ἐν προδόμῃ δόμου Od. 4. 302, συνῶν συνῶσια Od. 14. 101, ποδάνιστρα ποδῶν 19. 343. Also see inf. 472 ἔφθον' οἰνοχοεύοντες.

425. The goldsmith is called, inf. 432, χαλκεύς, from the name of the metal which was most generally worked. 'Fuerunt iam illo tempore δημιουργοί, h. e. homines liberi qui artem aliquam exercebant, in his fabri lignarii et ferrarii; nec domi apud Nestorem habitat hic χρυσοχός, quamvis metallorum abunde est in aedibus regum, memoraturque (Od. 18. 328) Ulyssis officina ferraria ad cotidianos usus,' Bothe.

18. No men-servants, as none γ 430 (housemaids γ 392). Bath drawn by a princess  
γ 464. Nestor's wife, not a maid, prepares his bed (403); yet N. had 90 ships

25. Nothing is said concerning payment. Did the smith have to perform this work  
without pay in return for having the right to ply his trade? Cf. Irish "duty-work"  
and "duty-chickens" <sup>from</sup>

32. χαλκεύς: a goldsmith-here, a blacksmith L 392, a bronze smith Δ 187.  
Generally men about a place smelt work metal.

+1. οὐδαι. only ~ connection with sacrifices. May represent the food of the early worshippers

ἔδρας τε ξύλα τ' ἀμφὶ καὶ ἀγλαὸν οἰσέμεν ὕδωρ.

\*Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἐποίησιν. ἦλθε μὲν ἄρ' βούς 430

ἐκ πεδίου, ἦλθον δὲ θοῆς παρὰ νηὸς ἑίσσης

Τηλεμάχου ἕταροι μεγαλήτορος, ἦλθε δὲ χαλκεὺς

δπλ' ἐν χερσὶν ἔχων χαλκήϊα, πείρατα τέχνης,

ἄκμονά τε σφύραν τ' εὐποίητόν τε πυράγρην,

οἷσιν τε χρυσὸν εἰργάζετο ἦλθε δ' Ἀθήνη 435

ἱρῶν ἀντίβωσα. γέρων δ' ἱππηλάτα Νέστωρ

χρυσὸν ἔδωχ'. ὁ δ' ἔπειτα βόδς κέρασιν περιέχευεν

ἀσκήσας, ἵν' ἀγαλμα θεὰ κεχάροιτο ἰδοῦσα.

βούν δ' ἀγέτην κεράων Στρατίος καὶ δῖος Ἐχέφρων.

χέρνιβα δέ σφ' Ἀρητος ἐν ἀνθεμβέντι λέβητι 440

ἦλυθεν ἐκ θαλάμοιο φέρων, ἐτέρῃ δ' ἔχεν οὐλὰς

429. ἔδρας and ξύλα both go with οἰσέμεν. The servants are not only to bring clear water, but 'seats and store of logs to set at either side' (ἀμφὶ) of the altar which stood in the midst. For the combination at the introduction of the sentence, οἱ δ' ἄλλοι μύνετε, 'but do all the rest of you bide here,' compare λαοὶ μὲν σκίδνασθε Od. 2. 252, ἄλλοι μὲν νῦν μύνετε Od. 9. 172, μύνετε δ' ἄλλοι πάντες Il. 19. 190.

οἰσέμεν, Epic weak aorist formed as a Thematic tense with ε and ο instead of α. So οἰσέμεναι Od. 8. 399; 12. 10; 18. 291; Il. 3. 120; 23. 564. In Il. 18. 191 οἰσέμεν is generally described as the future infin., but it can equally well be the aorist. See note on τελευτηθήναι Od. 2. 171.

433. πείρατα. This plural is used elsewhere with νίκης, δόθρων, γαίης, δέθλων, also (Il. 23. 350) ἐκάστου πείρατ' εἶπεν. The singular πείρα is used with δεινός, Od. 5. 289, and for the issue of a trial, Il. 18. 501. Here translate, 'wherein lie the issues of art,' i. e. on which art depends for its accomplishment; through which the artistic conception is realized. Eustath. περατωτικά. Or, if we emphasise the notion of 'boundary' in πείρα, we may speak of the tools as the 'limits within which the craft lies;' which will produce a similar meaning by a different process. For a fuller discussion of πείρα see on Od. 12. 51.

435. ἦλθε δ' Ἀθήνη. Not now in

the person of Mentor, but in her god-head, yet invisible.

437. The mention of the tools shows that περιέχευεν means nothing more than 'spread' the gold in the shape of leaf or foil round the horns. Nitzsch quotes from Millin, Minéralog. Hom. 180 'Rien n'indique l'application antérieure d'aucun mordant, la lame enveloppe seulement les cornes de l'animal, et comme il doit bientôt être immolé, une plus grande solidité n'est point nécessaire.'

438. ἀσκήσας. For the use of ἀσκήν in the sense of 'working up,' 'preparing,' compare κέρα .. ἀσκήσας περατοῦσος ἦραρε τέκτων Il. 4. 110; cp. Il. 14. 179, 240; κόσμῳ ἀσκήσας Hdt. 3. 1.

440. χέρνιβα (χείρ .. νίπτειν), water for washing, not for sprinkling. Cp. Il. 24. 302 foll. for the same preparation for worship. Here, the water was brought in a bowl damasked with flowers, according to the Schol. ποικίλον ἀπὸ τῶν ἐντετορευμένων ἀνθῶν, which bowl had been kept in a store-room (θάλαμος), and was brought out for the occasion.

441. ἐτέρῃ signifies the left hand. The other, with which ἐτέρῃ is thus contrasted, being the 'right,' par excellence. So τῇ ἐτέρῃ λαβεῖν comes to mean to get a thing with little trouble, without having to put the right hand to the work at all. Plat. Soph. 226 A; cp. Od. 10. 171.

οὐλὰς, Attic ὀλαί, signifying coarsely-

ἐν κανέφ' πέλεκυν δὲ μενεπτόλεμος Θρασυμήδης  
 ὄξυν ἔχων ἐν χειρὶ παρίστατο, βούν ἐπικόνων.  
 Περσεὺς δ' ἄμνιον εἶχε· γέρων δ' ἱππηλάτα Νέστωρ  
 χέρνιβά τ' οὐλοχύτας τε κατήρχετο, πολλὰ δ' Ἀθήνη 445

443. χερσὶ] So Aristarch. Al. χερσί. Schol. H. 444. ἄμνιον] This was generally taken to be ἀγγεῖον τι εἰς δὲ δέχονται τοῦ σφαττομένου τὸ αἷμα Schol. M., which accounts for the orthography αἰμνίον, see Suid. i. 2. 36. But Schol. E. and Hesych. interpret it as μικρὸν μαχαίριδιον δὲ καὶ σφάγιον καλοῦσιν οἱ Ἀττικοί, which comes nearer to the reading ascribed to Zenodotus and Nicander, viz. δαμνίον ἀπὸ τοῦ δάμνασθαι.

ground barley-meal, is referred by M. Müller to root *mar*, and so made identical with Lat. *mola*, and connected with ἀμαλδύνω, *mollis*, etc., etc. Curtius would refer οὐλαί to root *fel*, seen in εἰλύνω, ἱλύνω, ἀλέω, ἀλάω, Lat. *vol-vo*.

444. ἄμνιον is the vessel for the blood, probably connected with αἷμα. Curt. suggests a connection with ἀμύς.

Νέστωρ. There is little truth in the common notion that the office of King and Priest was originally vested in the same person. Of the Homeric King—here, for example, of Nestor—it is true in that sense alone in which every head of a family is his own *lepeús* at home. This was purely a domestic sacrifice. Otherwise the several gods had their own *lepeús*, and as Lobeck (Aglaoph. 258) observes, in the only instances where a state sacrifice is offered, namely at the beginning of this book and Od. 21. 258, the sacrificer is not specified.

The following statement of Aristotle cannot accordingly apply to the Homeric Kings, but only to later, though still early, times. The Kings he says (Pol. 3. 14. 11-12) κατὰ τοὺς ἡρακλεῶς χρόνους . . κύριοι ἦσαν . . τῶν θυσιῶν δοαὶ μὴ ἱερατικά, and these he explains (6. 8. 20) to be *δοαὶ μὴ τοῖς ἱερεῦσιν ἀποδίδασιν ὁ νόμος, ἀλλ' ἀπὸ τῆς κοινῆς ἐστίας ἔχουσι τὴν τιμὴν* ('but the ministers whereof derived their office from the state altar-hearth'). That is, when a state, whether by adopting the family gods of its royal house, or otherwise, had come to have its tutelar deities and rites and altar-hearths, the Kings were naturally made the ministers of the national tutelars as such. To such a ministry reference is made in Hdt. 4. 161 τῷ βασιλεῖ τεμένεα ἔξελόν καὶ ἱρασύνας τὰ ἄλλα πάντα τὰ πρότερα εἶχον οἱ βασιλεῖς ἐς μέσον τῷ δήμῳ ἔθηκε, and the Athenian Archons had stated sacrifices to perform for the

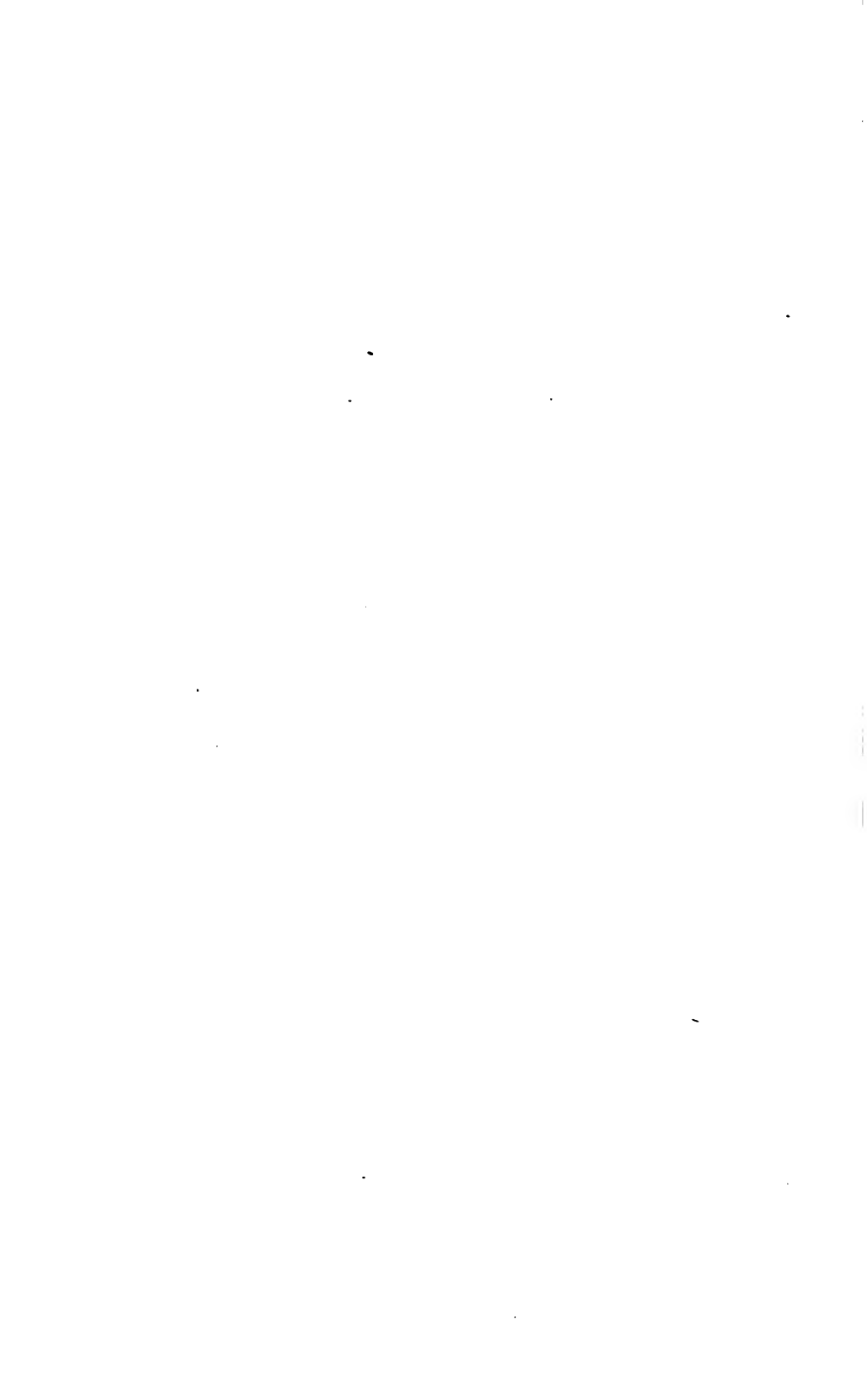
same reason. But the state-officers exercised no priestly function except with reference to the state-tutelars.

Thus, any peculiar connection of the kingly office with the sacerdotal can only be admitted under two considerable limitations. First, it was a post-primitive accretion which only arose along with the worship of state-tutelars. Secondly, at no time whatever did it exist beyond this range; witness Aristotle as already quoted. The temples had their own priests; it was only at the *πρυτανεῖον τῆς πόλεως* that the King could officiate. Virgil's crude antiquarian fact in Aen. 3. 81 'Rex Anius, rex idem hominum Phoebeique sacerdos,' is an instance either of a tutelar connection of Apollo with the community of which Anius was King, or of a combination of offices worth mentioning on account of its singularity.

445. οὐλοχύτας κατήρχετο. The coarse-ground grain called οὐλαί (sup. 441) is here called οὐλοχύται, which word is used proleptically, as the meal is not really sprinkled yet, but only raised from the basket. The word *κατάρχεσθαι* belongs technically to ritual, signifying to 'perform preliminary rites.' Compare *κατάρχομαι μὲν, σφάγια δ' ἄλλοισιν μέλει* Eur. I. T. 40; in later Greek it is construed with the genitive, as Hdt. 2. 45; Eur. Phoen. 573, etc.; here with the accusative, as if equivalent to *καταρχόμενος ἀνείλετο*, on the analogy of Il. 1. 449 *χερσὶν ἄντο δ' ἔπειτα καὶ οὐλοχύτας ἀνέλοντο*, which means 'lifted up a handful ready for sprinkling.' Translate, 'Nestor began the rite with the lustral water and meal for sprinkling, and earnestly prayed to Athena, as he commenced the sacrifice by casting the forelock into the fire.' The actual sprinkling of the meal is given by the word *προβάλλοντο*, 'cast

The sacrifice is domestic, not public. b. Ag. > sacrifice in his reconciliation with his  
T 252





εὔχετ' ἀπαρχόμενος, κεφαλῆς τρίχας ἐν πυρὶ βάλλων.

Αὐτὰρ ἐπεὶ ρ' εἶξαντο καὶ οὐλοχύτας προβάλλοντο,  
αὐτίκα Νέστορος υἱὸς, ὑπέρθυμος Θρασυμήδης,  
ἤλασεν ἄγχι στάς· πέλεκυς δ' ἀπέκοψε τένοντας  
αὔχηνιους, λῦσεν δὲ βοδὸς μένος· αἱ δ' ὀλόλυξαν 450  
θυγατέρες τε νυοὶ τε καὶ αἰδοίη παράκοιτις  
Νέστορος, Εὐρυδίκη, πρέσβα Κλυμέναιο θυγατρῶν.  
οἱ μὲν ἔπειτ' ἀνελόντες ἀπὸ χθονὸς εὐρυδοίης  
ἔσχον· ἀτὰρ σφάξεν Πεισίστρατος, ὄρχαμος ἀνδρῶν.  
τῆς δ' ἐπεὶ ἐκ μέλαν αἷμα ρύη, λίπε δ' ὄστέα θυμὸς, 455  
αἰψ' ἄρα μιν διέχευαν, ἄφαρ δ' ἐκ μηρία τάμνον

453. ἀνελόντες] ἡ ἑτέρα τοῦ Ἀρισταρχοῦ ἀνίσχοντες Schol. H. M., Dind. ἀν-  
σχόντες, Porson ἀνέχοντες.

forth.' Compare with the whole passage Eurip. Elect. 791 foll. λούτρ' ὡς τάχιστα τοῖς ξένοις τις αἰρέται, | ὥς ἀμφὶ βωμῶν σῶσι χερρὶβαν πέλας | .. οἱ μὲν σφαγείον ἔφερον, οἱ δ' ἦρον κανῶ .. λαβὼν δὲ προχύτας μητρὸς εὐνέτης σθέν | ἐβαλλε βωμούς .. ἐκ κανοῦ δ' ἔλδων | Αἰγισθος ὀρθῶν σφαγίδα, μοσχίαν τρίχα | τεμῶν, ἐφ' ὀγνὸν πῦρ ἔθηκε δεξιᾷ. With ἀπαρχόμενος .. βάλλων compare Il. 19. 254 κάπρου ἀπὸ τρίχας ἀρξάμενος, which the Schol. interprets by the words ἀπαρξάμενος τρίχας, τεμῶν ὡς ἀπαρχήν.

450. ὀλόλυξαν. This is not a shriek of horror, but a religious shout (δολυγμὸν .. ἔλασκον εὐφημοῦντες Aesch. Ag. 595) at the moment of the consummation of the sacrifice, significant of joy and satisfaction. Compare Il. 6. 301; Od. 4. 767, and especially 22. 411 ἐν θυμῷ, γρηῷ, χαίρει καὶ ἴσχει, μήδ' ὀλόλυσεν | οὐχ ὁσὶν καταμένοισιν ἐπ' ἀνδράσιν εὐχετάσασθαι. Notice that the cow is not actually killed till line 455: the single blow that 'severed the neck-muscles' only 'stunned its senses' (λῦσεν βοδὸς μένος).

453. οἱ μὲν. These are the other sons of Nestor, in contrast with Pisistratus. The victim had been felled by the blow of the axe (449); and these young men 'having lifted his head held him so.' This process seems identical with that described by Eurip. (Elect. 813) as κάσφας' ἐπ' ὤμων μόσχον, ὡς ἦσαν χερσὶν | δμῶες, and appears in a similar scene in Il. 1. 459 as ἀνέρυσαν

μὲν πρῶτα καὶ ἔσφαζαν καὶ ἔδειραν, the head being thus 'drawn back,' not only to expose the throat to the knife, but that the victim might turn its head upwards towards the Gods in whose honour it was sacrificed. Where a victim is sacrificed to the powers of the nether world, it is slain with its head bent earthward, ἐνθ' οὖν ἀρνεῖον βέζειν .. εἰς ἔρεβος στρέφας Od. 10. 528.

456. διέχευαν. Schol. διέτεμον. This means 'broke up,' or 'dismembered;' the process of dividing into small pieces is given by the word μιστύλλων inf. 462. Cp. Od. 14. 427; 19. 421; Il. 7. 316. μιστύλλω must be referred to root μ as in μινύθω.

μηρία is a distinctly ritualistic word. Ameis (Anh. ad loc.) states that it is used fifteen times in Homer, and the form μῆρα five times; in three passages out of the five (viz. Od. 12. 364; Il. 1. 464; 2. 427) it is found in connection with the phrase μηροὺς ἐξέταμον. The older grammarians regarded μῆρα as a metaplastic form of μηροί with the special meaning of τὰ ἀγιαζόμενα θεοῖς, while the oxytone form μηρά they held as wholly identical with μηροί. See Lobeck, Proleg. 13, who denies this subtle distinction, accepting μηρία either as a derivative from μηροί with a change in signification, or as a by-form of μῆρα. Hermann, on Aesch. P. V. 496, sums up the facts of the case thus, 'μηροὶ pluralem habent etiam neutrius generis μῆρα, significatione congru-

πάντα κατὰ μοῖραν, κατὰ τε κνίσῃ ἐκάλυψαν  
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὁμοθέτησαν.  
 καίε δ' ἐπὶ σχίζῃς ὁ γέρων, ἐπὶ δ' αἶθοπα οἶνον  
 λείβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπόβολα χερσίν. 460  
 αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχν' ἐπάσαντο,  
 μίστυλλον τ' ἄρα τάλλα καὶ ἄμφ' ὀβελοῖσιν ἔπειραν,  
 ὥπτων δ' ἀκροπόρους ὀβελούς ἐν χερσίν ἔχοντες.

Τόφρα δὲ Τηλέμαχον λοῦσεν καλὴ Πολυκάστη,  
 Νέστορος ὀπλοτάτη θυγάτηρ Νηληϊάδαο. 465

*entem cum vocabulo μηρία.* Nitzsch remarks that with *μηρία* or *μήρα* Homer generally uses *καίειν*, but with *μηροί* the common expression is *ἐκτέμνειν*. According to this, *μηρός* represents the whole thigh (Il. 5. 305), and the portions cut from it and used in sacrifice are *μηρία* or *μήρα*, i. e. the slices or lumps cut from the thigh. To facilitate the burning of these lumps of meat, and to produce the sacrificial 'sweet savour,' they were wrapped up in fat, one layer of which went below and one above the meat, the process being described as, 'laying it (sc. *κνίσῃν*) double.'

458. *δίπτυχα* is variously taken as an adverb analogous in form to *διχθά*, or as the adverbial neut. plur. of *δίπτυχος*. It is better to take it as a metaplastic form of the accusative, as if from *δίπτυξ*, compare *δίπτυχα λάπην* Apoll. Rhod. 2. 32. With the form, compare *ὑπόβρυχα* Od. 5. 319. The phrase may be illustrated by Il. 23. 243 *διπλακὶ δημῷ*, and Soph. Ant. 1010 *καταβήνεις | μηροὶ καλυπτῆς ἐξέκειντο πιμελῆς*. Upon these lumps, thus prepared for burning, they laid raw slices (*ἐπ' αὐτῶν ὁμοθέτησαν*), cut from various parts of the carcass. See Od. 14. 428 *ὁ δ' ὁμοθέτειτο συβάτης | πάντων ἀρχόμενος μέλειον ἐς πίονα δημόν*.

460. *παρ' αὐτὸν ἔχον*, 'came to his side and held.'

461. *σπλάγχν' ἐπάσαντο*. Schol. ad Il. 1. 464 *πρὸ τοῦ φαγεῖν ἐμερίζοντο ἑαυτοῖς εἰς βρώσιν τὰ σπλάγχνα, τουτίστι τὰ ἐντοσθίδια, σπλῆνα, καρδίαν, ἥπαρ*. It was a kind of πρόγευσις before the regular sacrificial feast, analogous to the preliminary rite with the cups in drinking.

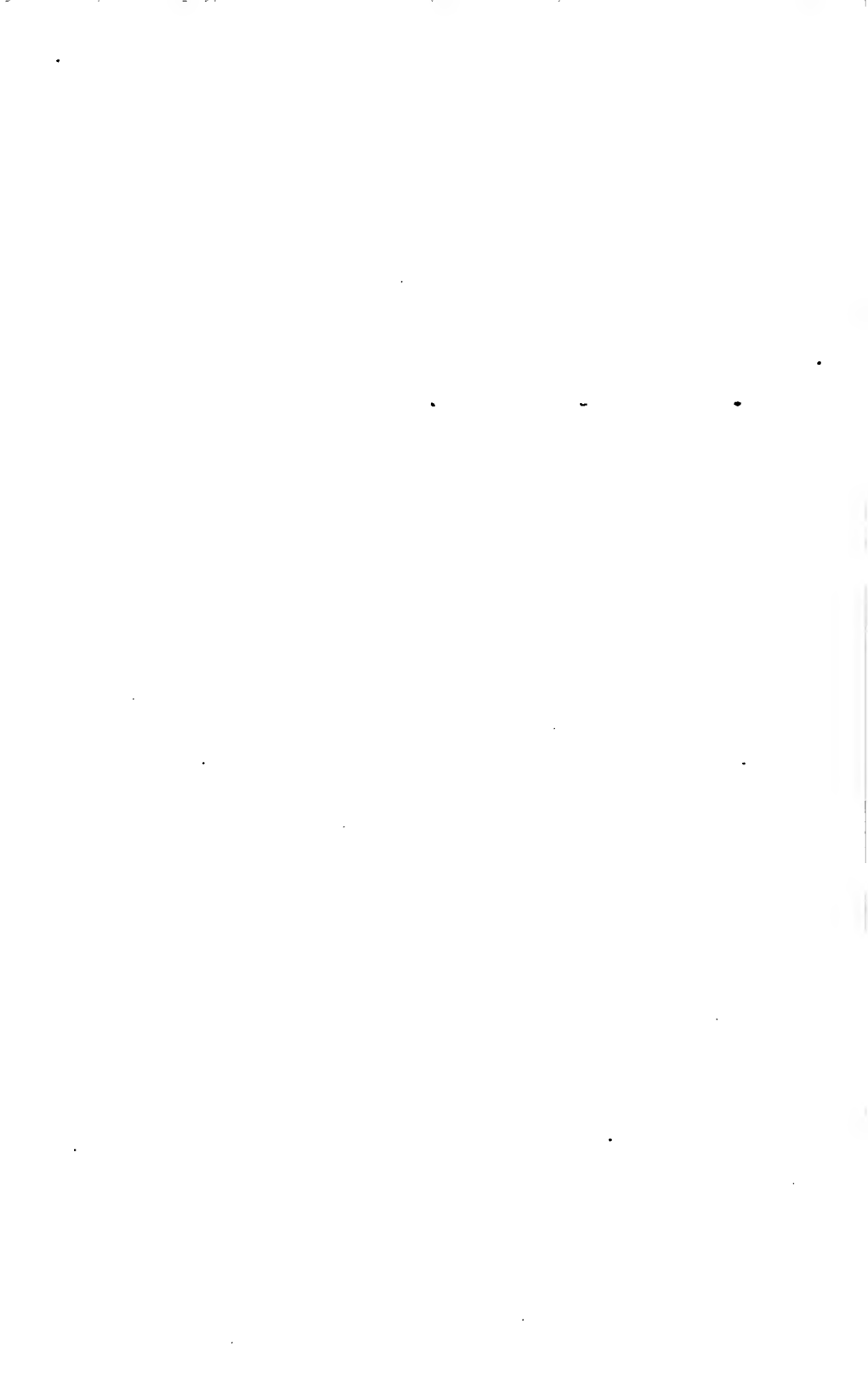
462. *ἀμφ' ὀβελοῖσιν ἔπειραν*. In Od. 19. 422 we find *πεῖράν τ' ὀβελοῖσι*,

which suggests that in the present passage *ἀμφί* is an adverb and not a preposition; cp. *περὶ δουρὶ πεπαρμένῃ* Il. 21. 577. The adverb here gets the meaning 'right through,' being used proleptically with the verb, 'so that the spit projected on either side of the meat.' Cp. Od. 12. 395.

464. *λοῦσεν*. With pluperfect force, 'meanwhile Polycasta had bathed.' Compare Od. 5. 246 *τόφρα δ' ἐνεῖκε τέρετρα Καλυψώ*, and ib. 258; see also sup. 303.

465. *ὀπλοτάτη*, 'youngest' is perhaps connected with *ἀπαλός*. The part which women are in the *Odyssey* represented as taking in the 'bathing' of men, has been variously commented upon; and lastly by Gladstone (*Homeric Age*, 2. 513). The leading *loci* are (1) the present passage vv. 464-467; (2) the formula where slaves only are mentioned, Od. 4. 48; 17. 88 *ἐς β' ἀσαμίνθους βάντες ευέστας λούσαντο*. | *τοὺς δ' ἐπεὶ οὖν δμῶα λούσαν καὶ ἔχρισαν ἐλαίῳ κ.τ.λ.*; (3) Helen's account of what she did for Odysseus, Od. 4. 252 *ἀλλ' ὅτε δὴ μὲν ἐγὼ λέον καὶ χρίον ἐλαίῳ*, | *ἀμφὶ δὲ εἵματα ἔσσα κ.τ.λ.*; (4) the description of Odysseus in Scheria, Od. 6. 209-222 *ἀμφίπολοι .. λούσατέ τ' ἐν ποταμῷ .. παρ' δ' ἄρα οἱ φάρος τε χιτῶνά τε εἵματ' ἔθηκεν*, | *δοκᾶν δὲ .. ἔλαιον*, | *ἤνεργον δ' ἄρα μὲν λούσθαι κ.τ.λ.* Compare Odysseus' own account of the same transaction (Od. 7. 296) *καὶ λούσ' ἐν ποταμῷ καὶ μοι τάδε εἵματ' ἔδωκεν*. (5) The scene at Circe's house, Od. 10. 361 *ἐς β' ἀσαμίνθον ἔσσα λαὸ' ἐκ τρίποδος μεγάλου*, | *θυμῆρες κεράσασα, κατὰ κρατός τε καὶ ὤμων* | *.. αὐτὰρ ἐπεὶ λούσεν τε καὶ ἔχρισεν λίπ' ἐλαίῳ*, | *ἀμφὶ δὲ με χλαῖαν καλὴν βάλεν ἥδ' ἐ χιτῶνα κ.τ.λ.*; and





αὐτὰρ ἐπεὶ λούσεν τε καὶ ἔχρισεν λίπ' ἐλαίῳ,

(6) the washing of Odysseus in his own palace, Od. 19. 317 ἀλλά μιν, ἀμφίπολοι, ἀπολούσατε . . 357 ἀλλ' ἄγε νῦν ἀνστάσα περίφρων Εὐρύκλεια, | νίψον σοῖο ἀνακτος δμήλεια . . 392 νίξε δ' ἄρ' ἄσπον Ιούσα ἀναχθ' ἰδὼν, αὐτίκα δ' ἔγνω | οὐδὲν . . 467 τὴν γρη῏ς χεῖρεςσι καταπρηνέσσι λαβούσα | γνῶ β' ἐπιμασσαμένη κ.τ.λ. (but here the question is only of ποδάνιπτρα).

Mr. Gladstone urges that λούειν and ἀμφίβαλλειν mean only 'cause to bathe,' 'cause to put on;' that is, to supply the requisites for bathing and for dressing. This interpretation is grammatically sound; just as Od. 10. 366 εἶσε μ' ἐπὶ θρόνῳ is 'bade me sit.' Mr. Gladstone compares our own idiom of 'feeding the poor.' But, beyond this, he shows that in instance (4), this interpretation is absolutely forced upon us; since Od. 7. 296 Νausικῆα λούσ' ἐν ποταμῷ is the account which Odysseus gives of a transaction which circumstantially was as follows: Nausicaa, (6. 210) addressing her ἀμφίπολοι, with reference to Odysseus, says, λούσατέ τ' ἐν ποταμῷ, and accordingly they πᾶρ δ' ἄρα οἱ φάρῳ τε χιτῶνά τε εἵματ' ἔθηκαν, | δῶκαν δὲ . . ἔλαιον, | ἥγαγον δ' ἄρα μιν λούσθαι. To this we may add an argument from instance (2), which first informs us that the men λούσαντο ('washed themselves,' the line is frequent in the Iliad where there is no question of women), and then, immediately after, identifies this with δμῶα λούσαν. A certain reservation is made necessary by instance (5); on which Mr. Gladstone justly observes: '1. The statement that the water was poured over his head and shoulders, as he sat in the bath, evidently implies that what may be called essential decency was preserved. 2. Even if it were not so, we could not in this point argue from the manners and morals of a Phœnician goddess to those of a Greek damsel. 3. She gave him water to wash with, pouring it over his head and shoulders, and then leaving to him the substance of the operation which was not completed by this mere act of affusion.' It may be added that the scantiness of light in Homeric rooms was itself a veil—a consideration applicable to all the cases of in-door bathing, whatever we take the women's part to have been.

'It would appear therefore,' says Mr. Gladstone, 'that the statements of Homer give no ground whatever for sinister or disparaging imputation. His pictures do not entirely correspond with modern ideas: but they may well leave on our minds the impression that, in the period he describes, if the standard of appearances in this department was lower, that of positive thought and action was higher, as well as simpler, than in our own day.'

See the question amusingly treated by Prof. Buchholz, Hom. Real. II. 2. § 10, who contrasts 'der Naivität des homerischen Weibes' with the 'zierpuppenhafte Verschämtheit unserer modernen Dämchen.'

The supposition of indelicacy is indeed broadly inconsistent with the sentiment expressed by Odysseus (Od. 6. 218) ἀμφίπολοι, στήθ' οὕτω ἀνέπρῳθεν, δφρ' ἐγὼ αὐτὸς | ἄλμην ἔμουν ἀπολούσσομαι . . ἀντην δ' οὐκ ἂν ἐγὼ γε λοίσσομαι· ἀλδίομαι γὰρ | γυμνούσθαι, κ.τ.λ., and again (Od. 19. 344) οὐδὲ γυνή ποδὸς ἄφεται ἡμετέροιο | . . εἰ μὴ τις γρη῏ς ἔστι παλαιή, κεδνὰ ἰδυία, which last passage is the more forcible, because the refusal must have been in unison with custom, else it would have betrayed the underlying motive which Odysseus had of concealment.

The various suppositions, that it was the business of the lord's daughter specially to attend to the bath, or that here is signified a distinguished mark of attention paid by Polycaста to Telemachus, or that female slaves performed the duty only in default of a daughter of the house, are none of them consistent with *all* the instances. The truth is, that as the bath was a primary feature in the guest's welcome, and as the household arrangements were superintended either by the mistress or by the grown-up daughter, upon whom she had devolved her duties, we naturally find one of these to be giving orders for the bath; and the orders are carried out by female slaves. Hence in some passages the bath is said to have been *provided* by the mistress, or her daughter, e. g. instances (1), (3), (5); in others by the ἀμφίπολοι, under mother's or daughter's orders, (4), (6); or lastly, by δμῶαί, without such orders, (2).

466. λίπ' ἐλαίῳ. This phrase is

ἀμφὶ δέ μιν φᾶρος καλὸν βάλεν ἡδὲ χιτῶνα,  
 ἔκ ρ' ἀσαμίνθου βῆ δέμας ἀθανάτοισιν ὁμοῖος  
 παρ δ' ὃ γε Νέστορ' ἰὼν κατ' ἄρ' ἔζετο, ποιμένα λαῶν.

Οἱ δ' ἐπεὶ ὤπτησαν κρέ' ὑπέρτερα καὶ ἐρύσαντο, 470  
 δαίνυνθ' ἐζόμενοι· ἐπὶ δ' ἄνδρες ἐσθλοὶ ὄροντο  
 οἶνον οἰνοχοεῦντες ἐνὶ χρυσέοις δεπάεσσιν.

αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,  
 τοῖσι δὲ μύθων ἦρχε Γερήνιος ἱππῶτα Νέστωρ·

‘Παῖδες ἐμοί, ἄγε, Τηλεμάχῳ καλλίτριχας ἵππους 475  
 ζεύσασθ' ὑφ' ἄρματ' ἄγοντες, ἵνα πρήσσησιν ὁδοῖο.’

Ὦς ἔφασθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἡδ' ἐπίθοντο,  
 καρπαλίμως δ' ἐξευξαν ὑφ' ἄρμασιν ὠκέας ἵππους.

ἐν δὲ γυνὴ ταμὴν σίτον καὶ οἶνον ἔθηκεν

ὄψα τε, οἷα ἐδουσι διοτρεφέες βασιλῆες. 480

ἂν δ' ἄρα Τηλέμαχος περικαλλέα βήσετο δίφρον·

παρ δ' ἄρα Νεστορίδης Πεισίστρατος, ὄρχαμος ἀνδρῶν,

ἐς δίφρον τ' ἀνέβαινε καὶ ἡνία λάζετο χερσὶ,

μάστιξεν δ' ἐλάαν, τῷ δ' οὐκ ἀέκοντε πετέσθην

469. ποιμένα] Bekk. with a few MSS. for ποιμένι, as required by Homeric usage. Cp. Od. 4. 51; 8. 469; 24. 411.

472. οἰνοχοεῦντες] So written with better reason than the v. l. ἐνοἰνοχοεῦντες, as *φοῖνοχοεῖν* is probably digammated. But the digamma is by no means constant with this word, cp. Od. 1. 110; 3. 40, 51; 6. 77; 11. 61; 15. 334, 507; 19. 122; Il. 9. 224; 18. 545. 476. πρήσσησιν] So rightly, and not πρήσσωσιν. Cp. La Roche, ad loc. ‘πρήσσειν ὁδοῖο nusquam nisi de hominibus dicitur; πρήσσειν κέλευθον etiam de equis et navibus.’

always used in connection with χρίσαι, ἀλείφαι Il. 18. 350, etc. See Eustath. on Od. 6. 227, where the simple λίπ' ἀλείφειν occurs. λίπα is taken by some as an adverb, formed like τάχα, κρύφα, etc., and signifying ‘smoothly,’ i. e. ‘oilily.’ But it seems better to regard it as a dative for λίπαι, or λίπα from an old nominative τὸ λίπα. Then ἐλαίῳ will be the dative from an adjective ἐλαιος from ἐλάα. Translate, ‘with oil-olive,’ as Exod. 27. 20.

471. ἐπὶ . . ὄροντο, commonly rendered ‘moved along them’ as they sat; the meaning being the same as that of ἐπώχετο Od. 1. 143. Others refer ὄροντο to root ὄρ or φόρ, from which come ὄρῳ and ὄρος (supra 409), and render

it ‘looked after them.’ See Curtius, Verb. 144, 544; Monro, H. G. § 30, 393. And this seems necessarily the meaning in ἐπὶ δ' ἄνδρες ἐσθλοὶ ὄρονται Od. 14. 104.

475. ἄγε. Used here, as in Od. 2. 252, with plural.

476. ὑφ' ἄρματα (and 478 ὑφ' ἄρμασιν), ‘beneath the yoke,’ which forms part of the apparatus of the chariot. Notice the use of the plural to denote a complex structure, as ἱστία.

ὁδοῖο. A partitive genitive. Cp. Od. 15. 47; Il. 24. 264.

480. ὄψα, ‘flesh-meat,’ properly that which is cooked, ὀπτός, whereas ἡνία (cp. Od. 5. 368) is ‘bread,’ here described as σίτον.

67. φᾶρος: α 061: but χλαῖνα δ 50, p 86, φ 118. All men wear the χλαῖνα, but only nobles wear the φᾶρος. φᾶρος was a variety of χλαῖνα, but it was not used as a blanket. It was of linen (βισβυνέες 0392), and more for display than warmth. No pins were needed for it apparently. It has no taphē or embroidery.



85. No mountain range mentioned between Pylae & Sparta.

88. Φηραι = (1) Kalamata. (2) Aliphora in Arcadia, 14 or 15 miles from Samium. (Aliphora to Sparta 70 miles!)

(3) Leondari in the upper valley of Aepheios. 8 1/2 hours from Sparta.

ἐς πεδίον, λιπέτην δὲ Πύλου αἰπὺ πτολίεθρον. 485

οἱ δὲ πανημέριοι σείον ζυγὸν ἀμφὶς ἔχοντες.

Δύσετό τ' ἥελιος σκιάωντό τε πᾶσαι ἀγυαί·

ἐς Φηράς δ' ἴκοντο Διοκλῆος ποτὶ δῶμα,

υἱὸς Ὀρσιλόχοιο, τὸν Ἀλφειδὸς τέκε παῖδα.

ἔνθα δὲ νύκτ' ἄεσαν, ὃ δὲ τοῖς παρ ξείνια θῆκεν. 490

Ἥμος δ' ἠριγένεια φάνη ροδοδάκτυλος Ἥως,

ἵππους τ' ἐξεύγνυντ' ἀνά θ' ἄρματα ποικιλ' ἔβαινον·

[ἐκ δ' ἔλασαν προθύροιο καὶ αἰθούσης ἐριδούπου]

μάστιξεν δ' ἐλάαν, τῷ δ' οὐκ ἀέκοντε πετέσθην.

ἔξον δ' ἐς πεδίον πυρηνφόρον, ἔνθα δ' ἔπειτα 495

ἦνον ὁδόν· τοῖον γὰρ ὑπέκφερον ὠκέες ἵπποι.

486. σείον] Aristoph. read θείον, i.e. ἔτρεχον. Callistratus defended σείον. Schol. H. M. Q. R. 489. Ὀρσιλόχοιο] La Roche reads with Zenod. Ὀρσιλόχοιο. 493.] Omitted in the majority of MSS. Bekk. retains it but rejects the next line.

486. ἀμφὶς ἔχοντες, 'supporting it at either end.' The ζυγὸν was a bar at the end of the pole, and at right angles to it, lashed on with a thong; at either end of the ζυγὸν was a pad, where it rested on the horses' necks, and from each pad came the straps (λέπαδνα) that served as collars, cp. Il. 5. 729 τοῦ δὲ ἐξ ἀργύρεος θυμὸς πέλεν· αὐτὰρ ἐπ' ἀμφὶ | δῆσε χρύσειον καλὸν ζυγόν, ἐν δὲ λέπαδνα | κάλ' ἔβαλε, χρύσει'. ὑπὸ δὲ ζυγὸν ἤγαγεν Ἥρῃ | ἵππους ὠκύποδας. Where the yoke joined the pole was a boss, ὀμφαλός, and the thong that connected yoke and pole is called ζυγόδεσμον. On the yoke were rings (οἰήκες) through which the reins passed. The pole ended in a pin (ἑστῶν), over which was slipped a ring in the centre of the yoke called κρίς. See for the whole description Il. 24. 266 foll.

488. Φηραί (Φηρή Il. 5. 543) has in Homer the epithets ἐνκτίμεναι (ib.) and ῥάθαι Il. 9. 151. Its position in Messene is settled by Od. 21. 15-19. It was situated on the left bank of the Nedon, at the north-east side of the Messenian Gulf, and belonged to the Lacedaemonian kingdom. It forms one of a group of cities, described as ἐγγὺς ἀλὸς νῆαται Πύλου ἡμαθόεντος Il. 9. 151-153. Its modern name is Kala-

máta. The two sons of Orsilochous were slain before Troy by Aeneas, Il. 5. 540 foll.

493. ἐκ δ' ἔλασαν. This line involves a prothysteron, as one must needs pass the αἶθουσα [αὐλή] before reaching the πρόθυρον, the exit from the courtyard. For similar prothystera cp. Od. 16. 341 λίπε δ' ἔρκαα τε μέγαρόν τε, and 18. 102 ὅφρ' ἴκετ' αὐλήν | αἰθούσης τε θύρας, and 22. 474 ἐκ δὲ Μελάνθιον ἦγον ἀνὰ πρόθυρόν τε καὶ αὐλήν. But the insertion of the line here makes a confusion by leaving the subject to μάστιξεν wholly uncertain.

495. πυρηνφόρον, for the more usual form πυροφόρον cp. Il. 12. 314; 14. 123; 21. 602. So we find θαλαμη-πόλος, νετή-φατος, ελαφηβόλος, ὀλιγηπελέων. The epithet is hardly in accordance with the physical features of the upper Eurotas valley, which was rugged and narrow; we can scarcely avoid the conclusion that there is a blank here in the poet's geographical knowledge, which he fills up from guess.

496. ἦνον, from ἄνω, epic form of ἀνώ, 'made for their journey's end;' literally, 'sought to finish their journey.'

τοῖον. See on Od. 1. 209, and compare it further with Od. 1. 409, τόδ'

δύσετό τ' ἥελιος σκιδωντό τε πᾶσαι ἀγυιαί.

*ικάνει*, both words being properly adjectives, in agreement with a neuter accusative cognate. Cp. Od. 23. 18 *τοῖόνδε κατέδραβον*, 24. 62 *τοῖον γὰρ ἐπώρορε Μοῦσα*, and again I. 140 *οἶον ἀναίξας ἄφαρ οἴχεται*, 2. 239 *νεμεσίζομαι οἶον ἅπαντες ἦσθε*.

*ὑπέκφερον*. This verb is used transi-

tively in later Greek, as Apoll. Rhod. I. 1264 *πόδες αὐτὸν ὑπέκφερον ἀίσσοντα*, and may be so rendered here, 'bore them forward.' But we may, with Eustath., take the verb intransitively, as in Hdt. 4. 125, and as *ἐκφέρειν* is used in Il. 23. 376, 759 = 'dashed forward.'

*bore them, bore down and :  
off and alone*



1. No wall or gate mentioned

3. The feast = marriage. With the feast was a sacrifice. This also the "wedding"  
+ was at "house" bride's father. Here a double wedding. M's son is here  
married from his father's house. That feast should be "palace" thing =  
natural. cf. v 307.

# Ο Δ Υ Σ Σ Ε Ι Α Σ Δ.

## Τὰ ἐν Λακεδαίμονι.

Οἱ δ' ἔξον κοίλῃν Λακεδαίμονα κητώεσσαν,  
πρὸς δ' ἄρα δώματ' ἔλων Μενελάου κυδαλίμοιο.  
τὸν δ' εὖρον δαινύντα γάμον πολλοῖσιν ἔτησιν

1.] *Ζηνόδοτος* δὲ γράφει *καιετάεσσαν* ἀντὶ τοῦ *καλαμινθώδη* Schol. H. M. Q. R. Eustath. 1478. 38. See Strabo 8. 367. Lobeck, Path. El. 1. 344, would write *καιετέεσσαν*. Cp. Curt. Gk. Etym. p. 135.

1. *Λακεδαίμονα*. Buttmann insists that here *Λακεδαίμων* signifies the name of the district of which the chief town was Sparta, as in Il. 2. 581 οἱ δ' εἶχον κοίλῃν Λακεδαίμονα κητώεσσαν | Φᾶρῖν τε Σπάρτην τε, κ.τ.λ. The epithets moreover are suitable to a district but not to a town. *κοίλῃν* is distinct in meaning from *κητώεσσαν*. 'The valley of Sparta is a deep depression between Taygetus and Parnon, 18 miles in length, by 4 or 5 in breadth, and intersected by the Eurotas, which flows down to it from the uplands of Arcadia, and its southern end passes through a narrow defile to the sea. This was the "hollow Lacedaemon" of Homer,' Tozer, Classical Geogr. 87. Similarly, parts of Syria and of Elis, and Argos (Soph. O. C. 378) have the epithet *κοίλος* = 'mountain-pent.' Strabo (8. 563) quotes the Cresphontes of Eurip. (Frag. 1. Dind.) *τὴν Λακωνικὴν ἔχον | πολλὴν μὲν ἄροτον ἐκπονεῖν δ' οὐ ῥάδιον, | κοίλῃ γάρ, ὅρεσι περιδρομος, τραχεῖά τε.*

*κητώεσσα*, by the regular rule of the composition of adjectives in *-εις*, must come from *κήτος*, 'a gulf;' root *καφ*, Lat. *canis*; and thus means 'cavernous.' Ameis quotes from Plutarch, Cim. 16 ἡ τε χώρα τῶν Λακεδαίμονιόν χάσμασιν ἐνάλισθε πολλοῖς, and Strabo 8. 367 *ὅτι οἱ ἀπὸ τῶν σεισμῶν βωχμοὶ καιετοὶ λέγονται . . εὐσεistos δὲ ἡ Λακωνική.*

Zenodotus' emendation *καιετάεσσαν* (which Buttmann thinks never existed

as a real variant) would have this meaning equally, from *καῖαρ*, akin to which is the name of the best-known of those hollows, the *Καῖάδας*, into which malefactors were thrown, Thuc. 1. 134. Others again see in *κητώεσσα* merely a reference to the deep valley between Taygetus and Parthenius, in which Lacedaemon lies. Strabo also mentions *μεγάλη*, as one interpretation of the word, and calls this rendering *πιθανώτερον*. But without doubt the epithet refers to 'the numerous rifts and fissures in the undulating ground.' Tozer, ib.

3-19. The criticism given in Athenaeus (5. 180) on this place, is to the effect that Diodorus, ὁ Ἀριστοφάνειος, expunged the whole passage (*ὅλον τὸν γάμον περιέγραψε*), which we are told he did on the supposition that the scene intended to be described was the full height of the festivity (*τοπάζων πρώτας ἡμέρας εἶναι*). Hennings (Die Telem. p. 178 foll.) adopts this view, and regards the passage as a later interpolation. But it must be remarked that the excision of vv. 3-19 makes the connection between v. 2 and 20 very awkward.

3. *δαινύντα γάμον*, compare *δαινύναι τάφον* Od. 3. 309. Doubtless this was not the actual wedding-day, but rather, as Athen. loc. cit. says, *συνεχοῦς οὐσης τῆς ἐστίασεως καὶ τῶν ἀεμαίων ἡμερῶν παρεληλυθειῶν ἐν αἷς παρείληπτο μὲν ἡ γαμουμένη πρὸς τοῦ νυμφίου*, but

υἱέος ἡδὲ θυγατρὸς ἀμύμονος φ' ἐνὶ οἴκφ.  
 τὴν μὲν Ἀχιλλῆος ῥηξήνορος υἱεὶ πέμπεν 5  
 ἐν Τροίῃ γὰρ πρῶτον ὑπέσχετο καὶ κατένευσε  
 δωσέμεναι, τοῖσιν δὲ θεοὶ γάμον ἐξετέλειον.  
 τὴν ἄρ' ὃ γ' ἐνθ' ἵπποισι καὶ ἄρμασι πέμπε νέεσθαι  
 Μυρμιδόνων προτὶ ἄστν περικλυτὸν, οἷσιν ἄνασεν.  
 υἱεὶ δὲ Σπάρτηθεν Ἀλέκτορος ἤγετο κούρην, 10  
 ὃς οἱ τηλύγετος γένετο κρατερὸς Μεγαπένθης

4. ἀμύμονος] Bekk., ed. 2, ἀμύμονα, as the possessive ὃς always has the initial F.

it is doubtful if Nitzsch can be right in inferring, from v. 8, that Hermione was already gone. The tenses (πέμπε and ἐξετέλειον) would rather suggest that preparations were just being made for her departure, and, similarly, that the daughter of Alector was on her way from Sparta to join Megapenthes. Thus Telemachus comes in upon the end of the feasting, for there is no sign of it when he enters the palace (assuming vv. 15-19 to be an interpolation, on which see below), nor on the next day. Nevertheless, the hesitation of Eteoneus (28, 29), about admitting Telemachus indicates that the bustle and confusion of the occasion had not subsided.

ἐτησιν. The Schol. explains this word by πολίτας. Apoll. Lex. Hom. renders it by ἑταίροις, and Nitzsch understands by it near relations or dependents of the family, comparing Il. 6. 238 ἀμφ' ἄρα μιν Τρώων ἀλοχοὶ θεόν ἡδὲ θυγάτρης | εἰρόμεναι παῖδας τε κασιγνήτους τε ἕτας τε, and Il. 9. 464 ἔται καὶ ἀνεψιοί, whence we learn two facts; (1) that the word excludes kinsmen, and (2) that it expresses a relation in which the female sex shared. Again from Il. 7. 293 ὥς σὺ τ' ἐνφρήνης πάντας . . Ἀχαιοὺς, | σοὺς τε μάλιστα ἕτας καὶ ἑταίρους οἳ τοι ἔσαι we learn that ἔται are distinct from the body of the citizens or the whole nation, and again distinct from ἑταῖροι. It is difficult to see how Nitzsch can regard them as being in a nearer relation than ἑταῖροι. On the contrary, the relation seems a wider one, as we see that men could stand in that relation to women, but not in the relation of ἑταῖροι. So Hector is described, Il. 6.

262, as ἀμύμον ἐτησιν, i. e. 'helping the ἔται in the fight,' and not, in a general sense, fighting for countrymen and countrywomen. So then ἔται are neither kinsmen, nor ἑταῖροι, but stand between these on the one hand, and the whole body of the citizens on the other. They are perhaps *aequales*, persons of the same generation, who have been known to each other (often slightly) all their lives. ἔτης was originally σφέτης, from stem *sua* of 3rd Pers. Pron., and so = Lat. *sui*.

7. ἐξετέλειον, 'were bringing to accomplishment.' Notice the tense here, and in πέμπε and ἤγετο.

8. πέμπε νέεσθαι. With this infinitive of purpose after πέμπε compare infra 29; Od. 13. 206; 23. 419; Il. 9. 575; 16. 575; 18. 240.

9. ἀνασσειν, sc. Neoptolemus, who was king of Phthia.

10. ἤγετο, commonly used of the bridegroom bringing home his own wife, here refers to the father getting a wife for his son. So κασιγνήτῳ δὲ γυναῖκα | ἡγάγετο Od. 15. 237, ἀφομαι ἀμφοτέροις ἀλόχους Od. 21. 214. Join Σπάρτηθεν closely with Ἀλέκτορος and not with ἤγετο, for the marriage was taking place at Sparta.

11. τηλύγετος. Buttman supposes this word to be a metathesis for τελεutyetos, sc. ὁ τελευταῖος γενόμενος, and finds in this the secondary meaning, 'dearly-loved,' 'tenderly-treated.' This does not suit μόνον τηλύγετον Il. 9. 482; Od. 16. 19; nor ἀμφω τηλυγέτω Il. 5. 153; even if there were strong grounds in favour of the interpretation.

The word τήλιοςτος, (Orph. Arg. 179, 1186) and the adverb τήλυ, Apoll. Dysc. de Pronom. 329 B, with the

5. This would be the longest drive in Hom., longer than from Pylos to Sparta. 408

10. ἦγστο: the father selected a wife for a son. So Peleus for Achilles  
I 394, So ~ oldest times

Ἀλέκτορος: ἀλέκτωρ from ἄλχος a connects ἀλέκτωρ cock.  
(Cocks & hens not common till 5<sup>th</sup> c., but found on monument 6<sup>th</sup> c.).



12. Horn. never uses masc. δούλος, but has δουλοσύνη, δούλιον ἥμα,  
δούλιον εἶδος. Its nearest equivalent. δούλος is δμῶς (which  
cognate δδμῆατο Γ 183, used & Πρῆμ' ἄγι οὐδὲν) i.e. bondman  
δούλῳ (not diff. from δμῶς) here and Γ 409 uses a concubine.  
δούλος not - Hesiod. Hesiodi δμῶς = 'man'.

ἐκ δούλης· 'Ελένη δὲ θεοὶ γόνον οὐκέτ' ἔφαινον,

12. δούλης] τινὲς δὲ τὸ Δούλης κύριον φασὶ Schol. H. M. Q. R. 'Ελένη] ἐν τῇ κατὰ Ῥιανὸν καὶ Ἀριστοφάνην, 'Ελένης, σὺν τῇ σ Schol. M.

Hesychian gloss on τηλότροον, sc. μεγαλόφωνον, all point to an adjective τηλός. This word shows itself in τηλεκλυτός, τηλεσκώπος and, especially, in τηλέπυλος, an epithet applied to the Laestrygonian city, Od. 10. 82; 23. 318. The common interpretation, τῇλε διεστηκυίας ἔχουσα τὰς πύλας, requires the addition to τῇλε of the whole verbal notion 'mutually distant.' Now Eustath. on Od. 10. 82 writes τινὲς δὲ τηλέπυλόν φασὶ τὴν μακρόπυλον, οὐ τῷ διαστήματι ἀλλὰ τῷ πλάτει τῶν πυλῶν ἢ τῷ μήκει. Thus we may parallel τηλέπυλος with ὑψίπυλος or εὐρύπυλος, and (by help of the passage quoted above from Hesych.) may render it 'great-gated.' With τηλός we may further compare ταῦγετος, 'the great mountain,' referring to the glosses in Hesych. ταῖς μέγας and ταῖσας· μεγάλυνας, and ταυγέταις πύλαις· ταῖς μεγάλας. The termination -γετος may be compared with the Latin *indigetes* and with such Gk. forms as ἀτρύγετος ἔρπ-ετός. It has generally been referred to root γε-, but this would give γατος. However, provisionally accepting the meaning 'grown-big' for τηλόμετος, we may see how it suits the passages in which it is found,—Il. 5. 152 Diomedes kills in battle φαίνονος υἱε, | ἄμφω τηλυγέτω δὲ δὲ τέρετο γήραϊ λυγρῷ, | υἱὸν δ' οὐ τέκετ' ἄλλον ἐπὶ κτεάτεσσι λιπέσθαι. Here the word implies that though these two sons were grown-up or nearly so, there were no younger brothers still children. So in Il. 9. 481 καὶ με φίλησ' ὥς εἴ τε πατὴρ δν παῖδα φιλήσῃ | μούνον τηλυγετον, πολλοῖσιν ἐπὶ κτεάτεσσι, a father's increasing fondness for an only son is described; he is the heir of large possessions, and the father's love for him grows as the chance of having other sons diminishes; the eldest being already in early manhood. And when such a son comes home after long absence, one vivid element in the father's joy is the contrast of his youthful manhood with his recollections of him as a child. See Od. 16. 17 foll.

In Il. 9. 143 Agamemnon speaks of Orestes as the son ὅς μοι τηλόμετος τρέφεται. Now Orestes, according to

Eurip. (I. A. 465, 466, 622-7, 1118, 9), was not more than three or four years old at the departure of the host for Troy. In the tenth year of the war, according to this reckoning, Orestes would be thirteen or fourteen, and therefore, 'growing up to be a great boy.' In like manner, Iphigenia recognising in her brother, now grown-up, the child she formerly knew, says, ἔχω σ', Ὀρέστα, τηλύγετον χθονὸς ἀπὸ πατρίδος Eur. I. T. 829.

In Il. 3. 175 Helen reproaches herself with having deserted her home, παῖδά τε τηλυγέτην, implying that Hermione was growing into womanhood at the time of Helen's flight.

In the present passage vv. 11-14 ὅς οἱ τηλόμετος . . Ἑρμῶν, the implication is that Helen's flight occurred long after the birth of Hermione; long enough to let the conclusion be drawn 'Ελένη δὲ θεοὶ γόνον οὐκέτ' ἔφαινον. That interval was the measure of the age of Hermione. Now the Schol. on Od. 4. 4, and Eustath. 1479 say that Hermione was actually given in marriage to Orestes while Menelaus was at Troy, quoting the authority of Sophocles, who ἐν Ἑρμῶν ἱστορεῖ ἐν Τροίᾳ ἔτι ὅντος Μενελάου ἐκδοθῆναι τὴν Ἑρμῶν ὑπὸ Τυνδάρει τῷ Ὀρέστῃ· εἰτα ὕστερον ἀφαιρεθείσαν αὐτοῦ ἐκδοθῆναι τῷ Νεοπτολέμῳ κατὰ τὴν ἐν Τροίᾳ ὑπόθεσιν. But see Eur. Hel. 689, where Helen describes the condition of Hermione as ἀγαμος, ἀτεκνος, ὃ πόσι, καταστίνει γάμον ἀγαμον αλοχίνα. Hermione must thus have been growing-up, or at least past childhood at the time of Helen's flight, which satisfies the meaning assigned to τηλόμετος, even without making allowance for the exaggeration of regret in Helen's mention of her. The application of τηλόμετος here to Megapenthes is no less appropriate. Born after Helen's flight, but before the Trojan expedition, he would now be nineteen or twenty. Among the interpretations which Eustath. collects here of τηλόμετος he gives as the last ὁ αὐξηθεὶς μετὰ γέννησιν.

The only remaining passage to notice

ἐπεὶ δὴ τὸ πρῶτον ἐγείνατο παῖδ' ἐρατεινήν,  
'Ερμῖονην, ἣ εἶδος ἔχε χρυσεῆς Ἀφροδίτης.

Ὡς οἱ μὲν δαίνυντο καθ' ὑπερεφές μέγα δῶμα 15  
γείτονες ἡδὲ ἔται Μενελάου κυδαλίμοιο,  
τερπόμενοι μετὰ δέ σφιν ἐμέλπετο θεῖος ἀοιδὸς  
φορμίζων· δοιῶ δὲ κυβιστητῆρε κατ' αὐτοὺς  
μολπῆς ἐξάρχοντος ἐδίνεον κατὰ μέσους.

Τῷ δ' αὐτ' ἐν προθύροισι δόμων αὐτῷ τε καὶ ἱππῷ, 20  
Τηλέμαχος θ' ἥρωσ καὶ Νέστορος ἀγλαὸς υἱὸς,  
στῆσαν· ὁ δὲ προμολῶν ἶδετο κρείων Ἑτεωνεύς,

15-19.] φασὶ τοὺς ε' στίχους τούτους μὴ εἶναι τοῦ Ὀμήρου, ἀλλὰ τοῦ Ἀριστάρχου Schol. M.T. See note below. 19. ἐξάρχοντος] According to Athenaeus, quoted below, Aristarchus read ἐξάρχοντες, as does the Venet. A. on Il. 18. 606.

is Il. 13. 470 ἀλλ' οὐκ Ἴδομενῆα φόβος λάβε, τηλόγετον εἶς, where Buttm. renders 'like a spoiled child;' but the meaning of a 'great boy' suits equally well here, 'no stripling's fear seized Idomeneus.'

τηλόγετος thus corresponds very closely with the Lat. *adolescens*, both in its denotation, and its literal etymological sense. The limits of age implied by it may be from thirteen to twenty or twenty-three. From J. Savelsberg, Rhein. Mus. 1853, p. 441.

11. Μεγαπένθης, a name commemorative of the 'great sorrow' caused by Helen's faithlessness, cp. the name Benoni, Gen. 35. 18, and Tristram.

12. δοῦλης is not a slave by birth, but a captive.

13. ἐπεὶ δὴ. The same commencement is found in Od. 8. 452; 21. 25; 24. 482; Il. 22. 379; 23. 2. See on Od. 12. 423.

15-19. Athenaeus (5. 180), referring to this mention of dancing and tumbling, considers the addition out of place in the house of Menelaus, and suggests that the lines were introduced by οἱ περὶ Ἀριστάρχον, who failed to see that the marriage-feast was really over;—μὴ συνέντες ἀλλ' ἐξαπατηθέντες ὑπὸ τοῦ πρώτου ἔπους (sc. γ. 3) προσσυνήσαν τοιοῦτους τινὰς στίχους (vv. 15-19), μετενεγκόντες ἐκ τῆς Ὀπλοποιίας (Il. 18. 604-606) σὺν αὐτῷ γε τῷ περὶ τὴν λῆξιν ἀμαρτήματι· οὐ γὰρ ἐξάρχοντες οἱ κυβιστητῆρες, ἀλλ' ἐξάρχοντες τοῦ ἀοιδοῦ

πάντως ἀρχοῦντο. But it is simply incredible that Aristarchus, the critic famed beyond everything for his περιττὴ εὐλάβεια, should have out of sheer ignorance (μὴ συνέντες) had recourse to such an interpolation. It is far more likely that Aristarchus himself marked the verses with the obelos, or asteriscos, or both, and that the error lies with Athenaeus or his informant. The Schol., who gives the same story, mentions it merely as a current saying, φασὶ τοὺς ε' στίχους τούτους μὴ εἶναι Ὀμήρου ἀλλὰ τοῦ Ἀριστάρχου. With the entrance of Telemachus and his friend, we may suppose the music and dancing would cease.

18. κυβιστητῆρε. As κεφαλὴ had a bye-form κεβαλή, Etym. Mag. 195. 39, so the Cretan form κυφή, 'head,' was also written κύβη, Etym. Mag. 543. 22, and κυβιστάω, which presupposes a verb κυβίω, is interpreted by εἰς κεφαλὴν πηδάω.

19. ἐξάρχοντος, sc. ἀοιδοῦ. So ἐξάρχειν γόσιο Il. 18. 51; cp. Eur. Troad. 148 ἐξάρξω μολπῶν, ib. 152 ἐξήρχον θεοῦς. κατὰ μέσους, as a nearer definition of κατ' αὐτοὺς.

20. προθύροισι, sc. the entrance from outside into the αὐλή.

22. κρείων. This title implies that Eteoneus was of gentle birth. In Od. 15. 96 he is mentioned again as living near Menelaus. For θεράπων see on Od. 1. 109. The Schol. M describes him as ὁ τοῦ Ἀλέκτορος τοῦ συμπευθέρου

14. χρυσέης: 'ornaments' (cf. bronze 'Ares'). No woman has 'golden hair'.

15. κυβιστήρες: 'tumblers', in  $\Pi$  74 = 'divers'



δτρηρὸς θεράπων Μενελάου κυδαλίμοιο,  
βῆ δ' ἔμεν ἀγγελέων διὰ δώματα ποιμένοι λαῶν,  
ἀγχού δ' ἰστάμενος ἔπεα πτερόεντα προσηύδα·

25

‘Ξείνω δὴ τινε τῷδε, διστρεφὲς ὦ Μενέλαε,  
ἄνδρε δύω, γενεῇ δὲ Διὸς μέγαλοιο ἔικτον.  
ἀλλ' εἴπ' ἢ σφωιν καταλύσομεν ὥκείας ἵππους,  
ἢ ἄλλον πέμπωμεν ἱκανέμεν, ὅς κε φιλήσῃ.’

Τὸν δὲ μέγ' ὀχθήσας προσέφη ξανθὸς Μενέλαος·

30

‘οὐ μὲν νῆπιος ἦσθα, Βοηθοίδη Ἑτεωνεῦ,  
τὸ πρὶν ἅτὰρ μὲν νῦν γε πάις ὥς νῆπια βάζεις.

ἢ μὲν δὴ νῶι ξεινῆια πολλὰ φαγόντε  
ἄλλων ἀνθρώπων δεῦρ' ἰκόμεθ', αἶ κέ ποθι Ζεὺς  
ἐξοπίσω περ παύσῃ οἰζύος. ἀλλὰ λυ' ἵππους  
ξείνων, ἐς δ' αὐτοὺς προτέρω ἄγε θοινηθῆναι.’

35

‘Ὡς φάθ', ὁ δὲ μέγαροιο διέσσυτο, κέκλετο δ' ἄλλους  
δτρηροὺς θεράποντας ἅμα σπῆσθαι ἐοῖ αὐτῷ.

οἱ δ' ἵππους μὲν λῦσαν ὑπὸ ζυγοῦ ἰδρώοντας,  
καὶ τοὺς μὲν κατέδησαν ἐφ' ἱππείησι κάπησι,  
πὰρ δ' ἔβαλον ζείας, ἀνὰ δὲ κρὶ λευκὸν ἔμιξαν,

40

27. ἔικτον] Nitzsch prefers, with a few MSS., the commoner form ἔικτην from the pluperfect. 29. φιλήσῃ] παρέλκει (is redundant) ὁ κε Schol. M. ‘Si Scholion Aristonici est, colligi potest Aristarchum φιλήσει probasse’ Dind. 33. φαγόντε] Bekk. with Harl. etc. reads φαγόντες. 37. ὁ δὲ μέγαροιο] Vulg. ὁ δ' ἐκ μέγαροιο. Cp. Schol. H. M. Q. R. ‘Ἀριστάρχος χωρὶς τῆς ἐκ . . . βούλεται γὰρ λέγειν διὰ μέγαροιο. 38. σπῆσθαι] So with Bekk. from Harl. MS., instead of ἅμ' ἐσπῆσθαι, σπῆσθαι being the more genuine form of the infin. aor. Cp. σπείω Il. 10. 285.

Μενελάου ἀδελφός, and Schol. B. H. M. Q. adds συγγενὴς οὖν Μενελάου Ἑτεωνεὺς καὶ θεράπων αὐτοῦ ὥς Ἀχιλλέως Πάτροκλος.

26. τῷδε, ‘here,’ ‘yonder;’ with a gesture.

27. γενεῇ Διός. This implies royalty; kings being generally called *διογενεῖς* and *διοστρεφεῖς*.

29. Join ἢ πέμπωμεν ἱκανέμεν ἄλλον ὅς κε. The doubt that Eteoneus feels about welcoming the strangers, implies that the house was in a state of bustle with the festivities. The Schol. thinks that the treachery of the guest Paris had suggested fresh caution in admitting strangers.

34. ἰκόμεθ', αἶ κε . . οἰζύος, ‘we are

come here, in the hope that Zeus may rid us of sorrow for the days to come.’ περ adds an emphasis to ἐξοπίσω, for the past had been troublesome enough. The emphasis lies in the words ξεινῆια πολλὰ φαγόντε, meaning, ‘many were the hospitalities that we enjoyed before we settled down here;’ therefore, let us not fail in extending such hospitality to others.

36. ἐς δ' . . ἄγε προτέρω, ‘bring them forward into the house.’

39. Join ὑπὸ ζυγοῦ λῦσαν, as ὑπ' ἀπήνης ἔλυνον Od. 7. 5.

41. ζείας. Nitzsch, after Voss, identifies this with Virgil's ‘*farra*,’ Georg. 1. 73. It is much disputed what species of corn ζέα was. Herodot. (2. 36)

ἄρματα δ' ἔκλιναν πρὸς ἐνώπια παμφανώνοντα,  
 αὐτοὺς δ' εἰσήγον θεῖον δῶμον· οἱ δὲ ἰδόντες  
 θαύμαζον κατὰ δῶμα διοτρεφέος βασιλῆος.  
 ὥς τε γὰρ ἡελίου αἶγλη πέλεν ἢ σελήνης  
 δῶμα καθ' ὑψερεφές Μενελάου κυδαλίμοιο.  
 αὐτὰρ ἐπεὶ τάρπησαν ὀρώμενοι ὀφθαλμοῖσιν,  
 ἔς β' ἀσαμίνθους βάντες ἐυξέστας λούσαντο.  
 τοὺς δ' ἐπεὶ οὖν δμῳαὶ λούσαν καὶ χρίσαν ἐλαίῳ,  
 ἀμφὶ δ' ἄρα χλαίνας σῆλας βάλλον ἡδὲ χιτῶνας,

45

50

says [Αἰγύπτιοι] ἀπὸ δλυνέων ποιεῖνται σῖτια, τὰς ζεῖας μετεξέτεροι καλίουσι, where Bachr comments thus: 'ad commune τῆς ζεῖας genus pertinuisse videtur δλυνα tanquam species. Quod enim distinguunt, et triticum spelta (Dinkel), et zea (Spelz), utrumque . . . communi ζεῖας appellatione indicatum, illud, si accuratius loquaris, δλυνα, hoc ζεῖα appellari debet.'

42. ἐνώπια. According to Nitzsch, the inner faces, opposite to each other, of a gateway or doorway; here, that of the αἶλη, but in Od. 22. 21, that of the μέγαρον. So the Scholl. τοὺς ἀντιπρὸς τόπους τῆς εἰσόδου, and more nearly Eustath. p. 722. γὰρ τὰ ἐντὸς τῶν θυρῶν. The epithet παμφανώνοντα, applied elsewhere to τεύχεα, ἔντεα, δούρατα, κυνήη, αἶγλη, φλόξ, λέβης, κάρη, might be taken to mean that the ἐνώπια were plastered smooth, if there were any ground for assuming them to be so. But probably the key is supplied by the Schol. τοὺς φωτισμένους ὑφ' ἡλίου τόπους ἢ τῆς σελήνης. In the dark shadow thrown by the front wall with its colonnades, the open gateway, with the sun shining through it on one side or the other, and reflected from its pavement, would well deserve the epithet. Against one of these walls the chariot was rested atill.

45. The full form of this brachylogical sentence would be αἶγλη πέλεν ὥς τε [like] ἡελίου αἶγλη. The line occurs again Od. 7. 84, and with the form of sentence we may compare Od. 4. 122; 11. 605; 12. 86, 396.

43. δῶμον . . δῶμα. The words are contradistinguished again in Od. 16. 273-6; and used indiscriminately together, Od. 15. 509-11. It would seem

that δῶμος, in its proper sense, is more restricted than δῶμα, which is used of the whole building, exclusive only of the αἶλη (see Od. 7. 139; 15. 109; 16. 74), though sometimes also of the μέγαρον (Od. 22. 494 ἐδ' διεθέωσεν μέγαρον καὶ δῶμα καὶ αἶλην); on the other hand, the reference in the words οἶο δῶμοιο Od. 1. 330, signifies only Penelope's apartment. In Od. 7. 88 θύραι πυκινὸν δῶμον ἔντος ἔργον, ib. 131 ἐπ' αἶλης οὐδὸν . . πρὸς δῶμον ὑψηλόν, Od. 18. 237 οἱ μὲν ἐν αἶλῃ | οἱ δ' ἔντοσθε δῶμοιο, and elsewhere, δῶμος is identified with μέγαρον, the banquet-hall. This last seems the proper use of δῶμος, while the proper signification of δῶμα is the whole of the inhabited buildings. There is another sense in which both words are used, which, being the perfectly general one of 'abode,' reduces the two words to synonyms. Both words are found in their proper sense in the plural as well as the singular.

44. θαύμαζον κατὰ δῶμα. Some commentators propose to connect ἰδόντες, in preceding line, with κατὰ δῶμα, but Fäsi rightly remarks that the phrase κατὰ δῶμα forms the object to θαύμαζον, or rather it is the brachylogical substitute for it, signifying in fact, 'the house, throughout itself;' cp. Od. 9. 6. We might render the expression in Latin 'mirabantur singula hic illic aedium.' Compare with the sense here, though not in illustration of the idiom, Od. 9. 153 νῆσον θαυμάζοντες ἰδνόμεσθα κατ' αὐτήν.

47. ὀρώμενοι. Contrast this tense expressing the leisurely examination, with ἰδόντες (supra 43), which describes one glance.

50. σῆλας. Curtius, G. E. p. 310,





52. x 3 p. 134: hands washed before a meal, though they had just bathed

55. The waiting here done by women (as at 139. 147); by 'page' & 'hair' waiters  
• 331; and by 'herald'

ἔς ῥα θρόνους ἔζοντο παρ' Ἀτρεΐδην Μενέλαον.  
 χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα  
 καλῇ χρυσεῖῃ, ὑπὲρ ἀργυρέοιο λέβητος,  
 νύσασθαι παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.  
 σῖτον δ' αἰδοίῃ ταμίῃ παρέθηκε φέρουσα, 55  
 εἶδата πόλλ' ἐπιθείσα, χαριζομένη παρεόντων.  
 [δαιτρὸς δὲ κρειῶν πίνακας παρέθηκεν αἶερας  
 παντοίων, παρὰ δὲ σφί τίθει χρύσεια κύπελλα.]  
 τὼ καὶ δεικνύμενος προσέφη ξανθὸς Μενέλαος·  
 'Σίτου θ' ἄπτεσθον καὶ χαίρετον. αὐτὰρ ἔπειτα 60  
 δείπνου πασσαμένῳ εἰρησόμεθ' οἳ τινὲς ἔστον  
 [ἀνδρῶν] οὐ γὰρ σφῶν γε γένος ἀπόλωλε τοκῆων,  
 ἀλλ' ἀνδρῶν γένος ἔστέ διοτρεφέων βασιλῆων

54. ξεστὴν] γρ. χρυσὴν Schol. H. 57, 58] Rejected by most editors subsequent to Wolf, as wanting in the Harl. and several other MSS. 61. πασσα-  
 μένω] A few MSS. read παυσαμένω. 62-64.] προῆθετοῦντο καὶ παρὰ Ζηνοδότῃ καὶ  
 παρὰ Ἀριστοφάνει, τό τε γὰρ σφῶν οὐχ' Ὀμηρικῶς μονοσυλλάβως ἐξηγήθη, κ.τ.λ.  
 σφῶν χωρὶς τοῦ ι, ὡς Ἀρίσταρχος καὶ Ἡρωδιανὸς, Ἀπολλώνιος δὲ . . . μετὰ τοῦ ι

refers οἶλος to the same root as ἔριον, Skt. *ér-ma*, Lat. *vellus*, Goth. *vulla*, and English 'wool,' with the common interchange of *r* and *l*.

The mention of *χλαῖνα* before *χιτῶνες* is a common Homeric prothysteron. So Od. 3. 467 *φῶρος ἤδ' ἐ χιτῶνα*, 5. 264 *εἵματα ἀμφίτασσα . . καὶ λούσσασα*. The inverted order is suggested by the fact that the *φῶρος* or *χλαῖνα*, being the exterior garment, is the one which impresses the eye. The *χλαῖνα*, or 'overall' (Od. 8. 455; 17. 89), was a piece of cloth either square, or rounded at the corners, passing over the left and under the right arm, the end that hung down being thrown over the left shoulder (so *ἀπ' ὤμων χλαῖναν θέτο* Od. 21. 118), where it was fastened with a brooch or pin, *χλαῖναν περονήσατο* Il. 10. 133.

59. δεικνύμενος, 'welcoming.' See on Od. 3. 41.

61. δείπνου. This was probably the principal mid-day meal, and although the day was now far spent it is correctly used to describe the first regular meal that the travellers had enjoyed. In inf. 213 it is called by its regular name *δῆρνον*. For a similar use of *δείπνον* to describe the meal taken by travellers

on setting out, see Od. 15. 79, or by herdsmen before leaving home for the day, ib. 397.

62. σφῶν, as a contracted form of *σφῶιν*, is found only here. See above critical note. There was a great uncertainty about the correct way of writing this dual. According to Aristarch., Apoll., and Herod. *σφῶι* is nom. and accus. dual of the second personal pronoun; *σφῶε* of the third. For the gen. and dat. dual of the second person they wrote *σφῶιν*; of the third, *σφῶίν*. Of these forms *σφῶε* and *σφῶίν* were enclitic. See generally La Roche, Hom. Textkrit. p. 357. Translate, 'For [the nobility of] your parentage is not lost in you,' i.e. in your persons. With this use of *ἀπόλωλε* with the dative, cp. Il. 10. 186 *ἀπό τέ σφισιν ἔπνος δῶλεν*. This interpretation is equivalent to the words of the Schol. *οὐ γὰρ ἀφανῶν ἐστὲ γονέων*, and is better than giving the force of an agent-dative to *σφῶν*, viz. 'the nobility of your parentage has not been discredited by you;' for Menelaus could hardly argue that (1) they were noble because their faces were noble; and (2) then compliment them on not discrediting their parents.

63. γένος is here the accus. and

σκηπτούχων, ἐπεὶ οὐ κε κακοὶ τοιούσδε τέκοιεν.]"

“Ὡς φάτο, καὶ σφιν νῶτα βοδὸς παρὰ πύονα θῆκεν 65  
 ὅπτι' ἐν χερσὶν ἐλὼν, τὰ ρά οἱ γέρα πάρθεσαν αὐτῷ.  
 οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.  
 αὐτὰρ ἐπεὶ πῶσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,  
 δὴ τότε Τηλέμαχος προσεφώνεε Νέστορος υἱὸν,  
 ἄγχι σχὼν κεφαλὴν, ἵνα μὴ πευθοῖαθ' οἱ ἄλλοι· 70  
 ‘Φράζεο, Νεστοριδῆ, τῷ ἐμῷ κεχαρισμένε θυμῷ,  
 χαλκοῦ τε στεροπὴν καὶ δῶματα ἡχήμενα,  
 χρυσοῦ τ' ἡλέκτρον τε καὶ ἀργύρου ἥδ' ἐλέφαντος.

Schol. H. M. Eustath. found the common reading σφάν (as Schol. E.), but adds βούλονται οἱ παλαιοὶ σὺν τῷ ὧτα γράφειν τὸ σφάν. Aristarchus, however, rejected the lines (Schol. H. M.) though referring to the reading. 70. πευθοῖαθ' οἱ ἄλλοι] Schol. H. M. οὕτως Ζηνόδοτος· ὁ δὲ Ἀρίσταρχος ‘πευθοῖατο ἄλλοι.’ 72. καὶ δῶματα] So Bekk., while other modern editors write κατὰ δ. The MSS. give καὶ δῶματα, but Schol. on Il. 24. 323 κατὰ.

ἀνδρῶν the gen. after ἐστὶ, as we may infer from Il. 21. 186, 187 φῆσθα σὺ μὲν ποταμοῦ γένος ἐμμεναι εὐρὺ μέντος, [αὐτὰρ ἐγὼ γανερὴν μεγάλου Διὸς εὐχομαι εἶναι. Cp. Od. 14. 199.

ἀνδρῶν is in apposition to διοτρεφέων βασιλῆων as genus to species.

64. With ἐπεὶ οὐ κε=οὐ γάρ κε cp. Il. 15. 228.

65. νῶτα. For allusions to the chine as the portion of honour compare Od. 8. 475, where Odysseus sends down to Demodocus a portion νῶτου ἀποπροταμῶν, ἐπὶ δὲ πλείον ἐλέλειπτο, 14. 437 νῶτοισιν δ' Ὀδυσῆα διηνεκέσσι γέραειν, also Il. 7. 321; 9. 207. Menelaus, in accordance with the custom which survived in the case of the kings of Sparta, had this portion assigned to him from the public table; τὰ ρά . . αὐτῷ, ‘the portion of honour which they had set before himself.’ He does not join in the repast here, having presumably dined already, but (as in Od. 8. 475, quoted above) he gives his guests the remains of his portion of meat,

66. γέρα here is merely a plural of amplification, as χρυσός . . δῶρα θεοῖο Il. 20. 268, and not assimilated in number to νῶτα.

71. τῷ ἐμῷ θυμῷ, ‘this heart of mine.’ Cp. Virg. Aen. 12. 142 ‘animo carissima nostro.’

73. ἡλέκτρον. Buttm. Mythol. vol. 2 discusses fully the meaning of ἡλέκτρον

(ἡλεκτρος). It is used only in two passages besides this, viz. Od. 15. 460 χρύσειον ὄρμον ἔχων, μετὰ δ' ἡλέκτροισιν ἔεργτο, and 18. 295 ὄρμον . . χρύσειον ἡλέκτροισιν ἐεργμένον ἡέλιον ὥς. Is this ἡλεκτρον a metal or is it amber? Pliny, Hist. Nat. 33. 4. 23 takes it as a metal, a natural not artificial compound: ‘Omni auro inest argentum vario pondere, alibi dena, alibi nona, alibi octava parte . . ubicunque quinta portio est electrum vocatur. Vetus est electro auctoritas, Homero teste, qui Menelai regiam auro electro argento ebove fulgere tradit.’ It is indeed tempting to accept this view when we find, as here, ἡλεκτρον standing between gold and silver, the two metals of which it is a compound. But the other two passages in the Odyssey constrain us to adopt for them the meaning ‘amber.’ It is inconceivable that a necklace should be described as being of gold and strung with pieces of what was but a paler gold between. See Schol. on Aristoph. Nub. 768 Ὅμηρος δὲ οὐκ οἶδε τὸ ὄνομα (sc. ὕαλος), ἀλλὰ παρ' αὐτῷ καὶ τοῖς ἀρχαίοις ἡλεκτρος μὲν ἔστιν, ὕαλος δὲ οὐ. The same sense will fit Hesiod, Scut. Herc. 141 τιτάνῳ λευκῷ τ' ἐλέφαντι | ἡλέκτρῳ θ' ὑπολαμπέων ἐν [σάκος], χρυσῷ τε φαεινῷ | λαμπόμενον, and Epig. Hom. 15. 10 αὐτῇ δ' ἱστὸν ὑφαίνει ἐπ' ἡλέκτρῳ βεβαυῖα, ‘quo pavementum conclavis, utpote in domo opulentissima, distinctum est,’ Frank. Cp. Hdt. 3. 113 ἐξ ἐσχάτης [τῆς

66. choice portions given to the most distinguished & company (So the Celts honored their chief warriors). Otherwise all had the same fare - pines & baggass.

72. Plater metal fashioned on the walls? Cf. "rosette" bronze on the wall "Treasury" Akropolis. Or is the reference shields & helmets (Alcassus 56)?  
The walls were prob. & surrounded bricks covered with tiles.  
Metal on walls of 86, parts of 87, helmets of 84.

73. ἡ λεῖκρον<sup>(5)</sup> white gold, i.e. silver with gold. τὸ ἡλ = means amber necklace, in 0460, or 296.

ἐλπίδωντος: 1 Kings 22. 39

4. αῦδῆ: only here ~ H. of the whole phrase.

83 Φοινίκη. Caria? Note that it is distinguished from Ἰωνία and Ἰωνία Phoenicia visited by Paris & Helen on their way to Troy (Z 291)

Ζηνός που τοιήδε γ' Ὀλυμπίου ἐνδοθεν αὐλή,  
 δσσα τὰδ' ἀσπετα πολλά· σέβας μ' ἔχει εἰσπορώντα.' 75

Τοῦ δ' ἀγορεύοντος ξύνετο ξανθὸς Μενέλαος,  
 καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·  
 'Τέκνα φίλ', ἥ τοι Ζηνὶ βροτῶν οὐκ ἂν τις ἐρίζοι·  
 ἀθάνατοι γὰρ τοῦ γε δόμοι καὶ κτήματ' ἔασιν  
 ἀνδρῶν δ' ἥ κέν τις μοι ἐρίσσειται, ἥε καὶ οὐκί, 80  
 κτήμασιν. ἥ γὰρ πολλὰ παθὼν καὶ πόλλ' ἐπαληθεῖς  
 ἡγαγόμεν ἐν νηυσὶ καὶ ὀγδοάτῳ ἔτει ἦλθον  
 Κύπρον Φοινίκην τε καὶ Αἰγυπτίους ἐπαληθεῖς,  
 Αἰθίοπας θ' ἰκόμην καὶ Σιδονίους καὶ Ἑρεμβοῦς

74. αὐλή] Athenaeus, 188 F., quotes as the reading of Seleucus τοιαῦτα δόμοι ἐν κτήματα κείται, doubtless to avoid the difficulty of αὐλή. So Schol. P. 83. ἐπαληθεῖς] πλανηθεῖς. οἱ δὲ ἐπὶ τοὺς ἀληθεῖς Αἰγυπτίους, οἱ μαντικῆς ἔμπειροι Schol. V. 84. Ἑρεμβοῦς] So Aristarch.; Κράτης Ἑρεμῶντος γράφει . . . ἐνίοι δὲ (among them Zeno) . . . Ἀραβάς τε Schol. E. H. M. V.: see inf.

Εὐρύπης] δ τε κασιότερος ἡμῶν φοιτᾷ καὶ τὸ ἤλεκτρον. We may therefore safely decide for the meaning 'amber' in Homer. On the other hand, the passages, Soph. Ant. 1037 τὸν πρὸ Σαρδέων [?] ἤλεκτρον . . . καὶ τὸν Ἰνδικὸν χρυσόν, and Virg. Aen. 8. 402 'quod fieri ferro liquidove potest electro,' demand that it should be taken for the metal; the name of the amber being borrowed to express a metal which resembled it in its pale brightness; compare Pliny, l. c. 'electri natura est ad lucernarum lumina clarius argento splendere.' Thus far, in substance, Buttm. who proceeds in conclusion to refer the word (like ἡλεκτῆρ) to ἔλκειν, from its powers of attracting light substances when rubbed. He supposes that this remarkable property of amber could not have escaped the notice of an observant people. But the derivation from ἔλκειν seems too fanciful to be maintained, with the additional difficulty of explaining its relation to ἡλεκτῶρ and ἤλεκτρα. Curtius refers all to a root ἄλκ, parallel with Skt. *ark*, 'to flash,' and *arkas*, signifying brightness, the sun, crystal, or polished copper.

74. αὐλή. If this word is to stand here in its proper acceptation of 'court,' we must suppose that after Telemachus has referred to the splendours of the δῶμα he recurs to the αὐλή, as he saw

it on first entering, and to the feelings of amazement he then experienced; so that he compares it to the αὐλή of Zeus. We may however remark that in Il. 24. 452 αὐλή is loosely used for the habitation itself, as in later Greek ἡ Διὸς αὐλή Aesch. P. V. 122.

75. δσσα, 'for the untold multitude of the things that are here.' δσσα does not answer to τοιήδε, but is roughly equivalent to οἱ τόσα.

80. ἥ κέν τις μοι ἐρίσσειται (subjunctive). In this line, the first word ἀνδρῶν is opposed to Ζηνί, 78. This use of ἥ κε with the subjunct. is found in Il. 9. 701 ἥ τοι κείνῳ μὲν ἔασομεν ἥ κεν ἴσῃ | ἥ κε μὲν, and with the optat. in Od. 14. 184 ἥ κεν ἄλῳ ἥ κε φύγοι. In the phrase ἥ τις . . . ἥε καὶ οὐκί we have the primitive equivalent of the later phrase in Plato (Rep. 496 B) etc. ἥ τις ἢ οὐδεὶς, 'few or none.' Nitzsch compares inf. 632 Ἀντίνο' ἢ ῥά τι ἔθμεν ἐνὶ φρεσίν, ἥε καὶ οὐκί; also Il. 2. 238, 300, 349. That the general meaning of the passage is that few, if any, can compete with him is shown by the γάρ which follows.

82. ἡγαγόμεν, sc. κτήματα.

83. Αἰγυπτίους. Here, as in inf. 127, 229; Od. 14. 263, 286; 17. 432; Il. 9. 382, a trisyllable; in inf. 385 Αἰγύπτιος scans as four syllables.

84. Σιδονίους. Here, and in Il. 23.

καὶ Λιβύην, ἵνα τ' ἄρνες ἄφαρ κεραοὶ τελέθουσι.  
 τρὶς γὰρ τίκτει μῆλα τελεσφόρον εἰς ἐνιαυτόν.  
 ἔνθα μὲν οὔτε ἀναξ ἐπιδευῆς οὔτε τι ποιμὴν  
 τυροῦ καὶ κρειῶν, οὐδὲ γλυκεροῖο γάλακτος,  
 ἀλλ' αἰεὶ παρέχουσιν ἐπηετανὸν γάλα θήσθαι.

85

86. τρὶς γάρ] Bekk., ed. 2, transposes this line to come after v. 89, and to give the reason for the constant supply of milk. τινὲς γελοῖως γράφουσι δις Schol. H. M.

740 foll. the Sidonians are distinguished from the Phoenicians.

Ἐρεμβοῖς. Only mentioned in the present passage. The connection of the word with ἔρεβος, ἐριβεννός, and ἔρεμνός seems certain. The Erembi must have been a branch of the Aethiopes, living on the coast of the Mediterranean opposite Cyprus. The etymology of the name was an ancient difficulty. Strabo says of them (b. 16) ἀλλὰ μᾶλλον περὶ τῶν Ἐρεμβῶν ἢ ζήττεις, εἶπε τοὺς Τραγυλοδίτας ὑποση-  
 τέον λέγεσθαι, καθάπερ οἱ τὴν ἐτυμολο-  
 γίαν βιαζόμενοι ἀπὸ τοῦ εἰς τὴν ἔραν  
 ἐμβαίνειν ὅπερ ἐστὶν εἰς τὴν γῆν, εἶπε  
 τοὺς Ἀραβας. ὁ μὲν οὖν Ζήνων μετα-  
 γράφει οὕτως καὶ Σιδονίους Ἀραβᾶς  
 τε. πιθανώτερον δὲ Ποσειδώνιος γράφει  
 τῷ παρὰ μικρὸν ἀλλάζει καὶ Σιδονίους  
 καὶ Ἀραμβοῦς. οὐδ' οἱ Ἐρεμνοὶ γρά-  
 φοντες πιθανοί. τῶν γὰρ Αἰθίοπων μᾶλλον  
 ἴδιον. The Schol. here, and Eustath. assert that Aristarchus identified the Ἐρεμβοὶ with the Ἀραβες, which Lehrs denies (de Ulixi erroribus 3. 5. 4). Gosselin, quoted by Pierron, regards the Ἐρεμβοὶ as the inhabitants of the little island of Arad, Arab, or Ereb on the Phoenician coast. Ameis, ad loc. suggests the identity of Hebrews, Aramaeans, and Arabians with these Erembi.

85. ἄφαρ κεραοί. The interpretation of this line depends upon the force which we assign to τελέθουσι. If we follow the view of Herodotus (4. 29) who quotes this line substituting δθι for ἵνα, we shall render 'begin at once to become horned;' for he says, ἐν τοῖσι θερμοῖσι ταχὺ παραγίγνεσθαι τὰ κέρα. This view Eustath. follows, only pointing out that ἄφαρ is stronger than ταχύ. See further on Od. 11. 274. But comparing Od. 7. 52; 8. 583; 17. 486; 19. 328; 11. 9. 441; 12. 347; 21. 465; 23. 499 we gather that τελέθω is rather identical in meaning with πέλω than

with γίγνομαι, so that we should rather translate, 'are horned at once,' i.e. come to birth with horns ready grown or at least sprouting, and this harmonises best with the interpretation of Aristotle, Hist. Anim. 8. 28 καὶ ἐν μὲν Λιβύῃ εὐθὺς γίνεται κέρατα ἔχοντα τὰ κερατώδη τῶν κριῶν (ὥσπερ Schn.), οὐ μόνον οἱ ἄρνες, ὥσπερ Ὅμηρος φησιν, ἀλλὰ καὶ τᾶλλα. The connection with τρὶς γάρ which follows is:—Such a fact illustrates the genial productiveness of Libya; for it ranges itself with other facts pointing the same way, such as that there are three sets of lambs in a year. This fertility would be something astonishing; compare Aristot. Mirab. 81 παρὰ τοῖς Ὀμβρικοῖς φασι τὰ βοσκήματα τρὶς τίκτειν τοῦ ἐνιαυτοῦ, and Virg. Georg. 2. 150 'bis gravidæ pecudes, bis pomis utilis arbos.'

86. τελεσφόρον only occurs in Homer in this phrase. It serves, that is, as a fixed epithet of ἐνιαυτός as comprising a complete cycle of the observed relations of the earth to the stars and to the sun; of the terrestrial seasons; of the stages of vegetation; and, consequently, of the operations of husbandry. The period of the co-incident completions of all these phenomena had been abundantly marked, and become the chief measure of time, long before the cause of coincidence was imagined. The period itself was represented meanwhile as the cause, and called the 'time-maturing' or 'the maturing' year.

A conclusive reason against writing τελέσφορον, and taking the passive notion of a 'completed' year, is that such an epithet would not be a fixed epithet, the essence of which is to be descriptive. Only a fixed epithet could refer, as here, to any year. Cp. Od. 10. 467; 14. 292; 15. 230; 11. 19. 32.

89. ἐπηετανόν. The old interpretation of this word is 'lasting out the

Crabro and  
 Ἐρεμνοῖς.  
 'darkness', and  
 thought them to be  
 Hindus

85. Λ. βούρ: only a narrow tract west - Egypt. Cf. § 295. Horn. does not mention the Syrtis or Lake Tritonis

89. γάλα: in Iliad only 4 times. Only Polyphemos - H. drinks milk and makes cheese but it is implied<sup>4</sup> as elsewhere (p 225)



94. ἀκούμεν, pres. - continued result of a past act.

εἶος ἐγὼ περὶ κεῖνα πολλὸν βίοντον συναγείρων 90  
 ἡλώμην, τείως μοι ἀδελφεὸν ἄλλος ἔφεφνε  
 λάθρην, ἀνωιστὶ, δόλω οὐλομένης ἀλόχοιο·  
 ὥς οὐ τοι χαίρων τοῖσδε κτεάτεσσιν ἀνάσσω,—  
 καὶ πατέρων τάδε μέλλετ' ἀκούμεν, οἳ τινες ὑμῖν  
 εἰσιν,—ἐπεὶ μάλα πόλλ' ἔπαθον, καὶ ἀπώλεσα οἶκον 95  
 εὐ μάλα ναιετάοντα, κεχανδότα πολλὰ καὶ ἐσθλά.

93. οὐ τοι] So Dind., Bekk., etc. with Harl., instead of οὐ τι. Cod. M. has οὐτοι in lemma of Schol., but οὐ τι in text. After this line, according to Schol. H. M. Q., some inserted the line οὐδὲ τι βουλόμενος, ἀλλὰ κρατερῆς ὑπ' ἀνάγκης, which the Schol. rightly characterises as γελοῖος. It is quoted in Themist. Orat. 33. p. 367 C. with the variant οὐτ' ἐπιτερόμενος. 94. ὑμῖν] Schol. E. ὕμνν, Αἰολικῶς ψιλοῦται.

year,' as if compounded of ἐπί and ἔτος. As illustrating this, reference is made to its application to plants ἐπηγετανὸν γανώσσαι Od. 7. 128, and to the similar use of ἐπετρησῖος ib. 118. But Curtius, Gk. Etym. 346, follows Döderl. in regarding it as a compound of ἐπί and αἰεί (Boeotian ἡῖ). ἐπ-ηε-τανός will then be a formation similar to ἐφ-ημέρ-ιος, the termination being identical with the Skt. -iāna, as πῆλῆνας, 'present;' and the Lat. -tinus, as in *cras-tinus*. This suits better such passages as ἐπηγετανὸν γὰρ ἔχεσκον Od. 7. 99, κομῆδ' ἐπηγετανός Od. 8. 232, πλυνοὶ ἐπηγετανοὶ Od. 6. 86, ἀρῆμοι ἐπηγετανοὶ Od. 13. 247. The word is used loosely in the sense of 'plentiful,' in h. Hom. Merc. 113.

θῆσθαι, 'to draw.' Hesych. quotes an active infinitive aorist θῆσαι, other forms from the aorist being θῆσατο μαζόν Il. 24. 58, θησάμενος h. Hom. Cer. 236; and, in the sense of 'suckled' h. Hom. Apoll. 123. For the form θῆ-σθαι (non-Thematic), see Monro, H. G. § 19. The root is θα (θη), compare θηλή, τι-θή-νη, Lat. *fi-lius*, *fe-mina*, *felare*. See Curt. Gk. Etym. 227.

90. εἶος. 'The attic. -εω in πλέως, κρεωφάγος points to original πλῆος, κῆρας, not πλείος or κρείας. So ἔως, τέως are for ἦος, τῆος (not εἶως as in the MSS.).' Monro, H. G. App. c. 5. The oldest way of writing the word would be ΕΩΣ.

κεῖνα, 'those parts.'

92. ἀνωιστὶ, 'at unawares,' from οἶω, like Lat. *neopinatus*.

οὐλομένης. See note on *δηήμενος* Od. 2. 33.

94. καὶ πατέρων . . εἰσιν. The way in which these words are printed in the text (which seems better than the insertion of a full stop at ἀνάσσω) shows that they are wholly parenthetical. The reference of the sentence is to be explained by looking forward, as indeed τάδε helps to indicate, and not backwards. The point of which τάδε is the pronominal description is that his house before the Trojan war was εὖ μάλα ναιετάων, etc. That state of things, says Menelaus, is now matter of history; but these witnesses of it still survive. Then ἐπεὶ explains, and is to be taken as immediately following, οὐ τοι χαίρων . . ἀνάσσω. μέλλετ' ἀκούμεν, 'ye are likely to have heard.' See on Od. 3. 87.

95. ἀπώλεσα οἶκον. The Schol. M.V. makes this an ambiguous phrase, ἀμφίβολον πότερον τὸν ἑαυτοῦ ἢ τὸν τοῦ Πριάμου. But there is no real doubt. He means he was obliged to leave his house to be wasted, when he went to Troy; and wasted it was completely, although he had more than replaced the loss on his return. He then, at the words ὥς ὄφελον, passes on to another reason for his statement οὐ τοι χαίρων ἀνάσσω, namely, the many lives lost for his sake at Troy (in contrast to Agamemnon's death at home); and he says he would much rather be in possession of one-third of his old οἶκος, than be, as he now is, richer than ever—could he but have all those lives restored.

ὦν ὄφελον τριτάτην περ ἔχων ἐν δώμασι μοῖραν  
 ναίειν, οἳ δ' ἄνδρες σόοι ἔμμεναι, οἳ τῶτ' ὄλοντο  
 Τροίῃ ἐν εὐρείῃ, ἐκάς Ἀργεος ἵπποβότοιο.  
 ἀλλ' ἔμψης πάντας μὲν ὀδυρόμενος καὶ ἀχεύων 100  
 πολλάκις ἐν μεγάροισι καθήμενος ἡμετέροισιν—  
 ἄλλοτε μὲν τε γόφ φρένα τέρπομαι, ἄλλοτε δ' αὖτε  
 παύδμαι· αἰψήρως δὲ κόρος κρυεροῖο γόοιο—  
 τῶν πάντων οὐ τόσσον ὀδύρομαι, ἀχνύμενός περ,  
 ὥς ἐνός, ὃς τέ μοι ἔπνον ἀπεχθαίρει καὶ ἐδωδῆν 105  
 μνωομένῳ, ἐπεὶ οὐ τις Ἀχαιῶν τόσσ' ἐμόγησεν  
 ὅσσ' Ὀδυσσεὺς ἐμόγησε καὶ ἤρατο. τῷ δ' ἄρ' ἔμελλεν  
 αὐτῷ κήδε' ἔσεσθαι, ἐμοὶ δ' ἄχος αἰὲν ἄλαστον  
 κείνου, ὅπως δὴ δηρὸν ἀποίχεται, οὐδέ τι ἴδμεν,  
 ζῶει δ' γ' ἢ τέθνηκεν. ὀδύρονται νύ που αὐτὸν 110  
 Λαέρτης θ' ὁ γέρων καὶ ἐχέφρων Πηνελόπεια  
 Τηλέμαχος θ', ὃν ἔλειπε νέον γεγαῶτ' ἐνὶ οἴκῳ.'

99.] ὀβελίζουσι τινες τὸν στίχον . . . διὰ μέντοι τῶν Ἀρισταρχείων ὑπομνημάτων οὐδὲν φέρεται περὶ τοῦ ἔπους Schol. H. M.

100. ἔμψης is answered by τῶν πάντων inf. 104; which is indeed the proper continuation of the sentence ἀλλ' ἔμψης . . . ἡμετέροισιν. The words ἄλλοτε μὲν τε . . . γόοιο are parenthetic, as the explanatory force of μὲν τε is sufficient to show. Translate, 'But still though often bewailing them all and grieving sore, as I sit in our halls—one moment, 'tis true, I ease my heart with lamentation, and then again I cease, for quickly comes surfeit of freezing grief—yet for all of my friends, however deeply touched—I sorrow not so much as for one.' This arrangement of the clauses, marked by Wolf in his edition, seems best to bring out the meaning. Ameis regards it as too artificial, and begins the apodosis at ἄλλοτε, putting a full stop at γόοιο.

105. ἀπεχθαίρει Eustath. μισήτῳ ποιεῖ. With this causative sense compare στέφαιμι μένος Od. 11. 501. The Schol. compares πάντας μὲν ῥ' ἔλπει Od. 2. 91.

107. ἤρατο. Eustath. ὑπέμεινε καὶ ἰβάστασε. If this sense be adopted, there is a sort of hysteron proteron

in ἐμόγησε καὶ ἤρατο, 'achieved and undertook.' Compare νῆος ἄχος ἄροτο Il. 20. 247.

τῷ δ' ἄρ' ἔμελλεν αὐτῷ. Many interpret τῷ 'wherefore;' but it seems better to take it as the dative of the demonstrative, strengthened by the addition of αὐτῷ (εἰ ἴρῃ), to form a marked antithesis to ἐμοί.

108. ἄχος . . . κείνου, 'sorrow for him.' So ἄχος σέθεν Il. 4. 169; 8. 124; 13. 417; 14. 458, etc.

ἄλαστον. The old and commonly received interpretation is 'not to be forgotten.' Another meaning suggested, as suiting the meaning in all passages, is 'wild,' 'restless,' from ἀλάομαι, ἀλῶ, which will make Ἐκτορ ἀλαστο (Il. 22. 261) intelligible. Others interpret it 'avenging, in close connection with ἀλάστορ. Bekk. accentuates ἀλαστός.

109. ὅπως δὴ = 'quo tandem modo.' Soph. Phil. 165.

110. ζῶει δ' γ'. See on Od. 2. 132.

111. ἐχέφρων used in the Od. only of Penelope, and once (13. 332) of Odysseus.



15. πορφύρεη: also φοινικίεσσα § 500. lit. = purple, crimson, or scarlet.  
Don't take it as meaning 'gleaning'.

21. θαλάμοιο: has own sleeping-room. She did not sleep πύργον. Cp. T 53

22. Ναυσικάα ° like Artemis § 151

‘Ὡς φάτο, τῷ δ’ ἄρα πατὴρ δ’ ἔμερον ὥρσε γόοιο,  
 δάκρυ δ’ ἀπὸ βλεφάρων χαμάδις βάλε πατὴρ ἀκούσας,  
 χλαῖναν πορφυρέην ἀντ’ ὀφθαλμοῖν ἀνασχῶν 115  
 ἀμφοτέρῃσιν χερσὶ. νόησε δέ μιν Μενέλαος,  
 μερμήριξε δ’ ἔπειτα κατὰ φρένα καὶ κατὰ θυμὸν  
 ἥέ μιν αὐτὸν πατὴρ ἐάσειε μνησθῆναι,  
 ἥ πρῶτ’ ἐξερέοιτο ἕκαστά τε πειρήσαιο.

Εἷος δ’ ταῦθ’ ὥρμαινε κατὰ φρένα καὶ κατὰ θυμὸν, 120  
 ἐκ δ’ Ἑλένη θαλάμοιο θυώδεος ὑψορόβοιο  
 ἦλυθεν, Ἀρτέμιδι χρυσηλακάτῳ εἰκυῖα.

119. τε πειρήσαιο] ἐπειρήσαιο ἀντὶ τοῦ ἐπερωτήσσειε (this points to a reading ἕκαστά τ’ ἐπειρήσαιο, evidently wrong, as εἰρόμην and not εἰρησάμην is the aor. in use of εἶρομαι). εἶνοι δὲ γράφουσιν κακῶς, μνήσαιο Schol. H. M. Q.

113. ὅφ’ ἔμερον ὥρσε γόοιο. The preposition has here its noteworthy meaning of ‘in the mind.’ Cp. Od. 24. 62 τοῖον γὰρ ὑπώρορε μοῦσα λίγεια. Thus ὅφ’... ὥρσε is ‘sent into his mind.’ Translate, ‘thrilled him with a yearning to bewail his father.’ Aristotle (Rhet. 1. 11, 12) quotes this line as an illustration of the fact that καὶ ἐν τοῖς πένθεσι καὶ θρήνοις ἐγγίνεται τις ἡδονή· ἡ μὲν γὰρ λύπη ἐπὶ τῷ μὴ ὑπάρχειν ἡδονή δὲ ἐν τῷ μεμνησθαι καὶ ὁρᾶν πᾶς ἐκείνον, καὶ δ’ ἐπαρτε καὶ οἶος ἦν. Cp. inf. 183; Il. 23. 108, 153; 24. 507.

114. πατὴρ ἀκούσας. When a genitive is used with ἀκούειν there is generally an adjectival or participial addition expressive of the facts heard; as πατὴρ τεθνηῶτος ἀκούειν Od. 1. 289; or ζώντος Od. 11. 458. Cp. inf. 278.

115. ἀντ’. The accent shows that this is ἀντα. Cp. Od. 1. 334.

116. νόησε, ‘noticed him,’ thence inferring who he was.

117. The idea in μερμήριξε accords, as Nitzsch remarks, with Menelaus’ characteristic slowness of resolve. In Od. 15. 169 a similar case of indecision on the part of Menelaus and of quickness on the part of Helen is given.

119. ἕκαστά τε πειρήσαιο. It is unnecessary here, with Ameis, to supply αὐτοῦ and to render ἕκαστα ‘in every particular.’ Cp. Il. 18. 600 ὥς δτε τις τροχὸν ἄρμενον ἐν παλάμῃσιν | ἐξόμενος κεραμεὺς πειρήσεται. So here ‘should test all he said.’

121. δέ here marks the apodosis, as in Od. 5. 366, etc.

122. χρυσηλακάτῳ. The other passages in which this epithet is found are Il. 16. 183 ἐν χορῷ Ἀρτέμιδος χρυσηλακάτου κελαδεινῆς, Il. 20. 70 χρυσηλάκατος κελαδεινῆς | Ἀρτεμὶς λοχέαιρα. The combination of epithets seems to necessitate the rendering of χρυσηλάκατος ‘with golden arrows,’ although the general meaning of ἡλακᾶτη is ‘distaff,’ inf. 131; Il. 6. 491, etc. The introduction of the distaff into the description of the huntress Artemis would confuse the whole scene. To the objection that arrows are not made of gold, the answer may be given that the distaff is not made of gold either, and that ‘gold-tipped’ or ‘gold-ornamented’ is all that is meant, as in χρυσήνιος, another epithet of Artemis, Il. 6. 205.

The point of comparison is this; a distaff is a long straight rod, so is an arrow; when Helen appears, distaff in hand, you might have thought it was Artemis holding one of her gold-tipped arrows.

That both meanings were assigned to ἡλακᾶτη we gather from the Schol. ἡλακᾶτην γὰρ καλοῦσι καὶ τὸ βέλος καὶ τὸ γυναικεῖον ἐργαλεῖον ἐξ οὗ τὸ νῆμα ἔλκουσι. The word ἡλακᾶτη is generally taken as a derivative from ἔλκω, but Curtius refers it to a root *ark*, seen in *ark-von* and perhaps in *ἀράχνη*.

Helen, whose graceless flight had caused the war and brought bereavement into so many families—her hus-

τῇ δ' ἄρ' ἄμ' Ἀδρήστη κλισίην εὐτυκτον ἔθηκεν,  
 Ἀλκίππη δὲ τάπητα φέρειν μαλακοῦ ἐρίοιο,  
 Φυλῶ δ' ἀργύρεον τάλαρον φέρε, τὸν οἱ ἔδωκεν 125  
 Ἀλκάνδρη, Πολύβοιο δάμαρ, ὃς ἔναι' ἐνὶ Θήβης  
 Αἰγυπτίης, ὅθι πλεῖστα δόμοις ἐν κτήματα κεῖται  
 ὃς Μενελάῳ δῶκε δὺ' ἀργυρέας ἀσαμίνθους,  
 δοιοὺς δὲ τρίποδας, δέκα δὲ χρυσοῖο τάλαντα.  
 χωρὶς δ' αὖθ' Ἑλένη ἄλοχος πόρε κάλλιμα δῶρα 130  
 χρυσήν τ' ἡλακάντην τάλαρόν θ' ὑπέκκυκλον ὅπασσεν  
 ἀργύρεον, χρυσῷ δ' ἐπὶ χεῖλεα κεκράαντο.  
 τὸν ῥά οἱ ἀμφίπολος Φυλῶ παρέθηκε φέρουσα  
 νήματος ἀσκητοῖο βεβυσμένον· αὐτὰρ ἐπ' αὐτῷ 135  
 ἡλακάντη τετάνυστο ἰοδνεφές εἶρος ἔχουσα.  
 ἕζετο δ' ἐν κλισίῳ, ὑπὸ δὲ θρήνης ποσὶν ἦεν.

123. ἄμ' Ἀδρήστη] τινὲς ἄμα δρήστη, οἰονεὶ θεράπεινα Schol. H. M. εὐτυκτον] Bekk., whom Ameis follows, writes εὐπυκτον, 'folding'; from the reading εὐπυκτον in the Harl., but the alteration is needless. 132. κεκράαντο] Two MSS. give κεράαντο, which may have suggested κεκέραστο to Schol. H. Q.

band's among them—appears once more as the ἀσκακῶν ἔργα πλούτου (Aesch. Ag. 741), devoted to domestic duties; and now and then with a luxury of gentless self-reproach recalling complacently the memories of Troy.

126. Θήβης, called Θῆβαι Αἰγυπτίαι Il. 9. 381. Seiler notices the fact that Θῆβαι or Θήβη was the Greek rendering of the popular Egyptian name of the city *Te-be*; another form being *Apet*, connected with *Api*.

131. τάλαρος, from root ταλ, is properly that which 'holds' the work. This basket (*qualius*) is here called ὑπόκυκλος, which Eustath. interprets by κυκλοτερής, but Apoll. and Hesych. are right in their explanation of ὑπότροχος, 'with wheels, or castors, underneath,' so that the basket could be easily moved about. Compare the description of the movable tripods made by Hephaestus, Il. 18. 375 χρύσεια δὲ σφ' ὑπὸ κύκλα ἐκάστω πυθμῖνι θῆκεν, ὅφρα οἱ αὐτόματοι θεῶν θυσιάσ' ἀγῶνα, ἥδ' αὖτις πρὸς δῶμα νεοίατο. Cp. Il. 5. 722. Translate, 'It was of silver, but its edge was finished off with gold.'

132. κεκράαντο, ἀντὶ τοῦ ἀπῆριστο

ἢ κεκέραστο Schol. H. Q. The latter, which refers to the *mixture* of the two metals, is supported by Cobet, Var. Lect. 227, saying, 'neque κραίνειν de huiusmodi opificio dici potuit, neque haec significatio locis poetae apta est.' But it is difficult to see why κραίνω in its regular meaning of 'complete' is out of place here, as the poet is not speaking of the general fashioning of the cup, but of the rim of gold added as a finish.

Helen was famous as a workwoman; compare οὔτε τις ἐν ταλάρῳ πανίδεται ἔργα τοιαῦτα, | οὐτ' ἐν δαιδαλέῳ πυκνότερον ἄριον ἰσθῶ | κερκίδι συμπλέσσει μακρῶν ἔταμ' ἐκ κελεύονταν Theocr. 18. 32. The basket was full of 'dressed yarn,' which lay ready for the weaver in balls, or on spools (πηρία Il. 23. 762, cp. πανίδεται sup.). The distaff, charged with 'dark blue wool,' which had yet to be spun, was 'laid across' the basket; τετάνυστο, δηλοῖ μὴ ὀρθὴν ἴστασθαι τὴν ἡλακάντην, ἀλλὰ περὶ τὸν τάλαρον κείσθαι, ἀπὸ χεῖλους ἐς χεῖλος διήκουσαν, ἴσως δὲ καὶ μήκος αὐτῆς ἢ λέξεις δηλοῖ Eustath. This interpretation does not imply that the distaff did not reach beyond the edge on either side.

123. κλίσιν: cp. κλίσπος α 132; an easily-moved chair

28. Homeric generosity = unselfish cp. δ 617.  
Od. receives presents from Phaeacians v 10

ἀργυροῦς: most "rich" not so costly. Bathos was rather a bathtub than field-length-  
wide. cp. κ 361.

29. Ten talents, hence a definite weight 10 tal. offered by Ag. - Ach. (Ψ 247); this  
amount also paid 'ransom' Hector's body (Ω 238)  
12 talent = a consolation-prize (Ψ 751)  
1 - is of less value than a mare (Ψ 269)  
2 - given by Aegisthus, lookout for a year's pay (δ 526)  
7 " " - the price of Iphigenia to Od. for sparing his life (ε 202)

30. Does gift indicate that women held property? Rather such a gift, as Helen's to Tel.  
(δ 130). It means simply that a wife might make 4. 7. 10.

35. ῥοδρεπές: dyed, or from a block shop (Γ 103)? That mantle had patterns (Γ 126,  
X 441) makes for 'dyeing' wool



49. The feet were generally visible. διπαροί β 4 "stock"

αὐτίκα δ' ἢ γ' ἐπέεσσι πόσιν ἐρέεινεν ἕκαστα·

“Ἴδμεν δῆ, Μενέλαε διοτρεφές, οἳ τινες οἶδε  
ἀνδρῶν εὐχετόωνται ἱκανέμεν ἡμέτερον δῶ;  
ψεύσομαι, ἢ ἔτυμον ἐρέω; κέλεται δέ με θυμός. 140

οὐ γάρ πώ τινά φημι ἑοικότα ᾧδε ἰδέσθαι  
οὗτ' ἀνδρ' οὔτε γυναῖκα, σέβας μ' ἔχει εἰσορώωσαν,  
ὥς δδ' Ὀδυσσῆος μεγαλήτορος νῦν ἔοικε,

Τηλεμάχῳ, τὸν ἔλειπε νέον γεγαῶτ' ἐνὶ οἴκῳ  
κεῖνος ἀνὴρ, δτ' ἐμείο κυνώπιδος εἶνεκ' Ἀχαιοὶ 145  
ἦλθεθ' ὑπὸ Τροίην, πόλεμον θρασὺν ὀρμαίνοντες·

Τὴν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος·  
‘οὕτω νῦν καὶ ἐγὼ νοέω, γύναι, ὥς σὺ εἴσκεις·  
κείνου γὰρ τοιοῖδε πόδες τοιαῖδε τε χεῖρες

143. *μεγαλήτορος*] τινὲς *ταλασίφρονος* Schol. H. Q., which Bekk., ed. 2, adopts.

140. *ψεύσομαι*. This is commonly taken to mean, ‘Is what I am going to say correct or not?’ as Ameis ‘werde ich mich irren?’ To which there are two objections: (1) as Nitzsch (inconsistently with his own adoption of the common interpretation) observes, *ψεύδεσθαι* is not simply *mendacium dicere*, but *mentiri*,—to say what is false, not in the belief that it is true, but knowing it to be false (but cp. Plat. Symp. 215 A *ἑκὼν γὰρ εἶναι οὐδὲν ψεύσομαι*): and (2) that *κέλεται δέ με θυμός* ‘I have a great mind to do it,’ does not suit *ἔτυμον ἐρέω* in this sense. The following interpretation seems decidedly preferable. Helen represents herself as deliberating on her own question, *Ἴδμεν δῆ*; and debating whether to answer it or not. The alternative is not between uttering a truth and uttering a falsehood, but between uttering the truth and uttering nothing. So much is plain from the parallel, Il. 10. 532 *Νέστορ δὲ πρῶτος κτύπον ἄε, φάνησέν τε* | *ψεύσομαι ἢ ἔτυμον ἐρέω; κέλεται δέ με θυμός* | *ἔκταν μ' ὀκνῶσαν ἀμφὶ κτύπος ὀβρυά βάλλει*. It follows that *ψεύσομαι* means, ‘Shall I withhold the truth?’ The first member of the antithesis has no stress laid upon it, but only serves to throw the second into relief; so that the modified meaning of ‘*suppressio veri*’ will satisfy *ψεύσομαι*. In antitheses, especially in such as are col-

loquial, one part of the expression often goes beyond the meaning: thus Soph. Antig. 1108 *ἴτ' ἴτ' ὀπάωνες*, | *οἳ τ' ὄντες οἳ τ' ἀπόντες*, Aristot. Eth. Nic. 10. 9, 11 *δεῖ . . μὴτ' ἀκοντα μὴθ' ἐκόντα πράττειν τὰ φαῖλα*. And so here we must be content to neglect the proper force of *ψεύσομαι* and regard it as an expedient for enhancing the force of *ἔτυμον ἐρέω*.

141. *οὐ γάρ πω*. Cp. Athenaeus, 190 D *πάνν γὰρ αἱ γυναῖκες . . δεινὰ τὰς ὁμοιότητος τῶν παίδων πρὸς τοῖς γονεῖς ἐλέγχει*. And Helen is not only a woman, but a very prompt and ready woman; which characteristics show themselves all the more vividly in contrast with the natural slowness and indecision of Menelaus. The Spartan girls who sing his epithalamium (Theocr. 18. 9) are thus made to laugh at him, *οὕτω δῆ πράϊσα* [πρωϊζέ Ahr.] *κατέδραβες, ᾧ φίλε γαμβρὲ; | ἢ ῥά τις ἐσσι λαν βαρυγούνατος; ἢ ῥα φίλνυος*;

148. *εἴσκεις*, properly means ‘make like,’ as inf. 247; then ‘regard as like,’ Il. 5. 181; Od. 9. 321; from which meaning it is easy to pass into the more general one of ‘believing,’ cp. Od. 11. 363; Il. 13. 446 *ἢ ἄρα δῆ τι εἴσκομεν ὄξιον εἶναι* | *τρεῖς ἐνὸς ἀντὶ πεφάσθαι*; Notice the emphasis in νῦν. Menelaus was undecided in sup. 118.

149. *κείνου*. Virgil reproduces this,

ὀφθαλμῶν τε βολαὶ κεφαλῇ τ' ἐφύπερθέ τε χαῖται. 150  
καὶ νῦν ἦ τοι ἐγὼ μεμνημένος ἀμφ' Ὀδυσῆι  
μυθεύμην, ὅσα κείνος διζύσας ἐμδγησεν  
ἀμφ' ἐμοί, αὐτὰρ ὁ πικρὸν ὑπ' ὀφρύσι δάκρυον εἴβε,  
χλαῖναν πορφυρέην ἄντ' ὀφθαλμοῖν ἀνασχών.'

Τὸν δ' αὖ Νεστορίδης Πεισίστρατος ἀντίον ἤδα· 155  
'Ατρεΐδῃ Μενέλαε διοτρεφές, ὄρχαμε λαῶν,  
κείνου μὲν τοι ὅδ' υἷος ἐτήτυμον, ὥς ἀγορεύεις·  
ἀλλὰ σαδφρων ἐστὶ, νεμεσσᾶται δ' ἐνὶ θυμῷ  
ᾧδ' ἐλθὼν τὸ πρῶτον ἐπεσβολίας ἀναφαίνειν  
ἄντα σέθεν, τοῦ νῶι θεοῦ ὧς τερπόμεθ' αὐδῇ. 160  
αὐτὰρ ἐμὲ προέηκε Γερήνιος ἱππύτα Νέστωρ  
τῷ ἅμα πομπὸν ἐπεσθαί· ἐέλδeto γάρ σε ἰδέσθαι,  
ὄφρα οἱ ἦ τι ἔπος ὑποθήσεται ἢ τι ἔργον.  
πολλὰ γὰρ ἄλγε' ἔχει πατρὸς παῖς οἰχομένοιο  
ἐν μεγάροις, φ' μὴ ἄλλοι ἀοσητῆρες ἔωσιν, 165

[158-160.] οὐκ ἐφέροντο ἐν τῇ Ῥιανῷ οἱ γ' στίχοι. ἀθετοῦνται δὲ στίχοι ε' (Dind. writes γ' to harmonise with the former statement) ὡς περιττοὶ καὶ ὑπὸ τοῦ νέου παντάσῃ λέγεσθαι ἀπρεπεῖς Schol. H. M. Q. R. 159. ἐπεσβολίας] Zenod. ἐπι-στομίας. 162. ἐέλδeto] Zenodot. ἔλεto, κακῶς Schol. H. 163.] τινὲς ἠθέτησαν τὰ ἐπη Schol. H. M. Q. R. Ameis, in his Appendix, makes the ἀθέτης refer only to vv. 163-167, which Düntzer follows, showing that we cannot dispense with 158-162, and that the only words of the young man which can be called pedantic (Eustath. γνωμικῶς ἐρρήθη) are in vv. 163-167.

shortening as usual (Aen. 3. 490), 'sic oculus, sic ille manus, sic ora ferebat.' The whole sentence is a general description of his person, as the Schol. remarks, ἐς πύδας ἐκ κεφαλῆς Il. 18. 353.

151. ἀμφ' Ὀδυσῆι follows μυθεύμην, while μεμνημένος = 'as I remembered him,' stands by itself. Cp. Od. 1. 343 τοῖν γὰρ κεφαλῇν ποθέω μεμνημένη αἰεῖ. Menelaus here recalls a fact of his own observation, as shown in ἦ τοι ἐγώ.

152. The words διζύσας ἐμδγησεν are equivalent to ἐμύγησε καὶ ἤρατο sup. 107. διζύσας is active, as in Il. 14. 89 ἦς εἶνεκ' ὀνύσομεν κακὰ πολλά.

159. ᾧδ' ἐλθὼν τὸ πρῶτον, 'having come on his first visit as you see.'

ἐπεσβολίας is rendered by Eustath. φλυαρίας. But the allusion is not so much to the quality of the remarks, as

to their seasonable or unseasonable introduction. Translate, 'to make show of much talking uninvited;' or, 'to throw in his word.' With the plural cp. νηπιᾶς Od. 1. 297. The formation of the word ἐπεσβόλος (Il. 2. 275) is analogous to σακισφόρος, ἐγχεσπαλός, etc., where the older grammarians imagined the introduction of a sigma, whereas the syllable ες shows the true stem of this division of the consonant declension. With the sentiment cp. Job 32. 6 'I am young and ye are very old; wherefore I was afraid and durst not show you my opinion.' νῶι = Peisistratus and Telemachus.

163. ὄφρα ὑποθήσεται. It is unusual to find ὄφρα with fut. indic., so much so that Savelsberg seeks here to treat ὑποθήσεται as a rare form of subjunctive. But cp. Il. 16. 243, Od. 17. 6.

65. Tel. had no brothers to be • natural supporters. "Law" then was none; and Tel.  
• an make • appeal only to people (as 1349).

76. It needed a sample exercise of absolute rule. In 1449 Ag. offers seven cities near the sea to Uch. The cities referred to by Ag. and Mon. are Tarnu, Ag. and Mon. were subject towns in later times also. They may have been captured, not inherited, towns. Though King was not responsible, he would not desert an ordinary town in so summary a fashion. Ptolemy and Ptolemy the ruler of Adria (1454), but he was a government despotism subordinate to own. King's day is year. Bellerophon's half of King's house (1493); but people approve gift, for they bestow on B. a royal domain. B. was probably made associate government, and regarded as successor King, who gave him his daughter (S. 86)

ὥς νῦν Τηλεμάχῳ ὁ μὲν οἴχεται, οὐδέ οἱ ἄλλοι  
εἶσ' οἳ κεν κατὰ δῆμον ἀλάλκοιεν κακότητα.'

Τὸν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος·  
'ὦ πόποι, ἦ μάλα δὴ φίλου ἀνέρος υἱὸς ἐμὸν δῶ  
ἵκεθ', ὃς εἶνεκ' ἐμεῖο πολέας ἐμόγησεν ἀέθλους· 170  
καί μιν ἔφην ἐλθόντα φιλησέμεν ἔροχον ἄλλων  
'Αργείων, εἰ νῶιν ὑπὲρ ἄλα νόστον ἔδωκε  
νηυσὶ θοῇσι γενέσθαι 'Ολύμπιος εὐρύσπα Ζεὺς.  
καί κέ οἱ 'Αργεὶ νάσσα πόλιν καὶ δώματ' ἔτευξα,  
ἐξ 'Ιθάκης ἀγαγὼν σὺν κτήμασι καὶ τέκεϊ φῶ 175  
καὶ πᾶσιν λαοῖσι, μίαν πόλιν ἐξαλαπάξας,  
αἷ περιναιετάουσιν, ἀνάσσονται δ' ἐμοὶ αὐτῷ.

166. οἱ enclitic.

171. καὶ μιν continues the relational construction ὃς εἶνεκ' . . ἀέθλους, on the model of Od. 2. 225 ὃς β' 'Οδυσῆος ἀμύμονος ἦεν ἑταῖρος, καὶ οἱ . . ἐπέτρεπεν οἶκον, Od. 7. 171 ὃς οἱ πλῆσιον ἴξε, μάλιστα δέ μιν φιλέεσκε, Il. 1. 79 ὃς κρατεῖ . . καὶ οἱ πείθονται 'Αχαιοί, and so Il. 3. 388; 12. 229; 14. 93. Translate, 'And I thought that I should entreat him well, beyond all the other Argives, when he came back, had Zeus granted him and me a return in our swift ships over the sea, to take place.' This bald rendering is meant to show the probable construction of γενέσθαι, that it is not in direct government with ἔδωκεν, but stands as a circumstantial addition; for similar uses of the infinitive cp. Od. 1. 379; 2. 144; 3. 271; 9. 518. The sentence beginning with εἰ νῶιν forms the epexegetis to ἐλθόντα. For ἔφην, meaning 'I thought,' cp. Il. 20. 187 ἥδη μὲν σέ γέ φημι καὶ ἄλλοτε δουρὶ φοβῆσαι, ib. 348 ἀτὰρ μιν ἔφην μᾶρ αὐτὰς εὐχετάσθαι.

174. καὶ κέ οἱ . . νάσσα, 'I would have given him a city to dwell in,' to be inhabited by him and his people. Nitzsch remarks that supposing the whole passage genuine, then vv. 178-180 forbid us to regard this supposed offer as a jest, or a mere fancy of friendship, though he says the implied conception of kingly power is more Oriental than Achaean, and allows that Od. 15. 80-85 εἰ δ' ἰθέλεις . . ὄφρα τοι αὐτὸς ἔπωμαι ὑποζεύω δέ σοι ἵππους, |

δοῖτα δ' ἀνθρώπων ἡγησόμεαι κ.τ.λ. can hardly have been an offer in earnest.

The fact is, the seriousness of one part of the speech would be no argument against the fancifulness of the other. Nothing is more earnest than the appeal Agamemnon proposes to make to Achilles, Il. 9. 158 ταῦτά κέ οἱ τελέσαιμι μεταλλήξαντι χόλοιο. | δητῆται—'Αἰδῆς τοι ἀμείλιχος ἦδ' ἀδάμαστος κ.τ.λ.; but nothing is more fanciful than the inducements which he had previously named, ib. 137-156 νῆα ἄλυσ χρυσοῦ καὶ χαλκοῦ νηυσάσθω | . . γαμβρός μοι κεν εἴοι, τίσσω δέ μιν ἴσον 'Ορέστη | . . ἐπεὶ δέ οἱ δώσω εὖ ναιόμενα πτολίεθρα. There is an Oriental feature about such overtures, not however that which Nitzsch detects, but this, that they are never thought of by the offerer as likely to be accepted; they are merely 'assurances of high consideration,' their very character of exaggeration makes it quite safe that their performance will not be claimed. With the causative νάσσα from ναίω, i.e. νασ-*j*-ω, cp. Pind. Pyth. 5. 70 τῷ καὶ Λακεδαιμόνι | ἐν 'Αργεὶ τε καὶ Ἰθάκῃ Πύλῳ | ἔνασσαν ἀλκάντας 'Ηρακλῆος. | ἐργόνοισι Αἰγυμοῦ τε.

177. αἱ περιναιετάουσιν. This is a description of perioeci. The expelled inhabitants would have a home found them in other cities. ἐξαλαπάξας denotes expulsion of inhabitants, not demolition of buildings; cp. Il. 5. 642 'Ιλίου ἐξαλάπαξε πόλιν, χήρωσε δ' ἀγυῖας. The etymology of ἀλαπάξω is most

καί κε θάμ' ἐνθάδ' ἐόντες ἐμισγόμεθ'. οὐδέ κεν ἡμέας  
 ἄλλο διέκρινεν φιλέοντε τε τερπομένω τε,  
 πρίν γ' ὅτε δὴ θανάτοιο μέλαν νέφος ἀμφεκάλυψεν. 180  
 ἀλλὰ τὰ μὲν που μέλλεν ἀγασσεσθαι θεὸς αὐτὸς,  
 δς κείνον δύστηνον ἀνόστιμον οἶον ἔθηκεν.'

ᾧ φάτο, τοῖσι δὲ πᾶσιν ὑφ' ἱμερον ὥρσε γόοιο.  
 κλαῖε μὲν Ἀργεῖη Ἑλένη, Διὸς ἐκγεγαυῖα,  
 κλαῖε δὲ Τηλέμαχος τε καὶ Ἀτρεΐδης Μενέλαος, 185  
 οὐδ' ἄρα Νέστορος υἱὸς ἀδακρῦτῳ ἔχεν ὄσσε.  
 μνήσατο γὰρ κατὰ θυμὸν ἀμύμονος Ἀντιλόχοιο,  
 τὸν ῥ' Ἥους ἔκτεινε φαεινῆς ἀγλαὸς υἱός.  
 τοῦ δ' γ' ἐπιμνησθεὶς ἔπεα πτερόεντ' ἀγόρευεν  
 'Ἀτρεΐδη, περὶ μὲν σε βροτῶν πεπνυμένον εἶναι 190  
 Νέστωρ φάσχ' ὁ γέρων δτ' ἐπιμνησαίμεθα σείο  
 οἶσιν ἐνὶ μεγάροισι καὶ ἀλλήλους ἐρέοιμεν,

192.] Ἀρίσταρχος ἀθετεῖ Schol. H. Q. Wolf and modern edd., except Fäsi, follow him, on the ground that οἶσιν should be ἡμετέροις, and that ἀλλήλους ἐρέοιμεν gives no sense. The Schol. suggested the impossible interpretation *διαλεγόμεθα* for ἐρέοιμεν, changing ἀλλήλους into ἀλλήλοις.

obscure. Athenaeus (362 E) connects it with λαφύσσειν and λαπάειν, and from the same root perhaps may come λαπαρός. Ameis refers to Skt. *āpas* = 'small.'

179. ἄλλο . . πρίν γ' ὅτε. After ἄλλο we should expect εἰ μὴ ὁ θάνατος, but the sentence runs as if οὐδὲν ἄλλο had been written. φιλέοντε = 'entertaining each other.' Such a reciprocal sense of the active may be compared with Arist. Eth. Nic. 10. 4. 10 οἱ ἐμβλέποντες, 'people trying to stare each other out of countenance.' With the reciprocal middle τερπομένω compare Od. 2. 153, *δρυσιμένω*.

181. μέλλεν, equivalent to 'might have' or 'must have.' αὐτὸς implies that the god *himself* would interfere to prevent it. ἀγασσεσθαι may be connected with ἀγαν, and can take two distinct meanings. The greatness of what we see may cause only admiration; then ἀγαμαι = 'to admire,' as Il. 3. 181, 224; Od. 6. 168; 23. 175; or it may cause a feeling of jealousy or spite; and then ἀγαμαι, like μεγάρωι,

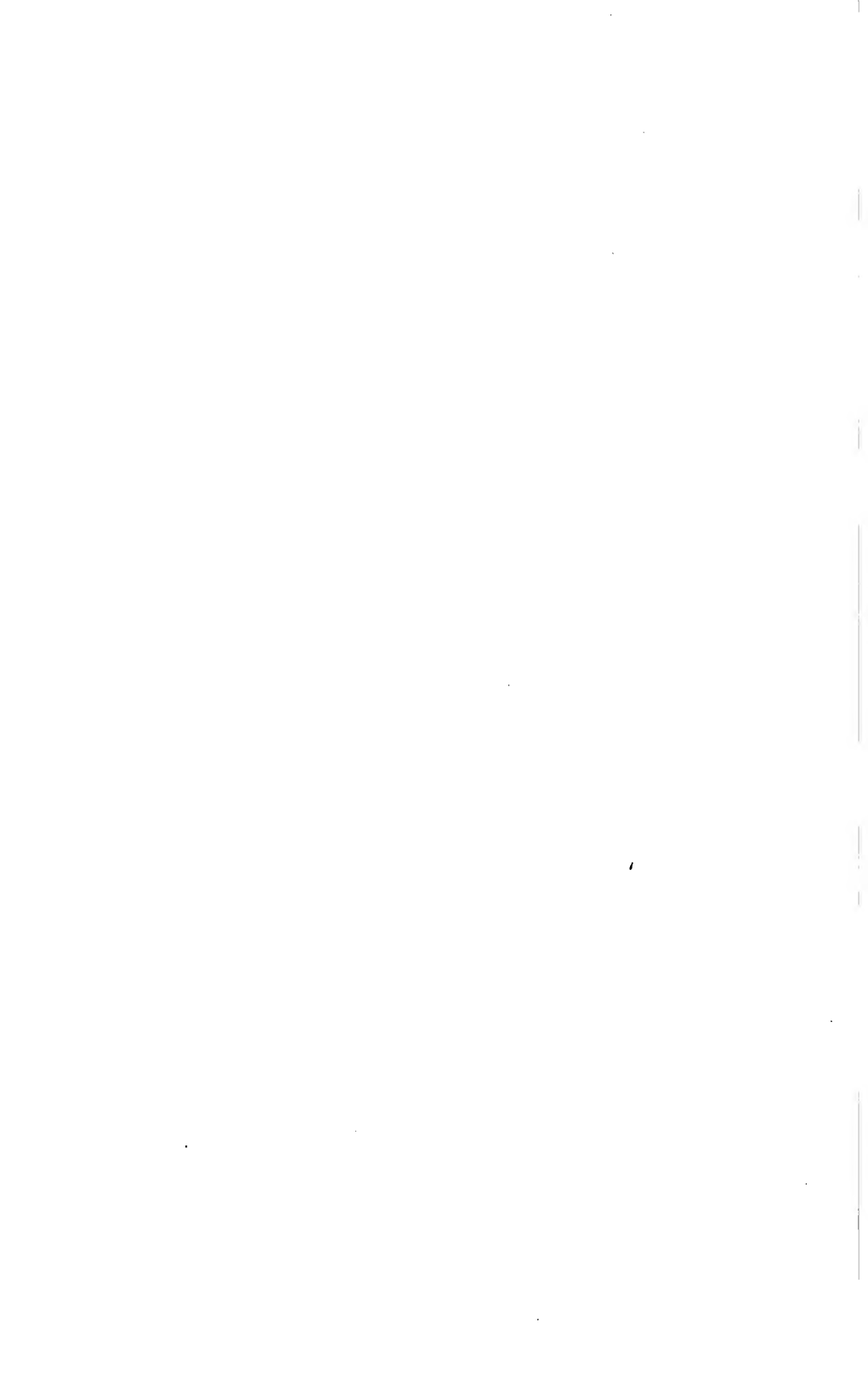
means 'to envy' or 'to be indignant at,' as Il. 17. 71; 23. 639; Od. 23. 64. Curtius prefers to connect ἀγαμαι with γαίω, root γαφ, γαν, as in ἀγανός. Of the jealousy felt by the gods (compare Herodot. 1. 32 τὸ θεῖον πᾶν ἐστὶ φθονερόν, 3. 40; 7. 46) there are many instances in Homer. Cp. Il. 7. 446 foll.; Od. 8. 565; 13. 125 foll.; Il. 15. 461; 17. 71. See also Od. 5. 119, and consult Nägelsb. Hom. Theolog. § 13.

188. Ἥους υἱός. Memnon, king of the Eastern Aethiopes. Memnon was slain by Achilles in revenge for the death of Antilochus. See Pind. Pyth. 6. 28 foll.; Nem. 3. 59 foll.

192. οἶσιν ἐνί, = 'in his own,' requires that the subject of the clause to which it belongs should be Nestor. That is, οἶσιν ἐνὶ μεγάροισι makes one clause with Νέστωρ φάσχ' ὁ γέρων. In like manner, δτ' ἐπιμνησαίμεθα σείο is continuous with καὶ ἀλλήλους ἐρέοιμεν. So the clauses must be thus disengaged: — 'Nestor was wont to say in his own mansion, when we made mention of thee and asked one another about thee.' For

88. Memnon is not called an Ethiopian by Hom. That he aided the Trojans (cf. also  
2522) has seemed to some an argument that the Elk. did not live far from Troy.





καὶ νῦν, εἴ τί που ἔστι, πίθοιό μοι· οὐ γὰρ ἐγὼ γε  
τέρπομ' ὀδυρόμενος μεταδόρπιος, ἀλλὰ καὶ ἥως  
ἔσsetαι ἡριγένεια· νεμεσσῶμαι γε μὲν οὐδὲν  
κλαίειν δς κε θάνησι βροτῶν καὶ πότμον ἐπίσπη.  
τοῦτό νυ καὶ γέρας οἶον διζυροῖσι βροτοῖσι,

195

this counterchange of clauses compare Od. 5. 162 δούρατα μακρὰ ταμῶν, ἀρμός, χαλκῷ, εὐρεῖαν σχεδὴν, Od. 8. 170 οἱ δὲ τ' ἐς αὐτὸν | τερπόμενοι λεύσσουν, ὁ δ' ἀσφαλῶς ἀγορεύει, | αἰδοὶ μελιχρῆ, μετὰ δὲ πρέπει ἀγρομένοισι, ib. 475 νάτου ἀποπρωταμῶν, ἐπὶ δὲ πλείον ἐλέλειπτο, | ἀργύδοτος οὗς, θαλερῇ δ' ἦν ἀμφὶς ἀλοιφῇ, ib. 477 τοῦτο πόρε κρίας, ὄφρα φάγησι, Δημοδόκῳ, καὶ μιν προσπυξέομαι, 14. 62 κτῆσιν δπασεν | οἷά τε ᾧ οἰκῇ ἀναξ εὐθυμος ἔδωκεν, | οἰκόν τε κληρὸν τε πολυμήτην τε γυναῖκα, | ὅς οἱ πολλὰ κάμησι. The object of the counterchange of clauses is approximately to effect the simultaneous expression of facts, which are simultaneous.

193. εἴ τί που ἔστι, 'if it is in anywise possible.' The sequence of this and the following clauses is rendered obscure by the omission of the connecting thoughts, which we have to supply. Thus, 'If it is anywise possible, be persuaded by me, [to cease weeping]; for to me at least it is no pleasure to weep after supper; and, besides, the morn will come [and shall serve for weeping. Therefore let us forbear weeping now:] not that I at all grudge, etc.

194. μεταδόρπιος. Vide Lehrs, Aristarch. § 134. Aristarchus maintained that δόρπον never means anything in Homer except the last meal of the day; remarking, ὅτι τρὶς τροφὰς ἐλάμβανον οἱ ἥρωες (i. e. men of Homeric times); 1. Ἀριστον Il. 24. 124; Od. 16. 2; 2. δειπνον, the mid-day meal, Il. 11. 86; and 3. δόρπον, the evening meal. Now Telemachus came at sunset (Od. 3. 497) to the house of Menelaus, and finds a meal going on which must have been the δόρπον. When Peisistratus says here, οὐ τέρπομαι ὀδυρόμενος μεταδόρπιος, he means 'I do not like weeping after supper; I do not like ending the day badly.' Menelaus feels the force of this, and proposes (inf. 213) to resume the meal (ἐξαυτίς = *denovo*) and so to finish the evening in comfort.

With reference to this rendering of μεταδόρπιος Lehrs remarks, l. c., 'nihil aliud μεταδόρπιος significare potest; ut haec composita omnia id significant quod praepositio cum substantivo. Μεταδήμιος ἔστι (e. g. Od. 8. 293) i. q. μετὰ δήμῳ, sed μετὰ δόρπῳ nihil est. Dignus horum usus qui attendatur. Sic Od. 9. 234 (cf. 249) φέρε δ' ὄβριμον ἀχθος | ὕλης ὡς ἀλγίης ἵνα οἱ ποτιδόρπιον εἴη, i. e. πρὸς δόρπον.' Cp. also Od. 15. 51 ἐπιδήφρια = ἐπὶ δέφρῳ, and Il. 7. 267 ἐπομφάλη = ἐπ' ὀμφαλῷ. But Nitzsch and the majority of commentators interpret the word as meaning 'during supper,' according to which ἐξαυτίς μνησ. (213) describes the resumption of the δόρπον interrupted by the burst of weeping. The difficulty still remains that Menelaus should (sup. 61) call the meal δειπνον. It may be that he uses the word designedly, supposing that his guests in the bustle of travel had taken no mid-day meal. Lehrs thinks that the word has crept into the text here from Od. 1. 124. Voss's interpretation, that this δειπνον had been carried through the whole afternoon, and so had passed into δόρπον, is not supported by Od. 20. 390 which he quotes, for between the δειπνον and δόρπον there mentioned, the whole of the τόξου θέσις comes in. The rendering of Eustath. is ἐπ' αὐτῷ τῷ δόρπῳ ἐν ᾧ ἀνέσεως μάλιστα χρεῖα.

ἀλλὰ καὶ ἥως, 'but the dawn of day shall serve for that,' i. e. ἔσsetαι ὀδυρομένη. He goes on to say, 'It is the time and not the act that I do not like. I, who have myself lost a brother, have no fault to find with one who,' etc. The words are equivalent to οὐ φθονῶ [τίνα] κλαίειν τὸν [i. e. τοῦτον] βροτῶν δς κε θ. With τὸν . . . δς compare τάνων . . . ἄς Od. 2. 119; 5. 448.

195. νεμεσσῶμαι, 'am displeased,' 'grudge,' 'forbid.' Compare Od. 18. 227 τὸ μὲν οὐ σε νεμεσσάμαι κεχολᾶσθαι. For the combination γε μὲν cp. 5. 88, 206; 8. 134; 19. 264.

197. διζυροῖσι βροτοῖσι. Compare

κείρασθαί τε κόμην βαλέειν τ' ἀπὸ δάκρυ παρειῶν.  
καὶ γὰρ ἐμὸς τέθνηκεν ἀδελφεός, οὗ τι κάκιστος  
'Αργείων' μέλλεις δὲ σὺ ἴδμεναι· οὐ γὰρ ἐγὼ γε 200  
ἦντησ' οὐδὲ ἴδον· περὶ δ' ἄλλων φασὶ γενέσθαι  
'Αντίλοχον, περὶ μὲν θέλειν ταχὺν ἡδὲ μαχητήν.'

Τὸν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος  
'ὦ φίλ', ἐπεὶ τόσα εἶπες ὅσ' ἂν πεπνυμένος ἀνήρ  
εἴποι καὶ ῥέξειε, καὶ ὃς προγενέστερος εἴη· 205  
τοίου γὰρ καὶ πατρός, ὃ καὶ πεπνυμένα βάξεις.  
ῥεῖα δ' ἀρίγνωτος γόνος ἀνέρος ᾧ τε Κρονίων  
δλβον ἐπικλώσῃ γαμέοντί τε γεινομένῳ τε,  
ὥς νῦν Νέστορι δῶκε διαμπερές ἤματα πάντα,  
αὐτὸν μὲν λιπαρῶς γηρασκόμεν ἐν μεγάροισιν, 210  
υἱέας αὖ πινυτούς τε καὶ ἔγχεσιν εἶναι ἀρίστους.

208. ἐπικλώσῃ] The older and better reading restored by Bekk. Wolf had adopted the form ἐπικλώσει. γεινομένῳ] Bekk., whom Fäsi follows, reads needlessly γιγνομένῳ. See below.

Virgil's 'miseris mortalibus' Aen. 11. 182, or 'mortalibus aegris' Geor. 1. 237. It is a standing epithet like δειλός.

198. With κείρασθαί supply again τινά as subject. The infinitive is the expegegesis of γέρας, compare Il. 2. 5; Od. 1. 83; 2. 284; 8. 506; 9. 511; 10. 483. For the custom referred to in the verb compare Il. 23. 46, 135; Od. 24. 46. The lines 197-8 are parenthetical, as καὶ γάρ follows directly upon νεμεσώμαι.

200. μέλλεις δὲ σύ, with an emphasis on the pronoun. 'You may have known it; I never saw him, nor was ever in his company.' Peisistratus, being the youngest of the family, may not have been born when Antilochus left for Troy.

201. περὶ ἄλλων, so sup. 190 περὶ βροτῶν. The word περὶ is resumed in the next line as a pure adverb = 'exceedingly.'

204. τόσα . . ὅσα, 'All that a wise man would say, and [done all that a wise man] would do.' There is no proper apodosis to ἐπεὶ, which is however partially taken up in inf. 212.

206. τοίου . . βάξεις, 'for from such a sire art thou sprung (τοίου resumes πεπνυμένος). because also thy words are wise.' With ὃ in this sense, compare

Od. 1. 382 and 18. 392 ἢ νύ τοι αἰεὶ | τοιοῦτος νόος ἐστίν, ὃ καὶ μετὰ μῶνια βάξεις. See Monro, H. G. § 269.

208. γαμέοντί τε γεινομένῳ τε, 'at bridal and birth.' The prothysteron is necessitated by the metre. Compare τράφεν ἡδ' ἐγένοντο Il. 1. 251; Od. 4. 273; 10. 417; 14. 201, θρέψασα τεκούσα τε Od. 12. 134. In Soph. O. T. 827 Πάλλυβον δὲ ἐξέφυσε κατέθρεψέ με, one MS. (Ambros. M) reads ἐξέθρεψε κατέφυσέ με. Eustath. attempts to explain γεινομένῳ as γεννῶντι, but compare Il. 10. 71; Od. 20. 202; Od. 8. 312; and especially Hesiod. Theog. 219 αἶ τε βροτοῖσι | γεινομένοισι διδοῦσιν ἔχειν ἀγαθὸν τε κακὸν τε. Bekker, Fäsi. Bäuml., and Nauck read unnecessarily γι[γ]νομένῳ. The prothysteron, perhaps, has here this shade of meaning, that Menelaus, speaking of a man's offspring, naturally dwells particularly on the fact of his fortunate marriage, and then remembering that the same good fortune has been the man's constant attendant from the moment of his birth, expresses this conviction by the addition of γεινομένῳ.

210. λιπαρῶς γηρασκόμεν, so λιπαρὸν γῆρας Od. 11. 136, etc.; Pind. Nem. 7. 99.

211. υἱέας αὖ. For αὖ or δ' αὖ as the

98. I. 'cut the hair and shed tears' • 'regular form' mourning. (as 46). As  
death - Achilles the Danaos: cut their hair and weep)

2.6 Asphalion is the only male household servant in Mi's palace. Pnina Etzion's attendant to the horses of Tel. (822), light a fire and cook (095). Menel. son acts as butler (014)

20. Women & 4 herbs. So Agaviedo A 741, Cize

Reference - opium? or a story based on the effects of opium?

"Nepenthes which the wife of Thome in Egypt gave to Jove-born Helena"

honey grew in gardens (© 2.6), for its oil or saponific qualities or for its beauty?

ἡμεῖς δὲ κλαυθμὸν μὲν ἑάσομεν, ὃς πρὶν ἐτύχθη,  
 δόρπου δ' ἐξαυτίς μνησώμεθα, χερσὶ δ' ἐφ' ὕδαρ  
 χευάντων. μῦθοι δὲ καὶ ἡῶθέν περ ἔσονται  
 Τηλεμάχῳ καὶ ἔμοι διαειπέμεν ἀλλήλοισιν.'

215

ᾧς ἔφατ', Ἀσφαλίῳ δ' ἄρ' ὕδαρ ἐπὶ χεῖρας ἔχευεν,  
 ὀτρηνὸς θεράπων Μενελάου κυδαλίμοιο.

οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.

Ἔνθ' αὐτ' ἀλλ' ἐνόησ' Ἐλένη Διὸς ἐκγεγαυῖα·  
 αὐτίκ' ἄρ' εἰς οἶνον βάλε φάρμακον, ἔνθεν ἔπινον,  
 νηπενθές τ' ἀχολόν τε, κακῶν ἐπίληθον ἀπάντων.

220

ὃς τὸ καταβρόζειεν, ἐπὴν κρητῆρι μίγξει,  
 σὺ κεν ἐφημέριός γε βάλοι κατὰ δάκρυ παρειῶν,  
 οὐδ' εἴ οἱ κατατεθναίῃ μήτηρ τε πατήρ τε,

221. ἐπίληθον] Ἀρίσταρχος μὲν προπαροξυτόνως γράφει, ὡς ὄνομα οὐδέτερον (neuter noun adjective); ὁ δὲ Ἀσκαλωνίτης ὡς μετοχὴν φασιν οὐκ εὖ περὶ σπῆ, sc. ἐπίληθον Eustath., and Schol. H. Q. ἐπίληθες (sic) is the lemma in Schol. E. and the reading of a few MSS.

222. καταβρόζειεν] Written either with ο or ω Schol. E. H.

return to μὲν cp. Il. 11. 104; Od. 13. 111.

212. πρὶν, sc. before Peisistratus spoke.

214. χευάντων. Here, as often, an indefinite subject in the plural has to be supplied, as with *θέντων* Od. 19. 599. Cp. also Od. 1. 194; 5. 273; 7. 10; Il. 4. 477; 5. 306; 18. 487, 493; 22. 389; 23. 705; 24. 316. Similar to this is the use of *φασί* Od. 1. 220; 3. 84, 212; 4. 387; 6. 42.

μῦθοι... ἔσονται, 'but there shall be stories in the morning for Telemachus and me to tell at length (*διαειπέμεν*) to each other.' With the infinitive *διαειπέμεν* after *ἔσονται* cp. Il. 13. 312 *ἀμύνειν εἰσὶ καὶ ἄλλοι*, 15. 129 *οὐατ' ἀκούμεν ἔστι*.

220. ἔνθεν, refers back to οἶνον. In later Greek we should find *θεν* used in its place. Commentators have puzzled over the φάρμακον here mentioned. The reference to *ἀρούρα* (229) suggests that the substance was a vegetable, and the use of βάλε rather than χέε seems to point to a solid and not to a liquid. Dioscorides (4. 28) ascribes a similar efficacy to the bugloss or borage, *ὅπερ καθήμενον ἐς τὸν οἶνον εὐφρόσυνον δοκεῖ εἶναι*. Sprengel and others understand

it to be opium, and Mure (Hist. Gk. Lit. 1. 436) inclines to the same view. Dr. Hayman (ad loc.) quotes the opinion of Sir H. Halford that it is the hyoscyamus or henbane, still in use in Greece and Turkey under the name *Nebensch*. Older writers, as Plutarch (Symp. 1. 1. 4) and Macrobius (Sat. 7. 1), allegorised the story, understanding by the φάρμακον the bewitching eloquence of Helen.

221. ἐπίληθον, coupled *δοννδέτως* with *νηπενθές ἀχολόν τε*, forms an expegegesis to the two former adjectives. Cp. Od. 4. 788; 12. 118, 119; Il. 2. 482.

222. ἐπὴν μίγξει. See on Od. 2. 105. The optative here is assimilated to the mood of *καταβρόζειεν*. Bekker alters here and elsewhere to *ἐπεί*. Nitzsch supports *ἐπὴν* on the ground that we have here not merely a point of time suggested, but an actual hypothesis stated. So Eustath., *οὐ γὰρ ἔστιν ἀπλῶς νηπενθές εἰ μή καὶ κρητῆρι μίγξει*. Or, we may say that the adverb and mood express the repetition of an action in past time. Elsewhere, *ἐπὴν* appears with the optative in oratio obliqua, where in oratio recta *ἐπὴν* with the subjunctive would have stood. Cp. Il. 19. 208; 24. 227.

οὐδ' εἴ οἱ προπάροιθεν ἀδελφεὸν ἢ φίλον υἱὸν 225  
 χαλκῷ δηϊόφεν, ὃ δ' ὀφθαλμοῖσιν ὀρῶτο.  
 τοῖα Διδς θυγάτηρ ἔχε φάρμακα μητιέντα,  
 ἐσθλὰ, τὰ οἱ Πολύδαμνα πόρεν, Θῶνος παράκοιτις,  
 Αἴγυπτίῃ, τῇ πλείστα φέρει ζεῖδωρος ἄρουρα  
 φάρμακα, πολλὰ μὲν ἐσθλὰ μεμιγμένα, πολλὰ δὲ λυγρά· 230  
 ἱητρὸς δὲ ἕκαστος ἐπιστάμενος περὶ πάντων  
 ἀνθρώπων· ἢ γὰρ Παιήονός εἰσι γενέθλης.  
 αὐτὰρ ἐπεὶ ῥ' ἐνέηκε κέλευσέ τε οἶνοχοῆσαι,  
 ἕξαυτις μύθοισιν ἀμειβομένη προσέειπεν  
 'Ἀτρεΐδῃ Μενέλαε διοτρεφὲς ἡδὲ καὶ οἶδε 235  
 ἀνδρῶν ἐσθλῶν παῖδες· ἀτὰρ θεὸς ἄλλοτε ἄλλω

227. *μητιέντα*] γρ. *μητιόντα* Schol. P. 228. *Πολύδαμνα*] κύριον ὄνομα κατὰ Ἀρίσταρχον Schol. H. Q. γρ. *πολύδαμνα* (sc. *φάρμακα*), τὰ πολλοὺς δαμνίζοντα Schol. E. 231. After the word *ἕκαστος*, Aristarchus wrote (according to Schol. B. H. Q.) *ἐπεὶ σφισι δῶκεν Ἀπόλλων | ἰᾶσθαι, καὶ γὰρ Παιήονός εἰσι γενέθλης*. But the Schol. disapproves, saying *διαφέρει ὁ Παιήων Ἀπόλλωνος ὡς καὶ Ἡσίοδος μαρτυρεῖ· εἰ μὴ Ἀπόλλων Φοῖβος ὑπὲρ θανάτου σῶσαι | ἢ καὶ Παιήων, ὃς ἀπάντων φάρμακα ὀδεν*. Lehrs maintains that the Schol. is wrong in attributing this to Aristarchus. Possibly the words *ἐπεὶ σφισι δῶκεν Ἀπόλλων ἰᾶσθαι* are really the gloss of Aristarchus on the lemma *ἢ γὰρ Παιήονός εἰσι γενέθλης*, and not the reading that he proposed.

226. *δηϊόφεν*, see on sup. 214. With respect to the form, cp. *ἀρώων* Od. 9. 108, *δηίων* Il. 18. 195, *δηϊόντο* Il. 13. 675, and see Monro, H. G. § 55. γ.

227. *μητιέντα*, interpreted by Schol. B to mean *μετὰ συνέσεως εὐρεθέντα*, but a better meaning is given by Göbel (de epith. in -es), viz. 'quae tanquam ad omnes res humanas consilium (*μήτιν*) auxiliumque praebeant.' Translate, 'helpful.'

228. *Θῶνος*. According to Strabo (17. 801) there was a town *Θῶνις* near Canopus, built by a king *Θῶν*. Cp. Hdt. 2. 113.

229. *Αἴγυπτίῃ*, three syllables; as *Αἴγυπτίους* sup. 83.

τῇ, sc. *ἐν Αἰγύπτῳ* suggested by the adjective *Αἴγυπτίῃ*.

230. *μεμιγμένα*, 'intermixed,' i.e. the wholesome and the harmful grow together. It is possible to explain the word as the resumption of *ἐπὶν κρητῆρι μίγειν*. But cp. Od. 19. 175 *ἄλλη δ' ἄλλαν γλῶσσαν μεμιγμένην*.

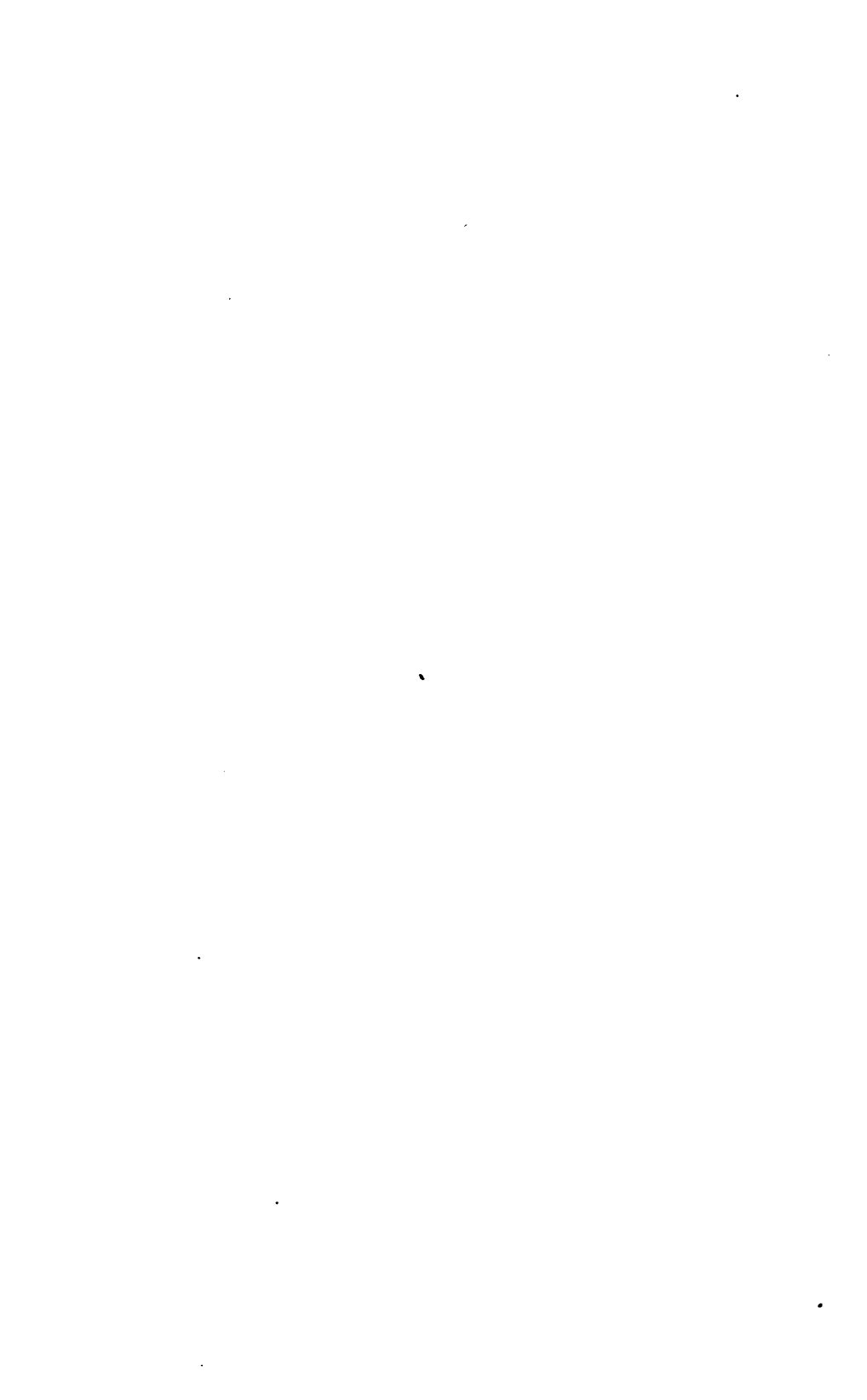
231. Compare what Herodotus (2. 84) says of the number of physicians in

Egypt, *πάντα δ' ἱητρῶν ἐστὶ πλέα*, and the system on which every Egyptian physics himself three days in each month (ibid. 77). In Egypt 'every one is a physician skilled beyond all other men.' This is the natural view that a stranger would take, when he saw all the people about him dosing themselves. It would seem like a nation of doctors. In the Iliad, *Παιήων* (5. 401, 899) appears as a surgeon, skilled in the treatment of wounds. The present passage, with which we may compare Hesiod, Frag. 139, suggests that medical science had advanced in the interim towards the treatment of all diseases. But cp. the words of the Cyclopes, Od. 9. 411. For the name *Παιήων* as the eponymous hero of physicians cp. Il. 5. 401, 899. In h. Hom. Apoll. (272) Apollo is called *Ἱηπαιήων*. See critical note above.

234. *ἕξαυτις*, i.e. with reference to her former words in sup. 138.

235. For this use of *οἶδε* see on Od. 1. 76.

236. *ἀτὰρ*. Fäsi makes this word







Ζεὺς ἀγαθὸν τε κακὸν τε διδοί· δύναται γὰρ ἅπαντα·  
 ἦ τοι νῦν δαίνυσθε καθήμενοι ἐν μεγάραισι  
 καὶ μύθοις τέρπεσθε· εἰκόβτα γὰρ καταλέξω.  
 πάντα μὲν οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω, 240  
 ὅσσοι Ὀδυσσῆος ταλασίφρονός εἰσιν ἄεθλοι·  
 ἀλλ' οἷον τόδ' ἔρεξε καὶ ἔτλη καρτερὸς ἀνὴρ  
 δήμῳ ἐνὶ Τρώων, ὅθι πάσχετε πῆματ' Ἀχαιοί.  
 αὐτόν μιν πληγῇσιν ἀεικελίησι δαμάσσας,  
 σπείρα κακ' ἄμφ' ὥμοισι βαλὼν, οἰκῇ ἐοικῶς, 245  
 ἀνδρῶν δυσμενέων κατέδ' ὅλιν εὐρύαγυιαν·

242. οἷον] Παρμένισκος ἐψίλου τὸ οἷον ἐν ᾧ τοῦτο μόνον, ἄμεινον δὲ θαυμαστικῶς ἀναγινώσκειν Schol. H. P. Q. 244. μιν] Αἰ. μὲν. 246-249.] Friedländer

serve as an antithesis to ἐσθλῶν—'good men indeed, but [even virtue has its trials for,] the god grants,' etc., etc.; only the thought is thrown into quite a general form. See however Classen (Homerisch. Sprachgeb. pp. 9 foll.), who points to this passage as an instance of the parenthetical and paratactical style of Homeric syntax. It is common enough to find a prolepsis or anticipation of the clause containing the reason, so that it precedes the main clause, as Od. i. 337 *Φήμε, πολλὰ γὰρ . . τῶν ἐν δαίδει*, and similarly Od. 5. 29; 8. 159; 10. 190, 226; 12. 154, 208, 320. Here, therefore, we may explain ἀτὰρ as a similar anticipation of a clause which would naturally come in by way of antithesis to, or reason for, the main clause *ἦ τοι νῦν δαίνυσθε*. Cp. Il. 6. 429 *Ἔκτορ, ἀτὰρ σὺ μοι ἔσσι πατὴρ καὶ πότνια μήτηρ | ἥδ' ἐκασίγητος, σὺ δέ μοι θαλερὸς παρακοίτης | ἀλλ' ἄγε νῦν ἐλάοιτε*. See Schol. on Od. 5. 429, who says τὸ σχῆμα καλεῖται *σχέσις*.

239. εἰκόβτα, 'suited thereto;' sc. ὑμᾶς τέρπεσθαι.

240. μυθήσομαι is subjunctive, being parallel to ὀνομήνω.

242. ἀλλ' οἷον τόδε. This phrase resembles in form Od. II. 517 *πάντας δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω | ἄσπον λαὸν ἔπεφνον*. It is possible to supply here after ἀλλά some such word as *καταλέξω*='but I will recount what an achievement was this.' Cp. Od. 8. 564. But the explanation of the Schol. that οἷον is used with some-

thing of the force of an interjection (ἄμεινον δὲ θαυμαστικῶς ἀναγινώσκειν) is simpler, and suits the generality of passages better. Translate, 'To think what a deed he did and dared there!' Cp. Hdt. 6. 122 *τοῦτο δὲ κατὰ τὰς ἑαυτοῦ θυγατέρας τοῦσας τρεῖς οἷός τις ἀνὴρ ἐγένετο*.

244. αὐτόν μιν stands here in the sense of the later reflexive *ἑαυτόν*, which is not found as one word in Homer. The simple αὐτόν is used in the same sense, inf. 247, and similarly μιν in Od. 18. 94. Nitzsch quotes Hdt. i. 24 *ἡ αὐτόν διαχρᾶσθαι μιν*.

245. The trick of Odysseus is reproduced in the story of Zopyrus, who feigned himself a deserter from the Persian camp, and enabled Darius to take Babylon, Hdt. 3. 154. Compare also the act of Peisistratus, *τροματίσας ἑαυτόν* Hdt. i. 59. The reconnaissance of Odysseus falls in with the time of the making of the wooden horse. He wanted to measure the gates to see if it could pass within; and according to a Schol., he sought to enlist the assistance of Helen on the side of the Greeks. Compare the form of the story given by Eurip. Hec. 239 foll. *ἜΚ. οἷσθ' ἦνίκε' ἤλθετε Ἰλίου κατάσκοπος, | δυσχλαινία τ' ἄμορφος, δμμάτων τ' ἀπο | φόνου σταλαγμοὶ σὴν κατέσταζον γένυν; | ὍΔ. οἷδ' οὐ γὰρ ἄκρας καρδίας ἐφανσέ μιν. ἜΚ. ἔγνω δέ σ' Ἐλένη καὶ μὴν κατεῖπ' ἐμοί*.

246. Friedländer, Phil. 4. 580 foll., would strike out the words from

ἄλλω δ' αὐτὸν φωτὶ κατακρύπτων ἦισκε  
 δέκτη, δς οὐδὲν τοῖος ἦεν ἐπὶ νηυσὶν Ἀχαιῶν.  
 τῷ ἱκελος κατέδω Τρώων πόλιν, οἱ δ' ἀβάκησαν  
 πάντες· ἐγὼ δέ μιν οἴη ἀνέγνω τοῖον ἔδοντα, 250  
 καὶ μιν ἀνηρώτων· ὁ δὲ κερδοσύνη ἀλέεινεν.  
 ἀλλ' ὅτε δὴ μιν ἐγὼ λῶσον καὶ χρίον ἐλαίφ,  
 ἀμφὶ δὲ εἴματα ἔσσα, καὶ ὤμοσα καρτερὸν ὄρκον  
 μὴ μὲν πρὶν Ὀδυσῆα μετὰ Τρώεσσ' ἀναφῆναι,  
 πρὶν γε τὸν ἐς νῆας τε θοὰς κλισίας τ' ἀφικέσθαι, 255  
 καὶ τότε δὴ μοι πάντα νόον κατέλεξεν Ἀχαιῶν.  
 πολλοὺς δὲ Τρώων κτείνας ταναήκει χαλκῷ  
 ἦλθε μετ' Ἀργεῖους, κατὰ δὲ φρόνιν ἤγαγε πολλήν.  
 ἔνθ' ἄλλαι Τρωαὶ λίγ' ἐκώκυν· αὐτὰρ ἐμὸν κῆρ

(Philol. 4. 580 foll.), followed by Bekk. and Nauck, expunges these lines, so that the text would run, *ἀνδρῶν δυσμενέων κατέδω πόλιν· οἱ δ' ἀβάκησαν*. See note below. 248. *δέκτη*] So Aristarch. ὁ κυκλικὸς τὸ Δέκτη ὀνοματικῶς ἀκούει Schol. H. M. Q. T. Perhaps the allusion is to the Little Iliad of Lesches. 251. *ἀνηρώτων*] Al. *ἀνειρώτων*, Eustath. adopted by Ameis. 252. *ἐγὼ λῶσον*] The MSS. give, besides this reading, *ἐγὼν* and *ἐγὼ γ'*, *ἐλόεον* and *ἐλόουν*.

*εὐνράγιαν* (246) to Τρώων πόλιν (249), because of the confusion introduced if both *οἰκῆ* and *δέκτη* are retained; for the notion of *οἰκῆς* is incompatible with that of *δέκτης*, cp. Od. 14. 63. Here *δέκτη* is the nearer definition of *ἄλλω φωτὶ*—'another person, i.e. a beggar.' Some seem to have read *Δέκτη* as a proper name; ὁ κυκλικὸς τὸ Δέκτη ὀνοματικῶς ἀκούει Schol. H. M. Q. T. Cp. Eur. Rhesus, 503, where Odysseus is described, *ἦδη δ' ἀγύρτης πτωχικὴν ἔχων στολὴν | εἰσῆλθε πύργους*.

247. *κατακρύπτων*, intransitive, as in Od. 7. 205.

248. *δς οὐδὲν τοῖος ἦεν*, 'he who in no wise was such an one,' i.e. who was anything but a beggar. Eustath. renders the passage as if the words ran *οἶος οὐδεὶς ἦεν*. Schol. H. M. Q. T. says, *Ἀρίσταρχος δὲ δέκτη μὲν ἐπαίτη, τὸ δὲ δς οὐδὲν τοῖος ἦεν, τῷ ἐναντίῳ τὸ ἐναντίον, δς οὐκ ἦν τοιοῦτος, ὁ Ὀδυσσεύς, ἀλλ' ἐνδοξύτατος καὶ μεγαλοπρεπέστατος*.

249. *ἀβάκησαν* (ἀβά(ω) Döderl. quotes *ἀβακῆς* = 'speechless,' from Sappho, and parallels the meaning of

*ἀβακῆω* by *νηπιά(ω)*, the meaning of both which words passes from the notion of speechlessness to that of ignorance. So Apoll. and Scholl. *ἡγήθησαν*.

250. *τοῖον ἔδοντα*, 'to be the man he was,' sc. a Greek in disguise. Compare Od. 11. 143 *πῶς κέν με ἀναγνοῖη τὸν ἔδοντα*, 14. 118 *εἰπέ μοι αἱ κεί ποθι γῶνος τοιοῦτον ἔδοντα*. Another rendering is 'knew him though thus disguised.'

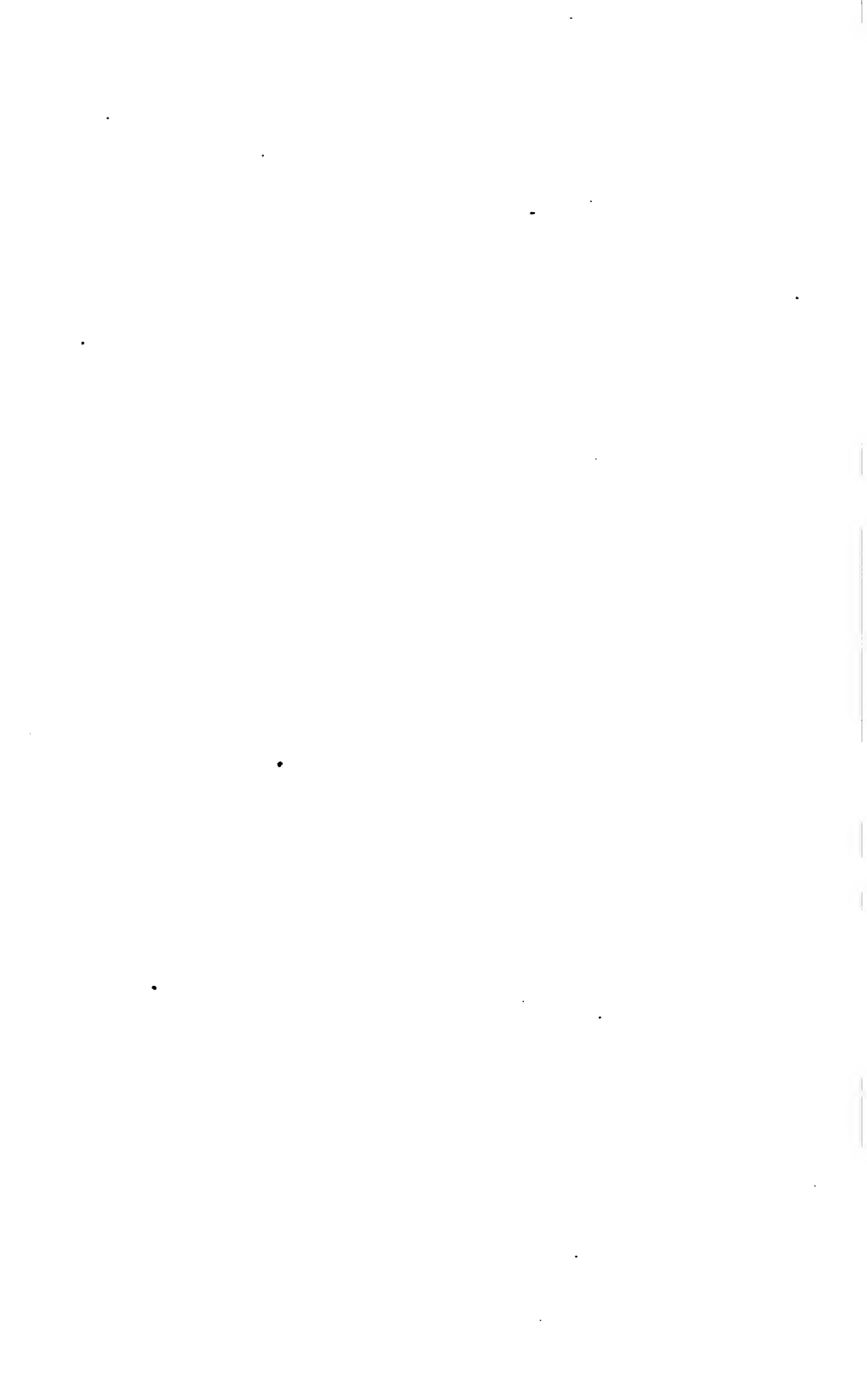
252. *λῶσον*. The disguised stranger receives hospitality from Helen herself, as Eustath. says, *ἐπιτηδὲς ἵνα τῇ γυναικί τῶν βακίαν ἀπελέγξῃ ἀρνούμενον*. The protasis which begins in this line finds its apodosis in 256, *καὶ τότε δὴ*.

254. *μὴ πρὶν . . πρὶν = non prius . . quam*. *ἀναφῆναι* = 'betray.' It does not follow that Helen told the story after the return of Odysseus to the Greek camp. She only engaged that she would not tell it before.

255. *νόον*, 'the plan,' sc. of the wooden horse, as v. 274 shows.

258. *φρόνιν ἤγαγε*, 'brought back much information.' The use of *ἄγειν* represents the information as so much spoil or booty; compare Od. 3. 244.





χαῖρ', ἐπεὶ ἤδη μοι κραδίη τέτραπτο νέεσθαι 260  
 ἀψ οἰκόνδ', ἄτην δὲ μετέστενον, ἣν Ἀφροδίτη  
 δῶχ', ὅτε μ' ἤγαγε κεῖσε φίλης ἀπὸ πατρίδος αἴης,  
 παῖδά τ' ἐμὴν νοσφισσαμένην θάλαμόν τε πόσιν τε  
 σὺ τευ δευόμενον, οὗτ' ἄρ φρένας οὔτε τι εἶδος.'

Τὴν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος 265  
 'ναὶ δὴ ταῦτά γε πάντα, γύναι, κατὰ μοῖραν ἔειπες.  
 ἤδη μὲν πολέων ἐδάην βουλήν τε νόον τε  
 ἀνδρῶν ἡρώων, πολλὰν δ' ἐπελήλυθα γαῖαν·  
 ἀλλ' οὐ πῶ τοιοῦτον ἐγὼν ἶδον ὀφθαλμοῖσιν  
 οἷον Ὀδυσσῆος ταλασίφρονος ἔσκε φίλον κῆρ. 270

260. ἐπεὶ ἤδη] So Aristarch., but Crates read ἐπεὶ ἡ δὴ Schol. H. Q. See Buttm. and Dind. ad loc. 263. νοσφισσαμένην] The accusative was restored by Wolf (Proleg. 33) from Eustath., who writes νοσφισσαμένη, but adds γράφεται μὲν καὶ αἰτιατική. Cp. Il. 3. 174.

260. κραδίη τέτραπτο. Helen felt many a touch of remorse and repentance, as Nitzsch quotes from Il. 3. 139 foll., 383-444; 6. 349 foll.; 24. 761 foll.

261. ἄτην. The present passage will serve to show how the poet connects good understanding with morality, and ignorance with crime. Sin appears rather as the result of a blinding of the mind, than a perversion of the will. Compare Od. 21. 297 φρένας δασεν ὄνυχ', etc. This blindness is ἄτη. Such blindness may be the direct work of some god, as Il. 19. 137 ἄλλ' ἐπεὶ δασάμην, καὶ μὲν φρένας ἐξέλετο Ζεὺς, ibid. 86 ἐγὼ δ' οὐκ αἰτίως εἰμι. | ἄλλὰ Ζεὺς καὶ Μοῖρα καὶ ἡεροφροῖτες Ἑρινύς | . . φρεσὶν ἀγχιον ἔμβalon ἄτην, Od. 15. 233 ἄτης τε βαρείης | τὴν οἱ ἐπὶ φρεσὶ ἴθηκε θεὰ δασυπλήγῃς Ἑρινύς. In the present passage the ἄτη is sent by Aphrodite. From this the meaning of 'damage' or 'mischief' comes easily; so Od. 12. 372 εἰς ἄτην κομίσαστε, etc. In Il. 19. 91 foll. 'Ἄτη is personified as a daughter of Ζεὺς; see the whole passage.

263. νοσφισσαμένην, 'having quitted.' For νοσφίζομαι with accusative compare Od. 19. 339; 21. 104. It is also used with the genitive, as Od. 23. 98; and without a case in Od. 11. 425. Bothe supports the reading νοσφισσαμένη (see crit. note) in an active sense, as throw-

ing the whole blame on Aphrodite.

264. With these words, Helen is clever enough to flatter the personal vanity that every man has in his heart. Her husband is evidently pleased, as the tone of his next words shows, in which, as Eustathius remarks, he takes a very favourable view of her conduct, referring to the influence of some god her attempt to make the Greek heroes discover themselves to their own destruction: The act was in itself inconsistent with her expressed penitence, and her longing after her home, unless we explain it as a passionately heedless desire to anticipate the end, and to hear once more the familiar tone of her own people. But such a power of mimicry as she exhibits here (inf. 279) seems to point to some special inspiration, reminding us of the skill of the Delian maidens under the influence of Apollo, πάντων δ' ἀνθρώπων φωνὰς καὶ κρεμβαλαστὴν | μμείσθ' ἴσασιν, φαίη δὲ κεν αὐτὸς ἕκαστος | φθέγγεσθαι h. Hom. Ap. 162-4.

269. τοιοῦτον. The gender is uncertain, but probably masculine, as the relational sentence is only a periphrasis for Ὀδυσσεύς. The sense of the words is τοιοῦτόν [τινα] ὅς Ὀδ. ἔσκε, but for Ὀδ. is substituted the equivalent Ὀδυσσῆος φίλον κῆρ. Compare Πυλαμνέως λάσιον κῆρ Il. 2. 851.

οἶον καὶ τόδ' ἔρεξε καὶ ἔτλη καρτερὸς ἀνὴρ  
 ἵππῳ ἐνὶ ξεστῷ, ἵν' ἐνήμεθα πάντες ἀριστοὶ  
 Ἀργείων Τρώεσσι φόνον καὶ κῆρα φέροντες.  
 ἦλθες ἔπειτα σὺ κείῳ· κελευσέμεναι δέ σ' ἔμελλε  
 δαίμων, ὃς Τρώεσσι ἐβούλετο κῦδος ὀρέξαι. 275  
 καὶ τοὶ Διήφοβος θεοείκελος ἔσπετ' ἰούσῃ.  
 τρὶς δὲ <sup>ἐν τῷ ἑσπέρῳ</sup>περίστειξας κοῖλον λόχον ἀμφαφῶσα,  
 ἐκ δ' ὀνομακλήθην Δαναῶν δυνάμεις ἀρίστους,  
 πάντων Ἀργείων φωνὴν ἴσκουσ' ἀλόχοισιν.  
 αὐτὰρ ἐγὼ καὶ Τυδείδης καὶ διὸς Ὀδυσσεὺς 280  
 ἡμενοὶ ἐν μέσσοισιν ἀκούσαμεν ὥς ἐβόησας.  
 νῶϊ μὲν ἀμφοτέρω μενεήραμεν ὀρμηθέντε  
 ἢ ἐξελθέμεναι, ἢ ἐνδοθεν αἰψ' ὑπακοῦσαι·  
 ἀλλ' Ὀδυσσεὺς κατέρυκε καὶ ἔσχεθεν ἱεμένῳ περ.  
 [ἐνθ' ἄλλοι μὲν πάντες ἀκὴν ἔσαν νῆες Ἀχαιῶν, 285

276.] *προσθετέρο κατ' ἐνίοις* Schol. H. Q., doubtless as seeming to suggest a later form of legend. 279. *ἴσκουσ'* Aristarch. *ἴσκουσ'*. See Herodian on II. 11. 799 'Ἀρίσταρχος ἀξιώ διὰ τῆς αἰ διαφθόγγου γράφειν. 282. *ὀρμηθέντε*] Bekk. with Harl. and other good MSS. *ὀρμηθέντες*. 285-289.] *οὐκ ἐφέροντο σχεδὸν ἐν πάσαις οἱ πέντε* Schol. H. 'Ἀρίσταρχος τοὺς ε' ἀθετεῖ ἐπεὶ ἐν Τυδείδι οὐ μνημονεύει Ἀντίκλου ὁ ποιητῆς Schol. H. Q. See below.

271. οἶον, see on sup. 242.

274. *κελευσέμεναι* . . *ἔμελλε*, 'some god must have bidden thee.' The infinitive is an aorist, formed like *ἀξέμεναι* II. 23. 50, *οἰσέμεναι* Od. 18. 291, and *σασέμεναι* II. 9. 230. The construction will then be parallel to *μέλλω ἀλιτῆσθαι*, inf. 377. Helen's act must have been at the instance of a god, for she came to see the horse, not with any intention of betraying the heroes, but from curiosity; and had she succeeded in tempting them to reveal themselves to her, the Trojans would have won the *κῦδος* of victory over the Greeks.

276. *Διήφοβος*, one of Hector's brothers (II. 12. 94; 13. 156). He is represented in later legend as having married Helen after the death of Paris. Cp. Eurip. *Troad*. 959 βία δ' ὁ καινός μ' οὐτως ἀρπύσας πόσις | Διήφοβος ἀλόχων εἶχεν ἀκόντων Φρυγῶν.

279. *ἀλόχοισιν*, a shorter form of expression for *ἀλόχων φωναίς*. See on Od. 2. 121. The undivided form *ἔσονται* occurs in Od. 12. 250;

II. 22. 415; for the tmesis compare *διὰ δ' ἀμπερί* II. 11. 377.

283. *αἰψ' ὑπακοῦσαι*, 'instantly to answer.' Cp. Od. 10. 83.

285. See crit. note. Though the grounds of rejection given there, on the authority of Aristarchus, may be insufficient, it should be noticed that l. 285 (cp. Od. 2. 82) does not harmonise with l. 282, and still less does l. 286. The story of Anticlus may have been introduced from the cyclic epic of the *Ἰλίου πέρσις*. Cp. Schol. H. δ' Ἀντίκλος ἐκ τοῦ κύκλου. The reference to Παλλὰς Ἀθήνη does not agree well with l. 275, nor τόφρα δ' ἔχε with *ἔσχεθεν* l. 284. Nitzsch would retain the lines on the ground that the words *σάωσε δὲ πάντας Ἀχαιοὺς* are necessary as the description of the great achievement for which the hearer is prepared by *ἀλλ' οἶον τόδ' ἔρεξε*. Bekker (*Homerisch. Blätt.* 285) conjectures *Ἀντίκλος δὲ σ' ἐτ' οἶος*, as a possible reconciliation of the statements, but he does not accept the lines.

6. The only indication that D. married Helen.



95. <sup>d</sup>ὑπὸ: sleep "covereth a man up like a blanket" Sando Panza,

97. δι' οὐρανόν: = πρὸς οὐρανόν δοξα 302. But in I 472 d.<sup>70</sup>. used "great  
entrance to the court. Here 'porch' & house.

"Αντικλος δὲ σέ γ' οἶος ἀμείψασθαι ἐπέεσσιν  
ἤθελεν· ἀλλ' Ὀδυσσεὺς ἐπὶ μάστακα χερσὶ πίεζε  
νωλεμέως κρατερῇσι, σάωσε δὲ πάντας Ἀχαιοὺς,  
τόφρα δ' ἔχ' ὄφρα σε νόσφιν ἀπήγαγε Παλλὰς Ἀθήνη.]"

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤδα· 290

Ἄτρεϊδῃ Μενέλαε διοτρεφές, ὄρχαμε λαῶν,  
ἄλγιον· οὐ γάρ οἱ τι τὰδ' ἤρκεσε λυγρὸν ὄλεθρον,  
οὐδ' εἰ οἱ κραδίη γε σιδηρὴ ἐνδοθεν ἦεν.

ἀλλ' ἄγετ' εἰς εὐνὴν τράπεθ' ἡμέας, ὄφρα καὶ ἤδη  
ὑπνῷ ὑπο γλυκερῷ ταρπώμεθα κοιμηθέντες. 295

Ὡς ἔφατ', Ἀργεῖη δ' Ἑλένη δμῳῇσι κέλευσε  
δέμνι' ὑπ' αἰθοῦσῃ θέμεναι, καὶ ῥήγεα καλὰ  
πορφύρε' ἐμβαλέειν, στορέσαι τ' ἐφύπερθε τάπητας,  
χλαῖνας τ' ἐνθέμεναι οὔλας καθύπερθεν ἔσασθαι.

αἱ δ' ἴσαν ἐκ μεγάρου δάος μετὰ χερσὶν ἔχουσαι, 300  
δέμνια δὲ στόρεσαν· ἐκ δὲ ξείνους ἄγε κῆρυξ.

οἱ μὲν ἄρ' ἐν προδόμῳ δόμου αὐτόθι κοιμήσαντο,  
Τηλέμαχος θ' ἦρως καὶ Νέστορος ἀγλαὸς υἱός·

Ἀτρείδης δὲ καθεῦθε μυχῷ δόμου ὑψηλοῖο,  
πὰρ δ' Ἑλένη τανύπεπλος ἐλέξατο, δεῖα γυναικῶν. 305

— Ἦμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως,  
ὄρνυτ' ἄρ' ἐξ εὐνῇφι βοὴν ἀγαθὸς Μενέλαος

295. ταρπώμεθα] πανσώμεθα Schol. H. P. La Roche assigns it to Aristarchus, comparing Schol. on Il. 24. 636. 300. μεγάρου δάος] La Roche quotes, as a reading with considerable authority, μεγάρου δᾶδας. μεγάρου is found in Cod. Vindob. 50, and δᾶδας in several MSS. and lemma of Schol. E.

292. ἄλγιον, 'all the harder,' as in Od. 16. 147; Il. 18. 306. Compare also βέλτερον Od. 6. 282. Join οὐ . . τι as in οὐ γάρ τι Od. 7. 216; 8. 138; 18. 36.

τάδε means 'his cleverness and address.' But all this did not save him, 'nor [would it have saved him] even though his heart had been of iron within him.'

294. τράπετε, 'send us off.'

295. ὑπνῷ ὑπο . . κοιμηθέντες, 'lulled beneath the influence of sleep,' as in the metaphor δεδμημένος ὑπνῷ. Sleep is often personified in Homer, as e.g.

Il. 14. 233 ὕπνε, ἀναξ πάντων τε θεῶν πάντων τ' ἀνθρώπων. Others interpret ὑπό as meaning 'under the covering of sleep,' comparing Od. 5. 492 ὑπνος . . φίλα βλέφαρ' ἀμφικαλύψας, and Od. 7. 286 ἔπνον κατ' ἀνείρονα χεῖεν.

297. δέμνια (always in plural) properly means the 'bedstead.' Here something portable is implied, as shown by the word θέμεναι. For ῥήγεα, τάπητες, and χλαῖναι see on Od. 3. 348.

302. ἐν προδόμῳ δόμου. With the pleonastic expression compare βοῶν ἐπιβουκόλος Od. 3. 422.

εἵματα ἐσσάμενος, περὶ δὲ ξίφος ὄξυ θέτ' ὄμφῃ,  
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,  
 βῆ δ' ἴμεν ἐκ θαλάμοιο θεῶ ἑναλίγκιος ἄντην, 310  
 Τηλεμάχῳ δὲ παρίζεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε  
 'Τίπτε δέ σε χρειῶ δευρ' ἡγαγε, Τηλέμαχ' ἦρως,  
 ἐς Λακεδαίμονα δῖαν, ἐπ' εὐρέα νῶτα θαλάσσης;  
 δήμιον, ἢ ἴδιον; τόδε μοι νημερτὲς ἐνίσπες.'  
 Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤδα· 315  
 'Ατρεΐδῃ Μενέλαε διοτρεφέες, ὄρχαμε λαῶν,  
 ἡλυθον, εἴ τινά μοι κληιδόνα πατρὸς ἐνίσποις.  
 ἐσθίεται μοι οἶκος, ὀλωλε δὲ πόνα ἔργα,  
 δυσμενέων δ' ἀνδρῶν πλείους δόμος, οἳ τέ μοι αἰεὶ 320  
 μῆλ' ἀδινὰ σφάζουσι καὶ εἰλίποδας ἔλικας βούς,  
 μητρὸς ἐμῆς μνηστῆρες ὑπέρβιον ὕβριν ἔχοντες.  
 τοῦνεκα νῦν τὰ σὰ γούναθ' ἰκάνομαι, αἶ κ' ἐθέλησθα  
 κείνου λυγρὸν ὀλεθρὸν ἐνισπεῖν, εἴ που ὀπωπας  
 ὀφθαλμοῖσι τεοῖσιν, ἢ ἄλλου μῦθον ἄκουσας 325  
 πλαζομένον· περὶ γάρ μιν ὀζυρὸν τέκε μήτηρ.  
 μηδὲ τί μ' αἰδόμενος μειλίσσεο μηδ' ἐλεαίρων,  
 ἀλλ' εὖ μοι κατάλεξον ὅπως ἤντησας ὀπωπῆς.  
 λίσσομαι, εἴ ποτέ τοι τι πατὴρ ἐμὸς, ἐσθλὸς Ὀδυσσεύς,  
 ἢ ἔπος ἢέ τι ἔργον ὑποστὰς ἐξετέλεσσε 330  
 δῆμῳ ἐνὶ Τρώων, ὅθι πάσχετε πῆματ' Ἀχαιοί·  
 τῶν νῦν μοι μνήσαι, καὶ μοι νημερτὲς ἐνίσπες.'  
 Τὸν δὲ μέγ' ὀχθήσας προσέφη ξανθοὺς Μενέλαος·  
 'ὦ πόποι, ἢ μάλα δὴ κρατερόφρονος ἀνδρὸς ἐν εὐνῇ

314. ἐνίσπες] Al. ἐνίσπε, as in Od. 3. 101.

311. παρίζεν, sc. on the *ξεστοὶ λίθοι* Od. 3. 405.

312. Τίπτε δέ σε χρειῶ. Eustath. cannot be right in saying *ὅρα δὲ ὅτι τὸ χρειῶ ἐνδεόμενος ὡς τεύτον τῷ χρέος οὐδετέρῳ ὀνόματι* (neuter noun) *πρὸς αὐτὸ συνέταξεν Ἀττικῶς τὸ τίπτε*. In Homer *χρειῶ* is always feminine. Trans. 'For what purpose hath thy need brought thee here?' A similar use of

*τίπτε* is found inf. 681, 707. Cp. also Od. 1. 225.

314. δῆμιον, 'Is it public business?' Cp. Od. 2. 32.

318. οἶκος, 'my house and home is being eaten up, and my rich farms have been spoiled;' i.e. the farms have been impoverished by the constant supply of food sent in daily for the suitors.





ἤθελον εὐνηθῆναι ἀνάλκιδες αὐτοὶ ἔδντες.

ὥς δ' ὅπ' ἐν ξυλόχῳ ἔλαφος κρατεροῖο λέοντος

335

νεβροὺς κοιμήσασα νεηγενέας γαλαθηνοὺς

336. νεηγενέας] Aristarch. is accredited with the impossible reading νεογενέας by Schol. H. Q. Cobet supposes it to have been νεοιγενέας, cp. Πυλογενής Il. 2. 54. Perhaps what appears to be the lemma of the Schol. is really the reading of Aristarch.; so that we should write not νεηγενέας] Ἀρίσταρχος νεογενέας, but νεηγενέας Ἀρίσταρχος νεογενέας being the gloss upon it, as νεηγενέας is ἀπαξ εἰρ. With the form cp. θαλαμηπόλος, νεφάτος, and see Monro, H. G. 124 a.

335. ξυλόχῳ. This word, like δρύ-  
οχος, means probably 'having wood.'  
The simile that follows is remarkable as  
bringing out several points of com-  
parison. The ξύλοχος represents the  
home of Odysseus; the νεβροί [and  
perhaps the presumptuous ἔλαφος] point  
to the suitors; the λέων to Odysseus;  
and the resemblance is still further kept  
up in the picture of the lion's absence  
and return. A similarly elaborated  
simile occurs in Catullus 62. 39 foll.  
Compare also Od. 6. 130 foll.; Il. 13.  
137; 15. 271, 630; 17. 725; 22. 139.  
As to the various tenses and moods  
found in the Homeric simile, we may  
remark that the simplest way of intro-  
ducing a comparison is by means of the  
pres. indic. which pictures the scene  
as actually and visibly existing. So Il. 2.  
455 ἦτε πῦρ . . ἐπιφλέγει ὕλην, Il. 11.  
492 ὥς δ' ὅπ' ἐπ' ἐπὶ πλῆθ' ἀνὰ ποταμὸν  
πέδιονδε κατέεισι, Il. 20. 490 ὥς δ' ἀναμυμᾶει  
βαθὴ ἄγκυα θεσπιδαῖς πῦρ. The same  
mood and tense serve to introduce the  
picture of every-day occurrences, as Il.  
2. 87 ἦτε ἔθνεα εἰσι μελίσσασαν, Il. 3. 3  
ἦτε περ κλαγγὴ γεράνων πέλει, Il. 5.  
499 ὥς δ' ἀνεμὸς ἀγκυὰ φορέει ἱερὰς  
κατ' ἁλώας, cp. also Il. 21. 23; Od. 8.  
124; 13. 81; or, again, to describe the  
constant condition of things, as Il. 9.  
14 ὥς τε κρήνη . . ἦ τε . . ὀνοφερὸν χεῖ  
ὑδωρ, Il. 12. 132 ὥς ὅτε τε δρύες . . αἶ τ'  
ἀνεμὸν μύμονον, Il. 17. 434 ὥς τε στήλη  
μένει, ib. 747 ὥς τε πρὸν λοχάνει ὑδωρ,  
cp. also Il. 22. 199. This present tense  
may afterwards change to a perfect  
or aorist, and even back again to pre-  
sent; cp. Il. 2. 87 foll., εἰσι . . πέτονται  
.. πεποτήσασα, Il. 4. 453 foll. συμβάλλε-  
τον . . ἔκλυε, Il. 8. 556 φαίνεται . . ἐπλετο  
.. ἔφανεν . . ὑπεράραγε . . εἶδεται . . γέγηθε,  
Od. 13. 31 λαλαῖεται . . ἔλκπτον . . κατέβη  
.. βλάβεται. Or, again, the simile may  
be introduced by the aorist indicative  
[gnomic aorist], as Il. 3. 33 ὥς δ' ὅτε τίς  
τε δράκοντα ἰδὼν παλινόροσος ἀπέστη, etc.,

Il. 13. 389 ἦριπε δ' ὥς ὅτε τις δρύς ἦριπεν.  
And this tense may change as the  
simile progresses; cp. Il. 4. 275 ὥς  
δ' ὅτ' εἶδεν νέφος . . φαίνεται . . ἀγεί  
.. ἔγχεσεν . . ἤλασε, Il. 5. 902 ὥς δ' ὅτ'  
ὁπὸς γάλα . . συνέπηξεν . . περιστρέφεται,  
Il. 16. 352 ὥς δὲ λύκοι . . ἐπέχραον . .  
διέτμαγεν . . διαρπάσσουσι. The perfect  
indicative is occasionally used, as in Il.  
16. 384 ὥς δ' ὅτε . . βέβριθε χθών . . ὅτε  
.. χεῖ ὑδωρ Ζεὺς, Il. 17. 263 ὥς δ' ὅτε  
.. βέβρυχεν μέγα κύμα . . ἀμφὶ δὲ τ'  
ἄραι ἡόνες βοῶσιν, in both of which  
instances the tense changes back to  
present indicative. The imperfect and  
pluperfect seem to be unsuitable in  
describing comparisons, as connoting a  
too definite point of time. In Od. 22.  
469 ἐσθήκη is perf. subjunctive; and in  
Il. 4. 483; 17. 435 πεφύκη and ἐσθήκη  
are probably the right readings, and not  
πεφύκει, ἐσθήκει. It is doubtful if any  
genuine instance can be found of the  
pluperf. in such sentences. The use of  
the indicative future in simile is very  
doubtful. Its admissibility is denied by  
Hermann and Spitzner and allowed by  
others. The question is complicated  
by the variation of MSS., as e.g. be-  
tween ἀξει and ἀξη Il. 5. 161, and by  
the identity of form of the indicative  
future and the subjunctive aorist with  
short penultima, e.g. λέξεσθαι Il. 4. 131.  
The subjunctive mood is used to in-  
troduce a simile where the picture is  
rather imagined than described as ac-  
tually existing. The tenses used of this  
mood may either be the present, as  
θεῖ Il. 6. 507, θρώσκει Il. 13. 589,  
μένει Il. 22. 93, αἰάλλη Od. 20. 27;  
or, more commonly, the aorist, as  
στυφελίξη Il. 11. 305, ποιήσονται Il.  
12. 168, πανόσση Il. 17. 547, φανήη  
Od. 5. 394. In such cases the tense of  
description often passes into the graphic  
indicative, as Il. 6. 507 θεῖ . . ἔχει . .  
αἰσσοῦνται, etc., Il. 22. 93 μένει . . ἔδν . .  
δέδορκεν, ib. 163 τραχώσι . . κείται, 189

κνημοὺς ἐξερέησι καὶ ἄγχεα ποιήεντα  
 βοσκομένην, ὃ δ' ἔπειτα ἔην εἰσήλυθεν εὐνὴν,  
 ἀμφοτέροισι δὲ τοῖσιν ἀεικέα πότμον ἐφῆκεν,  
 ὥς Ὀδυσσεὺς κείνοισιν ἀεικέα πότμον ἐφήσει. 340  
 αἱ γὰρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλων,  
 τοῖος ἔων οἶός ποτ' ἐυκτιμένη ἐνὶ Λέσβῳ  
 ἐξ ἔριδος Φιλομηλείδῃ ἐπάλαισεν ἀναστὰς,  
 καδ' ὃ ἔβαλε κρατερῶς, κεχάροντο δὲ πάντες Ἀχαιοί,  
 τοῖος ἔων μνηστῆρσιν ὁμιλήσειεν Ὀδυσεύς. 345  
 πάντες κ' ὠκύμοροι τε γενοίατο πικρόγαμοί τε.  
 ταῦτα δ' ἅ μ' εἰρωτᾷς καὶ λίσσσαι, οὐκ ἂν ἐγὼ γε  
 ἄλλα παρὲξ εἴποιμι παρακλιδὸν, οὐδ' ἀπατήσω

339. ἀμφοτέροισι] Ἀριστοφάνης τὸ ἀμφοτέροισι ἐπὶ τῆς ἐλάφου καὶ τοῦ νεβροῦ (Dind. τῶν νεβρῶν from H.) λαμβάνει. Schol. E. H. Q. T. This seems to imply that his reading was in v. 336 νεβρὸν κοιμήσασα νεηγενέα γαλαθηνόν. 342. ἐνὶ Λέσβῳ] ἐν Ἀρίσβῳ lemma in P.

δίηται .. θίει, Od. 5. 328 φορέησιν .. ἔχονται, Od. 19. 518 αἰδέησιν .. χίει. The optative mood in similes is very rare (compare Od. 9. 484 ὥς ὅτε τις τρυπῶ [for τρυπαῖ] δόρυ νήον), and, when used, it is generally introduced by ὥς εἰ or ὥς εἰ τε, as in Od. 9. 313; 10. 416.

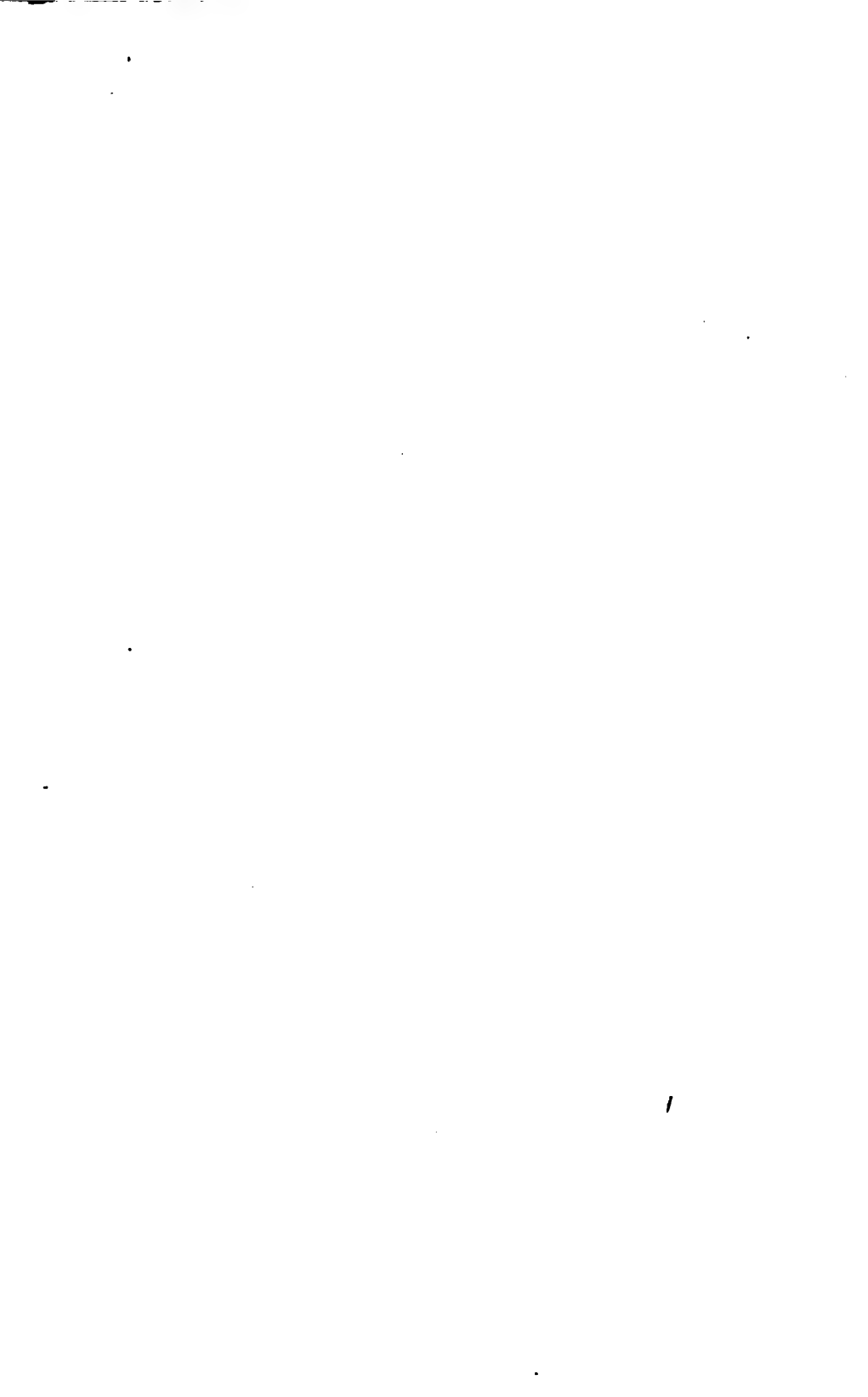
339. ἀμφοτέροισι may be understood of the dam and her young; for though numerically more than two they really represent the two divisions of the family. Fäsi compares Aen. 1. 458 'Atridas Priamumque et saevum ambobus Achillen.' This interpretation seems to bring the parents of the suitors into the comparison; so Eustath. ἐλαφοὶ δὲ οὐκ ἀπεικότως ἀν νοηθεῖεν οἱ τῶν μνηστήρων γονεῖς, οἱ ἀνάγκη δεῖ αὐτοὶ ὄντες ἀγενεῖς τοιούτους νεβροὺς ἀφήκαν εἶναι παρὰ τῷ τοῦ Ὀδυσσεὺς οἴκῳ. But Eustath. also remarks, διδωμοτόκον ὑποτίθουσιν ἐλαφὸν ἵνα μὴ παρεκδοῇ νεβρῶ ἐνὶ τοῖς τοσούτοις μνηστῆρας. And this seems to be the true interpretation, for the picture represents the slaughter of the fawns as taking place during the absence of the dam, which would settle the limitation of ἀμφότεροι to the pair of fawns; and this is the view held by Aristoph. Cp. Aristot. H. A. 6. 29, who reckons

one or at most two as the number of fawns at a birth.

341. αἱ γὰρ, Ζεῦ. 'Pallas and Apollo have the exclusive distinction of being invoked in conjunction with Jupiter in this formula. This verse meets us, not upon occasions having reference to any peculiar rite or function, but simply when the speaker desires to give utterance with a peculiar solemnity or emphasis to some story and paramount desire.' Gladstone, Hom. Stud. vol. 2. p. 71, foll. Nitzsch would limit the use of the formula to wishes that are clearly beyond the speaker's hope. Cp. Od. 7. 311; 18. 235; 24. 376; Il. 2. 371; 4. 288; 7. 132; 16. 97. αἱ (cp. Oscan *suai* = *si*) is an older form than *ei* and may be reckoned among Homeric Aeolisms. Its use is rarer in the Odyssey than in the Iliad.

343. Φιλομηλείδῃ. Eustath. says, φασιν οἱ ἀκριβέστεροι Λέσβου βασιλεῖα τὸν Φ. δὲ τοὺς παρίοντας ἐς πᾶλιν προσκαλοῦμενος ἐποίει τὸ αὐτὸ καὶ εἰς τοὺς Ἀχαιοὺς ἐκεί προσορμισθέντας. With ἐξ ἔριδος = 'in a match' or 'after a challenge' cp. Il. 7. 111 ἐξ ἔριδος μάχεσθαι.

348. παρακλιδὸν is the exegesis, or nearer definition, of παρὲξ. So τριχθαῖ καταφυλαδὸν Il. 2. 668. καθύπερθε μελαθρόφιν Od. 8. 279. With εἰπὲν ἄλλα







ἀλλὰ τὰ μὲν μοι ξείπε γέρων ἄλιος νημερτῆς,  
τῶν οὐδέν τοι ἐγὼ κρύψω ἔπος οὐδ' ἐπικεύσω. 350

Αἰγύπτῳ μ' ἔτι δεῦρο θεοὶ μεμαῶτα νέεσθαι  
ἔσχον, ἐπεὶ οὗ σφιν ἔρεξα τελέεσσας ἐκατόμβας.  
[οἱ δ' αἰεὶ βούλοντο θεοὶ μεμνήσθαι ἐφετμέων.]  
νῆσος ἔπειτά τις ἔστι πολυκλύστῳ ἐνὶ πόντῳ  
Αἰγύπτου προπάρουθε, Φάρον δέ ἐ κικλήσκουσι, 355

353.] *Zηνόδοτος ἡθέλει ποῖα γάρ φησιν ἐγένοντο ἐντολαί*; Schol. E. H. P. Q. The Schol. E. attempts to give it a special force by supplying *ἡμέας*, and interpreting *ἐφετμέων* as *θυσῶν*, and thus endeavouring to justify the tense of *βούλοντο*. But doubtless it is a *γνώμη* of some later rhapsodist. Another ground of suspicion is the resumption of the word *θεοὶ* from 351.

*παρακλιδόν* cp. Od. 19. 556 *ὑποκρίνασθαι* . . . *ἄλλῃ ἀποκλίναντα*. The meaning is, 'I will not give you a different answer, away from the point and shirking your question.' These words imply the *suppression veri*, as *ἀπατήσω* the *suggestio falsi*.

349. ἀλλὰ τὰ μὲν = *quae vero*. See Hentze, Philol. 30. p. 504, who quotes this with Il. 1. 125 as the only passages in which the relative sentence introduced by a demonstrative precedes the main clause; and in both cases this demonstrative is accompanied by *μὲν* that is followed by no corresponding *δέ*. His reference to Il. 18. 460 does not seem to the point. But cp. Od. 14. 227.

350. On this line Eustath. remarks, *ἀδελφον εἰ τις ἐστὶ διαφορά τοῦ κρύψαι καὶ τοῦ ἐπικεύσαι*, which seems true enough; unless we press the analogy of such a phrase as *ἔτερον μὲν κεύθῃ* . . . *ἄλλο δὲ εἶπῃ* (Il. 9. 313), so as to give the actual force of falsehood to *κρύψω* in this connection.

351. It seems better to take *ἔτι* directly with *ἔσχον*, and *δεῦρο* with *νέεσθαι*, or we may join *ἔτι μεμαῶτα* = 'while I was still striving to arrive here,' but had not yet succeeded. Compare *ἔτι δεῦρο κιοῖσθῃ* inf. 736.

352. *τελέεσσας* is not an equivalent of *τελείας*, in the sense of 'perfect victims,' but, on the general analogy of Homeric epithets in -*εις*, 'effective,' or acceptable, sacrifices, that win an accomplishment (*τέλος*) from the gods. It is doubtful whether in this passage (as well as in inf. 355 and Od. 3. 33) *Αἰγύπτῳ* refers to the land, or to the Nile, 'the river of Egypt,' cp.

Genesis 15. 18. In inf. 477 and 581 there is no doubt that the reference is to the river. With the dative *Αἰγύπτῳ* we may compare sup. 174 *Ἀργεῖ*.

354. *ἔπειτα*, 'Now.' Used of the commencement of a story, or as marking the progress of the narrative to a new stage. Cp. Od. 1. 106; 3. 62; 9. 116.

355. *Pharos* is really less than a mile from the seaboard of the Delta, and the rocky nature of the bars and shelves off the coast in that spot seem to preclude any theory of the advance of the land or the retreat of the sea (see Hdt. 2. 179; Plut. de Isid. 40) to account for the distance to which *Pharos* is here removed. Cp. Lucan, *Pharsal.* 10. 509 *Insula quondam | in medio stetit illa mari, sub tempore vatis | Proteos, at nunc est Pellaeis proxima muris*. It is suggested that *Αἰγύπτου* means the Canopic branch of the Nile, and that *Naucratis* is the station where Menelaus landed; but the simpler way of treating the passage is to regard it as a poetical adaptation of a current story, rather than to try and force it into accordance with actual topography. Dr. Hayman remarks, that the word *κικλήσκουσι* seems to imply the gossiping nature of the account. But *κικλήσκειν* is commonly used without any such connotation, as in Od. 18. 6; 9.

366. Cp. Strabo (17. 422) *ἡ δὲ Φάρος νησίον ἐστὶ παραμικρὸς προσεχίστατον τῇ ἡπείρῃ, λιμένα πρὸς αὐτὴν ποιοῦν ἀμφίστομον*. This agrees with the description given by Caesar (Bell. Civ. 3. 112) 'haec insula Alexandriae obiecta portum efficit,' etc. But Strabo is ready to justify

τόσσον ἀνευθ' ὅσσον τε πανημερίη γλαφυρή νηὺς  
 ἦνυσεν, ἥ λιγυρὸς οὖρος ἐπιπνεΐησιν ὀπισθεν  
 ἐν δὲ λιμὴν εὖορμος, ὅθεν τ' ἀπὸ νῆας εἰσας  
 ἐς πόντον βάλλουσιν, ἀφυσσάμενοι μέλαν ὕδωρ.  
 ἔνθα μ' ἐείκοσιν ἤματ' ἔχον θεοὶ, οὐδέ ποτ' οὔροι 360  
 πνεύοντες φαίνονθ' ἀλιαέες, οἳ ῥά τε νηῶν  
 πομπῆς γίνονται ἐπ' εὐρέα νῶτα θαλάσσης.  
 καὶ νύ κεν ἦια πάντα κατέφθιτο καὶ μένέ' ἀνδρῶν,  
 εἰ μή τίς με θεῶν ὀλοφύρατο καὶ μ' ἐσάωσε,  
 Πρωτέος ἰφθίμου θυγάτηρ, ἀλίοιο γέροντος, 365  
 Εἰδοθέη. τῇ γάρ ῥα μάλιστά γε θυμὸν ὄρινα,  
 ἥ μ' οἶφ' ἔρροντι συνήντετο νόσφιν εταίρων

366. Εἰδοθέη] Zenodot. Εὐρυνόμη Schol. E. H. Q. The Schol. adds that Aesch. in the Proteus (frag. 196) calls her Εἰδοθέα, but Dind. reminds us that he speaks of her as Εἰδά.

the Homeric description, ὁ γὰρ ἱστορῶν αὐτῷ περὶ τῆς φάρου, μᾶλλον δὲ ἡ κοινὴ φήμη, διότι μὲν τότε τοσοῦτον ἀπείχεν ἀπὸ τῆς ἡπείρου, ὅσον φησὶ, δρόμον νεῶς ἡμερήσιον, οὐκ ἂν εἴη διατεθρυλημένη ἐπὶ τοσοῦτον ἐννευσμένης, ὅτι δὲ ἡ ἀνάβασις καὶ αἱ προσχώσεις τοιαῦταί τινες κοινότερον πεπύσθαι εἰκὸς ἦν. ἐξ ἧν συνθεῖς ὁ ποιητὴς ὅτι πλέον ἢ τότε ἀφειστήκει τῆς γῆς ἡ νῆος κατὰ τὴν Μενελάου παρουσίαν, προσέθηκε παρ' αὐτοῦ πολλὰ πλάσιον δίστημα τοῦ μυθώδους χάριν· αἱ δὲ μυθοποιαὶ οὐκ ἀγνοίας χάριν. The last words come very near the truth.

356. τόσσον . . ἦνυσεν, 'as great a way off as a ship makes in a whole day'; gnomic aorist = 'conficere solet.'

358. ἀπὸ . . βάλλουσιν (for the unexpressed subject see on sup. 214), 'they push off.' Probably the process, described in Od. 9. 487, of using the κοινός.

359. The μέλαν ὕδωρ, which the crews draw for their use, is water from *deep* places, where the light cannot reach it. Compare κρήνη μελάνυδρος Od. 20. 158; Il. 16. 3 (where the water is also called *νοσφόν*). The same epithet is applied to water in tanks, Od. 6. 91; in deep rivers, Il. 2. 825; and in deep sea-gulfs, Od. 12. 104. The antithesis to it is λευκὸν ὕδωρ Od. 5. 70, and ἀγλαὸν ὕδωρ Il. 2. 307. But cp. Il. 21. 202.

361. ἀλιαέες serves as a local predicate, joined with πνεύοντες = 'blowing over the sea:' the relative clause that follows forms the epexegetis to these words. φαίνονθ' = 'sprung up:' literally, 'showed themselves,' see inf. 519.

363. κατέφθιτο. Ameis describes this tense as a pluperfect; compare ἐφθισο Aesch. S. c. T. 970, ἐφθιτο γὰρ πάρος Eur. Alcest. 414, but as parallel to ὀλοφύρατο it is better to take it as the non-thematic aorist. So Il. 18. 99 ὁ μὲν μάλα τηλόθι πάτρης | ἐφθιτ', ἐμῷ δὲ δῆσεν ἀρῆς ἀλκτῆρα γενέσθαι. Cp. Soph. O. R. 962 νόσους ὁ τλήμων, ὡς εἰκεν, ἐφθιτο.

365. ἰφθίμον. This has been variously derived from ἰφι-τιμή, or ἰφι-θυμός. It is simpler to refer it only to ἰφι, the epenthesis of the θ in the latter half of the word being analogous to its introduction in such forms as ἰμάσθη, βαθμός, ρυθμός.

366. Εἰδοθέη, known in later times as Θεονοή, seems to be a name coined with reference either to the various 'transformations,' or the vast 'knowledge' of her father.

367. Join ἥ μ' [αἰ] οἶφ' συνήντετο ἔρροντι νόσφιν εταίρων. For the elision of the diphthong in μοι cp. Il. 6. 165; 10. 544; 13. 481; 17. 100; Od. 23. 21. οἶφ' = 'all by myself.'

56. Improbable ° recent view that H. knew that 'deeba' Nile was alluvial and represented the distance of island from the shore as so great in order to indicate the remoteness of period. Mon

60. Rowing not attempted. Egypt seems very far away from Greece.  
pe 235 contrary winds keep Os. in island. Sun.



αἰεὶ γὰρ περὶ νῆσον ἀλώμενοι ἰχθυάσκον  
 γναμπτοῖς ἀγκίστροισιν, ἔτειρε δὲ γαστέρα λιμός.  
 ἢ δ' ἐμεῦ ἀγχι στάσα ἔπος φάτο φώνησέν τε 370  
 νήπιός εἰς, ὦ ξεῖνε, λίην τόσον ἡδὲ χαλίφρων,  
 ἦε ἐκὼν μεθείεις καὶ τέρπεται ἄλγεα πάσχων;  
 ὥς δὴ δῆθ' ἐνὶ νήσῳ ἐρύκειαι, οὐδέ τι τέκμωρ  
 εὐρέμεναι δύνασαι, μινύθει δέ τοι ἦτορ ἐταίρων.  
 ὥς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον 375  
 ἐκ μὲν τοι ἐρέω, ἣ τις σύ πέρ ἐσσι θεάων,  
 ὥς ἐγὼ οὐ τι ἐκὼν κατερύκομαι, ἀλλὰ νυ μέλλω  
 ἀθανάτους ἀλιτέσθαι, οἳ οὐρανὸν εὐρὺν ἔχουσιν.  
 ἀλλὰ σύ πέρ μοι εἶπε, θεοὶ δέ τε πάντα ἴσασι,

370. ἢ δ' ἐμεῦ ἀγχι στάσα] Ζηνόδοτος ἡ δέ μοι ἀντομένη Schol. E. H. 372. με-  
 θείεις] This seems the best established reading. Bekk. writes μεθίης as Eustath.,  
 al. μεθείεις. See Ameis, Anhang ad loc.; La Roche Hom. Text. 225; Etym. Mag.  
 177. 1 τούτου (sc. the verb ἰῶ) ὁ παρατακτικὸς ἰουν, τὸ δεύτερον ἰεῖς καὶ τὸ τρίτον ἰεῖ,  
 καὶ συνθεσεί ἀφίει . . . ἰστέον δὲ ὅτι τὸ δίδωμι καὶ τίθημι καὶ ἵημι οἱ παραφρημένοι  
 μᾶλλον ἀπὸ τοῦ εἰς οἰσιν ἐν χρήσει ἦπερ ἀπὸ τῶν εἰς μ. 379. εἶπε] Ζηνόδοτος  
 ἔειπε, κακῶς τὴν διαφοράν γὰρ ἠγνόησεν Schol. H.

368. ἰχθυάσκον . . ἔτειρε δέ. Here  
 the second clause, which gives the reason  
 of the first, is introduced by the co-  
 ordinating δέ, where in later Greek  
 we should find ἔτειρε γάρ. Cp. Il. 1.  
 259 ἀλλὰ πίθεσθ'. ἄμφω δὲ νεωτέρω  
 ἔστων ἐμείο, Il. 2. 26 νῦν δ' ἐμέθεν ζῖνες  
 ὄκα. Διὸς δέ τοι ἄγγελός εἰμι, Il. 9. 496  
 οὐδὲ τί σε χρεὶ | νηλεὲς ἦτορ ἔχειν· στρε-  
 πτοὶ δέ τε καὶ θεοὶ αὐτοί. Fish were,  
 generally, in the judgment of the Homeric  
 age, in the same category as beasts of  
 prey, compare Il. 24. 82; 21. 201 foll.,  
 and see note on Od. 3. 177. For allusions  
 to fishing see Od. 10. 124; 12. 251 (with  
 note); 22. 384; Il. 24. 80. Eustath.,  
 on ἔτειρε δὲ γαστέρα, remarks, ἄλλαν  
 γὰρ οὐ θέμις ἀλιεῦναι τοὺς ἥρωας. Cp.  
 Athenaeus (1. 46), who says of the  
 Homeric heroes, ὅτι δὲ καὶ ἰχθὺς ἥσθαιον,  
 καὶ Ξαρπηδὸν δῆλον ποιεῖ, ὁμοίων τὴν  
 ἄλωσιν πανάγρην δικτύων θήρα [Il. 5.  
 487], καίτοι Εὐβούλος, κατὰ τὴν κομικὴν  
 χάριν, φησὶ παίζειν, 'ἰχθὺν δ' 'Ομηρος  
 ἐθίσιν' εἶρηκε ποῦ | τινα τῶν 'Αχαιῶν;  
 κρέα δὲ μόνον ὄπταν, ἐπεὶ | ἔψοντά γ'  
 οὐ πεποίηκεν αὐτῶν οὐδένα.' But Eubulus  
 is versifying the words of Plato, Rep. 3.  
 404 B, C ὁσθα γὰρ ὅτι ἐπὶ στρατείας ἐν  
 ταῖς τῶν ἡρώων ἐστιάσεσιν οὐτε ἰχθύσιν  
 αὐτοὺς ἐστιῶ ['Ομηρος], καὶ ταῦτα ἐπὶ

θαλάττῃ ἐν 'Ελλησπόντῳ ὄντας οὐτε  
 ἐφθοῖς κρέασι, ἀλλὰ μόνον ὄπτοις.

371. νήπιός εἰς, 'Art thou an utter  
 fool, sir stranger, and spiritless? or  
 choosiest thou thus to be reckless, and  
 takest pleasure in sorrow? seeing that  
 this long while thou lettest thyself be  
 shut up in the island, and canst find  
 no deliverance, while the heart of thy  
 comrades is fainting.'

374. μινύθει δέ = ὥστε μινύθειν.

377. μέλλω . . ἀλιτέσθαι, 'assuredly I  
 must have offended the gods.' See on  
 sup. 94.

379. θεοὶ δέ τε πάντα ἴσασι. Löwe  
 quotes Julian. Orat. 6 οὐ γὰρ ἐπὶ πλοῦτῳ  
 χρημάτων τὸ θεῖον μακαρίζομεν, οὐδὲ ἐπ'  
 ἄλλῳ τινὶ τῶν νομιζομένων ἀγαθῶν ἄλλ'  
 ὅπερ 'Ομηρὸς φησι, θεοὶ πάντ' ἴσασι.  
 ἐπιστήμη γὰρ ἡμῶν οἱ θεοὶ διαφέρουσι.  
 On which he adds, 'Constat tamen  
 Graecorum Romanorumque diis et  
 deabus non tribui omniscientiam abso-  
 lutam; polytheismus enim veram divi-  
 nitatis notionem ac perfectam ferre  
 non potest.' Here we may regard the  
 words as a courteous hyperbole; or as  
 a magnifying of the knowledge of the  
 gods in contrast with human ignorance.  
 Perhaps the expression might still  
 better be described as the theoretical

ὅς τις μ' ἀθανάτων πεδάα καὶ ἔδησε κελεύθου, 380  
 νόστον θ', ὥς ἐπὶ πόντον ἐλεύσομαι ἰχθυόεντα.  
 ὧς ἐφάμην, ἡ δ' αὐτὶκ' ἀμείβετο διὰ θεῶων  
 τοιγὰρ ἐγὼ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.  
 πωλεῖται τις δεῦρο γέρον ἄλιος νημερτῆς,  
 ἀθάνατος Πρωτεύς Αἰγύπτιος, ὅς τε θαλάσσης 385  
 πάσης βένθεα οἶδε, Ποσειδάωνος ὑποδμῶς  
 τὸν δέ τ' ἐμόν φασιν πατέρ' ἔμμεναι ἡδὲ τεκέσθαι.  
 τὸν γ' εἴ πως σὺ δύναιο λοχησάμενος λελαβέσθαι,  
 ὅς κέν τοι εἴησιν ὁδὸν καὶ μέτρα κελεύθου

view of the gods; parallel with which is *θεοὶ πάντα δύνανται* Od. 10. 306; cp. 14. 444; or, *Ζεὺς . . δύνανται ἅπαντα* sup. 227. But it is easy to see that this article of belief is not illustrated by the facts recorded. (1) *As to knowledge.* Aphrodite says of Zeus, *εἰ οὐδὲν ἅπαντα | μοῖράν τ' ἀμμορίην τε καταθηγῶν ἀνθρώπων* Od. 20. 75. Thus Zeus is able to warn Aegisthus of his fate, Od. 1. 37; thus, Poseidon can speak securely of the result of his marriage, Od. 11. 248; he knows that Odysseus must find an end of his troublous voyage in Phaeacia, Od. 5. 288; so too, Circe can describe the events that will occur on the voyage to Hades, Od. 10. 490; but in contrast to this we have Poseidon's ignorance of what is befalling his son Polyphemus, Od. 9; and the same god is able to reckon on the ignorance of Zeus while he is defending the Greeks, Il. 13. 356; cp. 18. 185, where Iris, as she brings a message, declares *οὐδ' οἶδε Κρονίδης*. So Proteus, the sea-god, knows all the depths of the sea, inf. 386, but is quite witless of the deceit that is being devised against him, ib. 542. Nor, if the gods were altogether cognisant of the future, should we have the frequent use of *φράζεσθαι*, *μερμηρίζειν*, etc., to describe their 'searchings of heart'; cp. Il. 2. 3; 16. 646; 20. 115; 22. 174. (2) *As to power.* It is said that Athena can save even from the jaws of death, but Telemachus, her favourite, does not hesitate to describe an unexpected result as one that never could have been hoped for, *οὐδ' εἰ θεοὶ ὡς ἐθέλοιεν* Od. 4. 227. The gods can save; but their saving power is limited (see Od. 2.

231, 236), and Poseidon himself cannot cure his blinded son, Od. 9. 525. Further, such power as the gods possess is not the simple prerogative of god-head, but each god seems to have his particular amount of strength, just as different men have; cp. Il. 7. 455; 20. 105, 122. Nor, again, is such an ascription of absolute knowledge or absolute power compatible with the frequently recurring phrases that describe the gods as accomplishing this or that act 'with ease,' or 'with trouble.' Such phrases would be meaningless in connection with omnipotence; see Il. 13. 90; 15. 140, 356; 20. 444; Od. 10. 573; 14. 348, 357; 16. 198.

380. Notice the force of the tenses, 'who keeps me here a prisoner still, and stopped me (cp. sup. 351) from my journeying.'

388. *τὸν γ' εἴ πως . . ὅς κεν εἴησιν.* There are two ways of taking these lines; (1) 'O that thou couldst catch him by ambuscade, in order that he may tell thee,' etc. With the half-exclamation, half-wish, which is really, a protasis with unexpressed apodosis, cp. Il. 10. 111; 16. 559. *ὅς κεν* will, according to this view, introduce a quasi-final sentence; cp. Od. 10. 539. Or (2), and simpler, 'if thou couldst manage to catch him by ambuscade, he will tell thee,' etc. *ὅς* here introducing the apodosis with a true demonstrative force, as in *ὅς γὰρ δεύτατος ἦλθε* Od. 1. 286.

389. *ὁδὸν . . κελεύθου.* The juxtaposition of these two words, as in Od. 9. 261, suggests a difference of meaning, which is not easy to detect. *ὁδὸς* seems to mean rather the ground





no. 17. as only have with subj. (general imp. case.)

νόστον θ', ὥς ἐπὶ πόντον ἐλεύσειαι ἰχθυύεντα. 390  
καὶ δέ κέ τοι εἴπῃσι, διοτρεφεὲς, αἶ κ' ἐθέλῃσθα,  
ὅττι τοι ἐν μεγάροισι κακὸν τ' ἀγαθὸν τε τέτυκται,  
οἰχομένοιο σέθεν δολιχὴν ὁδὸν ἀργαλήν τε.  
ὥς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον  
αὐτῇ νῦν φράζεν σὺ λόχον θείοιο γέροντος, 395  
μή πῶς με προῖδῶν ἢ ἐπροδαεὶς ἀλέηται  
ἀργαλέος γάρ τ' ἐστὶ θεὸς βροτῷ ἀνδρὶ δαμῆναι.  
ὥς ἐφάμην, ἡ δ' αὐτίκ' ἀμείβετο δῖα θεάων  
τοιγὰρ ἐγὼ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.  
ἦμος δ' ἥελιος μέσον οὐρανὸν ἀμφιβεβήκη 400

400. ἀμφιβεβήκη] So Bekk. with Cod. Vindob. 50 for ἀμφιβεβήκει. See note below. In Il. 8. 68 the same line occurs, and there it is followed not by a present tense as εἶσι, but by an imperf. ἐτίτανε. It is not easy to decide whether the note of Schol. H., διχῶς Ἀρίσταρχος, refers to this variation, or to the different ways of writing the 3rd sing. of the pluperf., namely, with the final ν or without it.

travelled over, Lat. *via*, and κέλευθος the act of travelling, Lat. *iter*. But the meanings are not kept distinct.

In the story of Proteus we may suppose that we have the poet's adaptation of some well-known 'sailors' yarns.' Virgil has employed the story; but he has located Proteus in the Carpathian Sea (Geo. 4. 387 foll.). In later legend Proteus appears as a king in Memphis, Hdt. 2. 112-116. The story of Proteus and his transformations was afterwards allegorized, as representing various processes of nature, or of the intellectual powers of man. Proteus stands as the type of a wizard, and the phrase δλοφάνα εἶδός inf. 460, reminds us of the epithet ὀλοόφρων, applied to Atlas, Od. 1. 52. When Proteus is called Ποσειδάωνος ὑποδμάς, Eustath. remarks, περιττὴ ἡ πρόθεσις, by which he intends to express that ὑποδμάς only means 'a servant,' and not an 'under-servant,' the preposition illustrating the general condition of 'subserviency,' and not any particular grade of servitude. So we have ὑφηνίοχος and ὑποδρηστής. 'Num putabimus aliquem inferioris ordinis famulum significari? Nec res patitur nec sermo desiderat,' Lehrs, Aristarch. 108.

393. οἰχομένοιο . . ὁδόν, 'while thou art away on a voyage.' So ὁδὸν ἐλθεῖν Il. 1. 151; Od. 3. 316, ἵεσθαι ὁδόν Od. 17. 426.

395. αὐτή, emphatic, 'do thou thyself contrive it;' for Odysseus does not understand the method of the λόχος.

397. ἀργαλέος . . δαμῆναι. For the personal construction; cp. ἀργαλέος Ὀλύμπιος ἀντιφέρεσθαι Il. 1. 589, ἡ δὲ μάλ' ἀργαλήν περῶν Il. 12. 63. Cp. also Od. 11. 291. Elsewhere we find ἀργαλέον neut. with infin. and dat. or accus. of person, as Od. 2. 224; 7. 241.

400. ἦμος δ'. What letter is elided here? After the formula τοίγαρ . . ἀγορεύσω, the next line invariably follows without any connecting particle; nor can we say that any change or contrast is here introduced by ἦμος δ'. On these grounds Nitzsch regards δ' as = δὴ, and not δέ, comparing σχήματα, καὶ δ' αὖ τοι Od. 12. 116, and πῇ δ' οὖτος Il. 10. 385; but such phrases as τίπτε δέ τοι point equally the other way. Cp. sup. 312; Od. 2. 363; Il. 15. 244. ἦμος δ' occurs eight times in the Iliad, and twenty-nine in the Odyssey. Only twice is it used without elision, and both times with δέ and not δὴ, Il. 11. 86; Od. 12. 312. It seems simpler here to accept the common combination, which had evidently passed into an epic formula; nor indeed does δέ seem less appropriate for the commencement of a story than ἔπειτα, see on sup. 354. Fäsi quotes Hesiod.

τῆμος ἀρ' ἐξ ἀλδς εἰσι γέρων ἄλιος νημερτῆς  
 πνοιῇ ὑπο Ζεφύροιο, μελαίνῃ φρικὴ καλυφθεῖς,  
 ἐκ δ' ἐλθὼν κοιμᾶται ὑπὸ σπέσσι γλαφυροῖσιν  
 ἀμφὶ δέ μιν φῶκαι νέποδες καλῆς ἀλοσύνης  
 ἀθρόαι εὐδουσιν, πολίης ἀλδς ἐξαναδύσαι,  
 πικρὸν ἀποπνείουσαι ἀλδς πολυβενθέος ὁδμήν.  
 ἔνθα σ' ἐγὼν ἀγαγούσα ἀμ' ἡοῖ φαινομένηφιν,  
 εὐνάσω ἐξείης· σὺ δ' ἐν κρῖνασθαι ἐταίρους

405

Opp. et D. 414 ἦμος δὴ λήγει μένος  
 ὀρέος ἡελίου; but here a Bodl. MS.  
 reads ἦμος δέ. Eustath. suggests that  
 ἡμόσδε and τῆμόσδε had become single  
 words like ἐνθάδε. ἦμος is always found  
 elsewhere with the indicative, except in  
 later Greek (as Lycophr. 1268; Hippoc.  
 599. 40), and it is possible to retain  
 the MSS. reading, ἀμφιβεβήκει, if we  
 regard it as equivalent to a gnomic  
 aorist (cp. ἦμος δ'... ὁπλίσσατο Il. 11.  
 86); or treat it as the present tense  
 from a new form in ω, as κεκλήγοντας  
 implies κεκλήγω. Cp. γεγωνέμεν Il. 8.  
 223, ἐγέγωνεν Il. 14. 469, which forms  
 suggest a present γεγώνω from γέγωνα.  
 Bekker (see critical note) reads, with  
 one MS., ἀμφιβεβήκη, which La Roche  
 suggests may have been one of the  
 Aristarchean readings; the analogy of  
 δτε used with subjunctive, and the  
 general sense, seem to weigh in favour  
 of ἀμφιβεβήκη. ἀμφιβαίνειν, which  
 signifies, in the most general way, 'to  
 come into the neighbourhood of,' takes  
 various special meanings, as e.g. 'to  
 defend;' cp. ἀμφίβασις, and see Il. 1.  
 37. 451; Il. 5. 623; Od. 9. 108.

402. μελαίνῃ φρικῇ. These two  
 words are interpreted by Il. 7. 63 οἷη δὲ  
 Ζεφύροιο ἔχεατο πόντον ἐπὶ φρίξ | ὀρνυ-  
 μένοιο νέον' μελάνει δέ τε πόντος ὅν'  
 αὐτῆς, where the Gramm. add, φρίξ... τὸ  
 ἐκ γαλήνης πρῶτον ἐξορθούμενον κύμα,  
 and φρίξ Ζεφύρου—ἡ πρώτη ἡρεμαία  
 αὐτοῦ κατὰ πόντον ἐπιπνοία. Catullus  
 has imitated the passage, Pel. and  
 Thet. 269 'hic qualis flatu placidum  
 mare matutino | horrificans Zephyrus,'  
 and Virgil has caught the idea of  
 μελαίνῃ in the phrase 'inhorrui unda  
 tenebris' Aen. 3. 195. The ruffled  
 surface of the water veils the sea-god  
 as he rises.

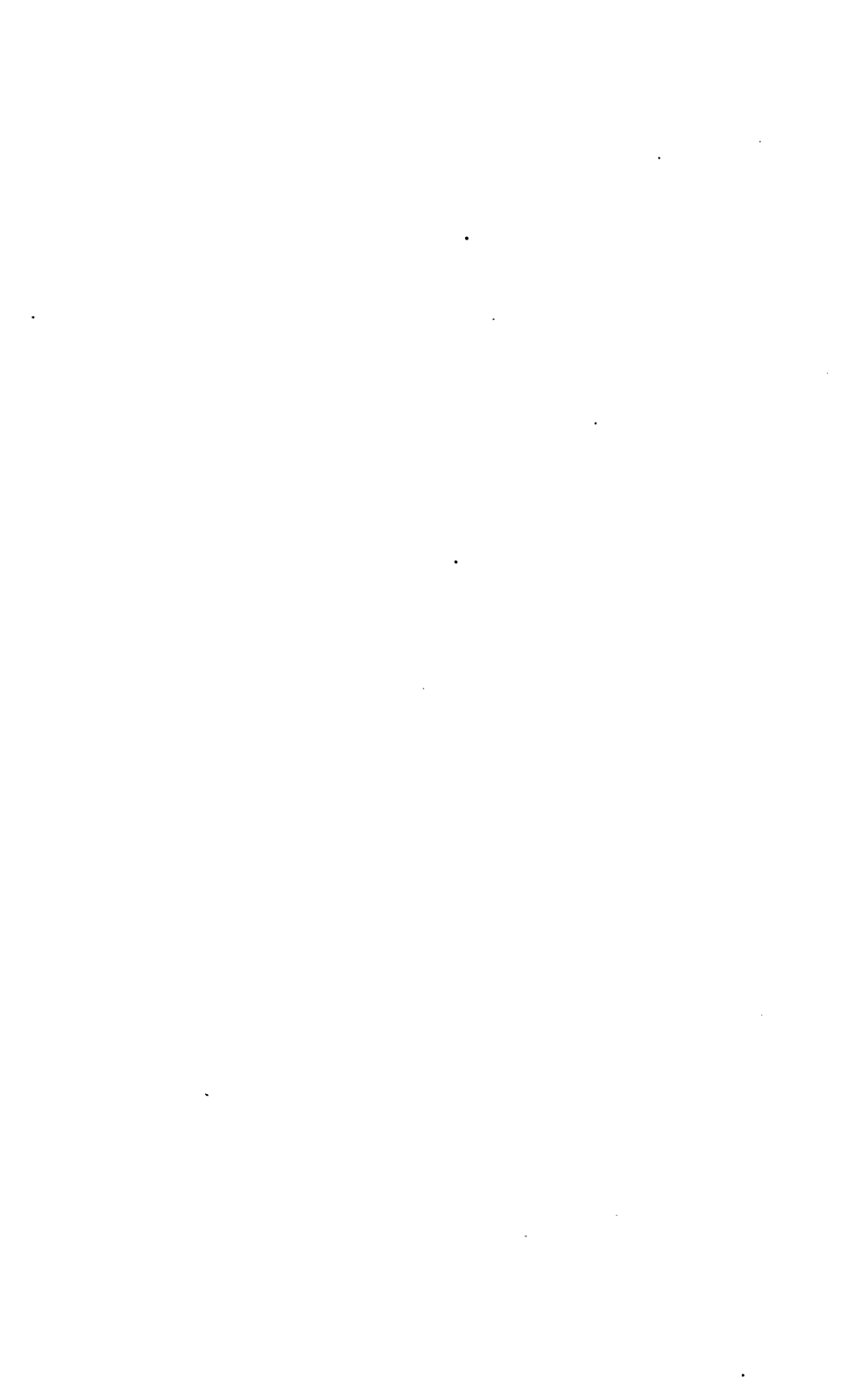
404. νέποδες. According to Apollon.  
 and Et. Mag. this word means 'swim-

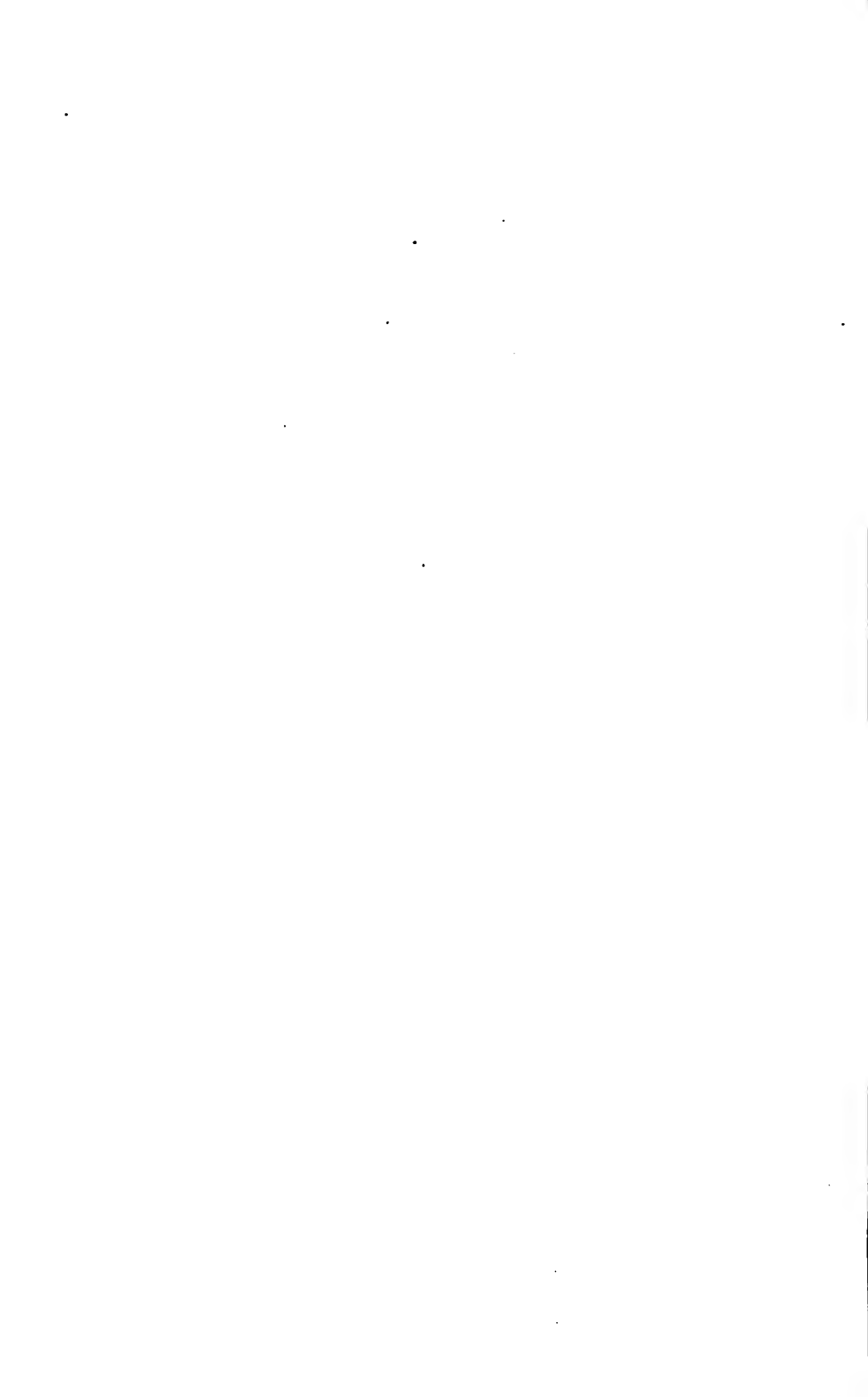
footed,' i.e. 'web-footed,' from νῆνι,  
 νήχομαι. Other Gramm. interpreted it  
 'footless.' There seems a hint of this  
 in Aristot. H. A. 1. 1. 9 εἰσὶ τῇ φώκῃ  
 κεκολωβωμένοι πόδες, ib. 2. 1. 7 ἡ δὲ  
 φώκη ὥσπερ πεπηρωμένον τετράπουν ἐστί.  
 Eustath. ad loc. says, νέπους κατὰ γλῶσ-  
 σάν τινα ὁ ἀπόγονος, though Apollon.  
 writes, τὸ δὲ ἀπόγονοι παράκρουσμα (mis-  
 interpretation) τῶν νεωτέρων ποιητῶν.  
 Cp. Cleon. Sic. apud Bergk (47) βριαροὶ  
 Γοργοφόνου (i.e. Perseus) νέποδες, and  
 Callimach. ap. Schol. ad Pind. Isthm.  
 2. 9 ὁ Κεῖος Ἰλλίχου νέπους, and Theocr.  
 Idyl. 17. 25 ἀθάνατοι δὲ καλεῖνται εἰδὶ  
 νέποδες. The word then is best referred  
 to the root νει, seen in δ-νεφ-τός, Lat.  
 ne-p-os and ne-p-tis, Skt. nar-p-ar and  
 nar-p-āt. (Curt. G. E. p. 241). Transl.  
 'brood.'

ἀλοσύνης seems better written with  
 a small initial, as it is not so much  
 a proper name as a descriptive epithet  
 of Amphitrite. In Il. 20. 207 it is used  
 of Thetis. Lobeck quotes from Hesych.  
 ὕδναι = ἐγγοναί. Curt. G. E. 578 sup-  
 poses a form σύ-δνη = συν-γή, cp. Gk.  
 υ-λό-s, Skt. śánuis, 'a son,' from root sm.  
 Apoll. Rhod. 4. 1599 calls the Nereids  
 ἀλοσύνδαι, and Callimach. gives one  
 of the Nereids the name Ὕδατοσύδνη.  
 J. Schmidt connects ὕδνη with υν-δα  
 (for υδ-να).

406. πικρὸν is commonly treated as  
 an adjective here of only two termina-  
 tions, in agreement with ὁδμήν. Cp.  
 Il. 1. 3; 2. 742; 5. 776; 9. 153; 16.  
 589; 19. 88; Od. 1. 93. 246; 4. 442,  
 709; 5. 410, 422, 467; 6. 122; 9. 132;  
 12. 369. See also the same use with  
 κοινός Soph. Trach. 207, πατρός Aesch.  
 Ag. 210, δῆλος Eur. Med. 1197. But  
 it is simpler to treat πικρὸν as adverbial  
 to ἀποπνείουσαι, as in ὑγρὸν ἀέντων  
 Od. 5. 478; inf. 446.

408. ἐξείης, referring to Menelaus





τρεῖς, οἳ τοι παρὰ νηυσὶν ἐυσσέλμοισιν ἄριστοι.  
πάντα δέ τοι ἐρέω ὀλοφώια τοῖο γέροντος. 410  
φώκας μὲν τοι πρῶτον ἀριθμήσει καὶ ἔπεισιν  
αὐτὰρ ἐπὴν πάσας πεμπάσσειται ἡδὲ ἴδεται,  
λέξεται ἐν μέσσησι, νομεὺς ὧς πώεσι μῆλων.  
τὸν μὲν ἐπὴν δὴ πρῶτα κατευνηθέντα ἴδῃσθε,  
καὶ τότε ἔπειθ' ὑμῖν μελέτω κάρτος τε βίη τε, 415  
αὐθι δ' ἔχειν μεμαῶτα καὶ ἐσσύμενόν περ ἀλύξαι.  
πάντα δὲ γιγνόμενος πειρήσεται, ὅσ' ἐπὶ γαίαν  
ἐρπετὰ γίνονται καὶ ὕδωρ καὶ θεσπιδαῆς πῦρ  
ὑμεῖς δ' ἀστεμφέως ἐχέμεν μᾶλλον τε πῖξιν.  
ἀλλ' ὅτε κεν δὴ σ' αὐτὸς ἀνείρηται ἐπέεσσι, 420

420. αὐτός] Aristarch. Schol. H. Al. αὐτς.

and his companions, whom she is just going to name, inf. 440; or we may interpret it as meaning 'in a line with them,' sc. the φῶκαι.

410. ὀλοφώια, 'sorcerer's arts.'

411. ἔπεισιν, 'will go his rounds to them,' so ἐποίχσθαι inf. 451; Od. 15. 504.

412. πεμπάσσειται, (aorist subjunctive), means properly, 'count by five,' sc. on the fingers; but already in Homer's time men counted by decads, cp. Od. 16. 245, so that πεμπάζεσθαι had lost its original sense. Compare μύρια πεμπαστάν Aesch. Pers. 981, πεμπάζετ' ὀρθῶς ἐκβολὰς ψήφων Eum. 748.

413. With πώεσι must be supplied ἐν, as before μέσσησι. Cp. Aristoph. Plut. 399 οὐκ ἔστι πῶ τὰ πράγματα' ἐν τούτῳ. Τί φῆς; Οὐ τῷ μεταδοῖναι.

416. αὐθι (acc. to Etym. Mag. a syncopated form of αὐτόθι), serves here only to emphasise ἔχειν, as αὐθι μένειν Od. 5. 208, 'to remain there,' sc. where they are put. 'Longe frequentissimus est hic epexegetis usus apud adverbia αὐτοῦ, αὐτόθι, αὐθι, sicut pronomina demonstrativa et adverbia inde formata saepissime quasi duces consequentium explicationum adhiberi videmus' L. Aulin, de usu epexeges. ap. Hom., Upsaliae 1858. Compare αὐτόθ' .. ἐν σπῆσι Od. 9. 29, αὐτόθι ἀγρῶ Od. 11. 187, αὐθι πᾶρ' Ἀτρείδῃ 3. 156, αὐτοῦ τῶδ' ἐνὶ δῆμῳ 2. 31; and for

analogous constructions see Il. 1. 270 τηλόθεν .. ἐξ ἀπείης γαίης, Od. 3. 318 ἀλλοθεν εἰληλουθεν .. ἐκ τῶν ἀνθρώπων, Od. 11. 69 ἐνθὲνδε κίων δόμου ἐξ Αἴδαο.

417. πάντα δέ, 'and he will try [to escape thee] by turning into everything that is made for moving on the ground, and into water and terrible fire.' This is quite different from γίγνεσθαι πειρήσεται, for there was no doubt of his power to take various shapes.

418. Here ἐρπετὰ is used in the widest sense of 'moving.' Cp. Od. 18. 131 πάντων ὅσα τε γαίαν ἐπι πνέει τι καὶ ἔρπει.

419. ἀστεμφέως. Similar advice is given by Proteus to Peleus when he was baffled by the rapid transformations of Thetis, 'nec te decipiat centum mentita figuras, | sed preme quidquid erit, dum quod fuit ante reformet' Ov. Met. 11. 254. It is worth remarking that this power of assuming various forms was a special characteristic of sea and river deities. Compare the stories about Nereus, Glaucus, Achelous, etc. A similar power is assigned to the goblins Lamia (Aristoph. Vesp. 1177) and Empusa (ib. Ran. 293 foll.).

420. αὐτός = Proteus himself, in his own shape; further described by τοῖος ἑών, etc. Or, perhaps, αὐτός here refers to Proteus being as we should say the first to open communications with his captors: compare use of Lat. *ipse*.

τοῖος ἔων οἶόν κε κατευνηθέντα ἴδῃσθε,  
καὶ τότε δὴ σχέσθαι τε βίης λῦσαι τε γέροντα,  
ἥρως, εἶρεσθαι δὲ θεῶν ὅς τις σε χαλέπτει,  
νόστον θ', ὥς ἐπὶ πόντον ἐλεύσεται ἰχθυύοντα.  
ὧς εἰποῦς' ὑπὸ πόντον ἐδύσετο κυμαίνοντα. 425  
αὐτὰρ ἐγὼν ἐπὶ νῆας, ὅθ' ἕστασαν ἐν ψαμάθοισιν,  
ἥια πολλὰ δέ μοι κραδίη πόρφυρε κίοντι.  
αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλυθον ἡδὲ θάλασσαν,  
δῶρπον θ' ὀπλίσάμεσθ', ἐπὶ τ' ἤλυθεν ἀμβροσίη νύξ·  
δὴ τότε κοιμήθημεν ἐπὶ βηγμῖνι θαλάσσης. 430  
ἥμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως,  
καὶ τότε δὴ παρὰ θίνα θαλάσσης εὐρυπύροιο  
ἥια πολλὰ θεοὺς γουνούμενος· αὐτὰρ ἐταίρους  
τρεῖς ἄγον, οἷσι μάλιστα πεποιθεα πᾶσαν ἐπ' ἰθύν.

421. ἴδῃσθε] γρ, ἴδῃαι Cod. M. 2 man. Many other MSS. give ἴδῃαι.

422. καὶ τότε δῆ. For the use of καί thus introducing the apodosis cp. Od. 2. 108; 2. 132; 4. 256, 415; 11. 111; Il. 1. 478. σχέσθαι here has an imperatival force, as ἔχμεν sup. 419.

426. ὅθ' ἕστασαν '[to the place] where they stood,' i.e. drawn up on the shore; the regular preparation for a lengthened stay. Cp. Od. 9. 546; 10. 403, and Virg. Aen. 6 ad fin. 'stant littore puppes.'

427. πόρφυρε. Aristarch. on Il. 14. 16 interprets πορφύρειν by μελανίζειν, and so Döderl. makes 'darkness' the radical idea of the word, which he connects etymologically with our 'brown.' This use of πορφύρειν to describe the troubled mind bears a remarkable analogy to that of καλχαίνειν Soph. Ant. 20; and contains the same physical thought as φρένες ἀμφιμέλαιναί Il. 1. 103 (al. ἀμφὶ μέλαιναί); compare μελαγχίτων φρήν Aesch. Pers. 113, σπλάγχχνα μοι κελαινοῦνται Cho. 406. πορφύρειν only takes the meaning of 'glowing brightly' in later Greek. In Homer, Il. 14. 16 it is used of the dark mass of rolling water that does not break into white foam; opp. to πολὺ ἄλς. Compare Cicero's rendering 'unda purpurascit,' quoted by L. and S. Lex. s. v. See on Od. 2. 428.

429. ἀμβροσίη, 'sacred.' Buttm.

Lexil. s. v. shows that the three forms, ἀμβροτος Od. 11. 330, ἀβρότη Il. 14. 78, and ἀμβροσίη, are identical in meaning 'immortal,' i.e. in the most general sense 'sacred,' as partaking of a divine nature. Compare with the present passage ὕπνου δῶρον Il. 7. 482, for when this epithet is applied to night, there is always a tacit reference to the refreshment of sleep. Cp. Il. 24. 363 νύκτα δὲ ἀμβροσίην, δτε δ' εὐδονσι βροτοὶ ἄλλοι. See 445 inf.

430. βηγμῖν. This noun, of which the nominative is not in use, is best described by the words in Il. 4. 422 foll. κύμα . . χέρσιν βηγγύμενον, so we find with it, Od. 12. 214, the epithet βαθείαν. Here ἐπὶ βηγμῖνι means, 'at the breakers' edge.'

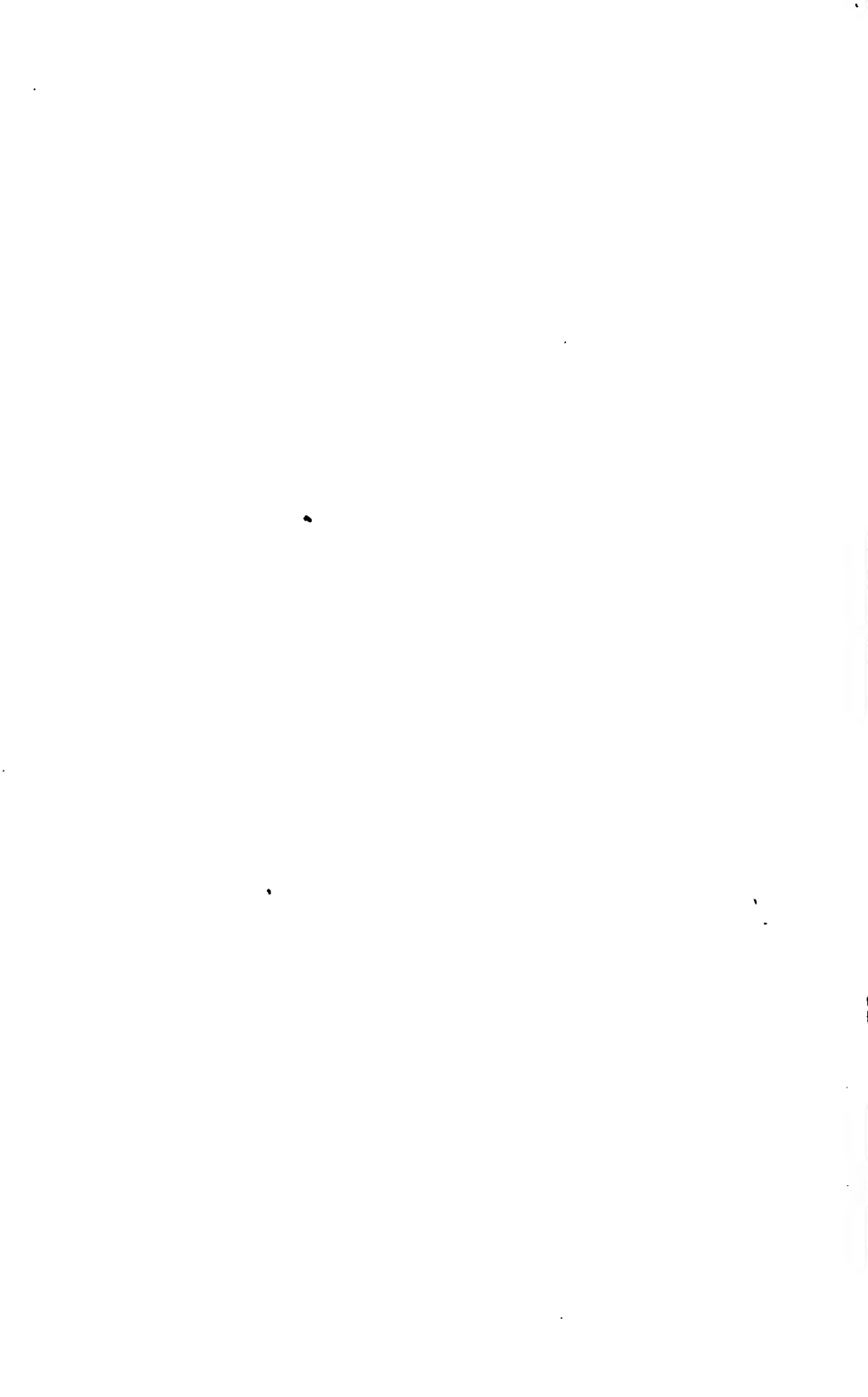
432. θίνα (θίς) may be from the same root as θέναι, 'the thick of the hand,' and perhaps etymologically identical with 'dune,' but see Curt. G. E. p. 230. Others, comparing it with βηγμῖνι, regard it as referring to the beating surf, and connect it with root θεν in θείνω: compare θίν' ἐνὶ φυκιδέντι Il. 23. 693.

εὐρυπύροιο. Compare πόρους ἄλς Od. 12. 259, πόροι ἀλῖεροθαι Aesch. Pers. 367; Soph. Aj. 412. The epithet of the earth corresponding to this is εὐρυδεία.

434. ἰθύν, here = 'enterprise;' pro-







Τόφρα δ' ἄρ' ἢ γ' ὑποδῦσα θαλάσσης εὐρέα κόλπον, 435  
 τέσσαρα φωκάων ἐκ πόντου δέρματ' ἐνεικε'  
 πάντα δ' ἔσαν νεόδαρτα· δόλον δ' ἐπεμήδετο πατρί.  
 εὐνὰς δ' ἐν ψαμάθοισι διαγλάψασ' ἀλήσιιν  
 ἦστο μένουσ'· ἡμεῖς δὲ μάλα σχεδὸν ἤλθομεν αὐτῆς·  
 ἐξείης δ' εὐνησε, βάλεν δ' ἐπὶ δέρμα ἐκάστω. 440  
 ἔνθα κεν αἰνότατος λόχος ἔπλετο. τεῖρε γὰρ αἰνῶς  
 φωκάων ἀλιотρεφέων ὀλοώτατος ὁδμή.  
 τίς γάρ κ' εἰναλίφ παρὰ κήτει κοιμηθείη;  
 ἀλλ' αὐτὴ ἐσάωσε καὶ ἐφράσατο μέγ' ὄνειρα·  
 ἀμβροσίην ὑπὸ ῥίνα ἐκάστω θήκε φέρουσα 445  
 ἡδὺ μάλα πνέουσιν, ὄλεσε δὲ κήτεος ὁδμήν.

441. ἔνθα κεν] The Schol. H. P. Q. give as lemma *κεῖθι δὲ αἰνότατος*, adding *αἱ πλείους ἐνθα κεν*, which Bekk. restored to the text.

perly, 'movement.' Cp. Od. 16. 304 *γενναίων γινώμεν ἴθιν*. For the form *ἴθιν*, as connected with *εἶμι*, compare *ἴθματα* Il. 5. 778, *εἰσῆθη* Od. 6. 264.

435. ὑποδῦσα. There is no need to read with Düntzer here, *ἀναδῦσα* (cp. Il. 1. 496), for *ὑποδῦσα* only resumes the words *ὑπὸ πόντον ἰδύσαστο* sup. 425, as indeed the use of *ἄρ'* here suggests. 'Meanwhile she having plunged [as I said] into the sea's broad breast, brought up,' etc.

437. δόλον δέ. Here, again, the reason is given by δέ = 'for she was plotting.' In translation the sense of the particle may be kept by throwing an emphasis on δόλον, 'twas a *trap* she was devising.' 'And having scooped lairs for us in the sea-sand, she sat awaiting us, and we came quite close to her, and she laid us down in a row.'

438. εὐνὰς here are shallow holes to lie in, like a hare's 'form.'

441. ἔνθα κεν, 'most horrible would have been our ambuscade there for . . but she,' etc.

442. ὀλοώτατος ὁδμή, see on sup. 406.

445. ἀμβροσίην. Buttm. remarks that as the gods are said to anoint themselves with *deanuty*, *καλλεῖ ἀμβροσίῳ χρίσθαι* Od. 18. 192 foll., so they feed on *immortality*, *ἀμβροσίην*. He quotes from Lucian, Dial. Deor. 4 *νῦν δὲ ἀπαγε*

*τὸν Γανυμήδην, καὶ πόντα τῆς ἀθανασίας διγε οἰνοχοήσοντα ἡμῖν*. Because the radical meaning of *ἀμβροσίη* is thus indefinite, it is easily applicable to many different substances. That it was the food which sustained immortality may be gathered from Od. 5. 196 foll., where Calypso eats ambrosia herself, but gives Odysseus the 'bread of men.' It was the regular eating of ambrosia and not the single taste that conferred immortality, as we find that Achilles is fed with nectar and ambrosia, Il. 19. 353; and yet he did not possess the privilege of freedom from death. Bergk remarks that originally nectar was the only special food of the gods, but that gradually a distinction grew up between nectar as drink, and ambrosia as food, and that this distinction is more noticeable in the Odyssey than in the Iliad. Among the various uses to which ambrosia is applied in Homer, we find that Hera is anointed with it, Il. 14. 170; so also is Sarpedon, Il. 16. 680; the corpse of Patroclus is kept from decay by its use, Il. 19. 38, in which passage it is spoken of as some distinct essence or perfume. There is no need to understand, with the old commentators, such a noun as *ἰδωδή* or *τροφή*, for *ἀμβροσίη* is an instance of the substantival use of the feminine adjective. See next note.

πᾶσαν δ' ἦοίην μένομεν τετληότε θυμῷ  
 φῶκαι δ' ἐξ ἄλλος ἦλθον ἀολλέες. αἱ μὲν ἔπειτα  
 ἐξῆς εὐνάζοντο παρὰ ῥηγμῖνι θαλάσσης  
 ἔνδιος δ' ὁ γέρων ἦλθ' ἐξ ἄλλος, εὔρε δὲ φώκας 450  
 ζατρεφέας, πάσας δ' ἄρ' ἐπώχετο, λέκτο δ' ἀριθμόν.  
 ἐν δ' ἡμέας πρώτους λέγε κήτεσιν, οὐδέ τι θυμῷ  
 ὥισθη δόλον εἶναι· ἔπειτα δὲ λέκτο καὶ αὐτός.  
 ἡμεῖς δὲ λάχοντες ἐπεσσύμεθ', ἀμφὶ δὲ χεῖρας  
 βάλλομεν· οὐδ' ὁ γέρων δολίης ἐπελήθετο τέχνης, 455  
 ἀλλ' ἢ τοι πρώτιστα λέων γένετ' ἠυγένειος,  
 αὐτὰρ ἔπειτα δράκων καὶ πάρδαλις ἠδὲ μέγας σὺς·  
 γίγνετο δ' ὕγρον ὕδωρ καὶ δένδρεον ὑψιπέτῃλον.

454. δὲ λάχοντες] A variant is δ' αἰψ' ἰάχοντες, an unnecessary correction to avoid apparent hiatus. 457. πάρδαλις] διὰ τοῦ δ αἱ Ἀριστάρχου. See Didym. on Il. 13. 103; 17. 20; 26. 573. The κοινή was πόρδαλις, and a further refinement was to write πόρδαλις for the male and πάρδαλις for the female.

447. ἦοίην, like ἀμβροσίη, is a feminine adjective used substantively, as ὕγρη, ζεφυρία, etc.

450. ἔνδιος, formed in the same way as ἐνθύμιος, ἐνύπνιον, from root *div* (shine), Skt. *div*, seen in Lat. *div-us*, *dies*, etc. So ἔνδιος signifies 'in full light of day,' i.e. 'at noon.' Cp. Il. 13. 837 αἰθέρα καὶ Διὸς ἀνγός. See Aelian. de animal. 9 αἱ φῶκαι . . μεσημβρίας οὐσης καθεύδουσι τῆς θαλάττης ἔξω. Buchholz, Hom. Real. 2. 146, quotes from Erhard, Fauna der Cycladen, to the effect that one species of seal is common in that part of the Mediterranean, and that the natives call the holes in which the seals hide φακότερραι.

451. In λέκτο δ' ἀριθμόν and λέκτο καὶ αὐτός we have identical forms from different roots. The root *leg*, from which come λέγω, λόγος, Lat. *lego*, *legio*, etc., means 'to reckon,' and in Homer is never (see Buttm. Lexil. s. v.) convertible with εἰπεῖν, but always contains the idea of recounting in order, like our 'tell' and 'tale.' So ἐλέγην Od. 9. 335; but cp. λεγόμεθα Od. 3. 240, λέγε Il. 2. 222. The other root *lex*, from which come λόχος, λεχών, λέκτρον, Lat. *lec-tus*, means 'lie.' Translate, 'He reckoned their number,

and reckoned us first among the sea-monsters . . and then lay down himself.' The παρήχησις between the two forms is doubtless intentional. For a list of remarkable jingles and assonances in Homer see J. E. Ellendt, Einige Bermerk. über Hom. Sprachgebr. Königsberg, 1863. The Schol. here seems confused by the double form ὅτι τῇ αὐτῇ λέξει παραλήλως οὐκ ἐπὶ τοῦ αὐτοῦ σημαινομένου κέχρηται.

452. ἐν δέ. Here ἐν is not to be joined immediately with κήτεσιν, which follows as epexegetis of the prepositional adverb. By the use of πρώτους we learn that the men lay nearest to the sea.

453. ὥισθη (as δισθεῖς Il. 9. 543), instead of the more usual ὄσατο.

456. ἠυγένειος. This epithet of a lion (cp. Il. 15. 275; 17. 109; 18. 318) is commonly rendered 'bearded,' from γενεῖας or γένειον, like ἡύκομος from κόμη. But it seems more likely that the word is only a lengthened form of εὐγενής, analogous in form to ἐπιτήδειος, κνανοσπάρειος.

458. 'And he became running water, and [next] a lofty tree in full leaf.' On the word ὑψιπέτῃλος it may be remarked that frequently a simple attribute is expressed by a compound





ἡμεῖς δ' ἀστεμφέως ἔχομεν τετληότι θυμῷ.  
 ἀλλ' ὅτε δὴ ῥ' ἀνίαξ' ὁ γέρων ὀλοφώαει δῖδως, 460  
 καὶ τότε δὴ μ' ἐπέεσσιν ἀνειρόμενος προσέειπε  
 τίς νύ τοι, Ἀτρεὺς υἱέ, θεῶν συμφράσσατο βουλὰς,  
 ὅφρα μ' ἔλοις ἀέκοντα λοχησάμενος; τέο σε χρή;  
 ὡς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον  
 οἴσθα, γέρον, τί με ταῦτα παρατροπέων ἐρεεῖνεις; 465  
 ὡς δὴ δῆθ' ἐνὶ νήσῳ ἐρύκομαι, οὐδέ τι τέκμωρ  
 εὔρέμεναι δύναμαι, μινύθει δέ μοι ἔνδοθεν ἦτορ.  
 ἀλλὰ σύ πέρ μοι εἶπες, θεοὶ δέ τε πάντα ἴσασι,  
 ὅς τίς μ' ἀθανάτων πεδᾶ καὶ ἔδῃσε κελεύθου,  
 νόστον θ', ὡς ἐπὶ πόντον ἐλεύσομαι ἰχθυόεντα. 470  
 ὡς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν  
 ἀλλὰ μάλ' ὥφελλες Δίί τ' ἄλλοισιν τε θεοῖσι  
 ῥέξας ἱερὰ κάλ' ἀναβαινέμεν, ὅφρα τάχιστα  
 σὴν ἐς πατρίδ' ἴκοιο πλέων ἐπὶ οἴνοπα πόντον.

465. ἐρεεῖνεις] Ἀρίσταρχος ἐρεεῖνεις γράφει, οὐκ ἀγορεύεις Schol. P.

adjective, the inferior part of which repeats only some notion already in the noun, or in other neighbouring words. Compare such words as δεινόπους, ἀκίπνους, and phrases such as νόμοι ὑψίποδες, δυσπάρεινον λέχος. See also Soph. O. C. 17 πυκνόπτεροι ἀηδόνες, meaning only 'many nightingales;' χαλκόπους ὁδός ib. 57, ἑκατομόδων Μηρήδων ἀπόλουθος ib. 718, ἀνδρ' ἐν' οἴζωνον O. R. 846, διςσάρχας βασιλῆς Aj. 390, καλλίπηνους βραχίον Eur. Troad. 1194, κορᾶν ἀγέλαν ἑκατόγγυιον Pind. fr. 87. 12. We have again δρὺς ὑψίκομος Od. 12. 357. Compare here Ov. Met. 8. 732 foll.

'Nam modo te iuvenem, modo te videre leonem;  
 Nunc violentus aper, nunc, quem tetigiase timerent,  
 Anguis eras: modo te faciebant cornua taurum.  
 Saepe lapis poteras, arbor quoque saepe videri;  
 Interdum faciem liquidarum imitatus aquarum  
 Flumen eras, interdum undis contrarius ignis:'  
 and see generally Virg. Geor. 4. 387-

449. Later philosophical writers believed that these transformations of Proteus foreshadowed the opinions of the Ionic sages about the origin of the universe. So Sextus Empir. adv. Math. 7. 11 ὁ μὲν γὰρ ποιητὴς περὶ τούτων ἀποδιδοὺς φησιν ἐν οἷς περὶ Πρωτέως καὶ Εἰδοθείας ἀλληγορεῖ τὸ μὲν πρῶτον καὶ ἀρχικώτατον αἰτίον Πρωτεία καλῶν, τὴν δὲ εἰς εἶδη τρεπομένην οὐσίαν, Εἰδοθεάν.

460. ἀνίαξε, 'grew tired,' used intransitively inf. 598; Il. 18. 300; but transitively in Od. 19. 323; Il. 23. 721.

462. συμφράσσατο, 'helped thee to devise.'

465. παρατροπέων. Nietzsche interprets this as intransitive = 'shirking the truth,' so that με is governed only by ἐρεεῖνεις. But in Il. 9. 500 παρατροπῶν is used transitively, and it is better so to interpret παρατροπέων here = 'misleading me.' Translate, 'Thou knowest (why dost ask seeking to mislead me) how that,' etc.

472. ἀλλὰ μάλω, as in Od. 5. 342. The meaning is, 'Why, of course you ought,' etc.

473. ὅφρα follows directly on ῥέξας.

οὐ γάρ τοι πρὶν μοῖρα φίλους τ' ἰδέειν καὶ ἰκέσθαι 475  
οἶκον ἐυκτίμενον καὶ σὴν ἐς πατρίδα γαίαν,  
πρὶν γ' ὅτ' ἂν Αἰγύπτωιο, διυπετέος ποταμοῖο,  
αὐτὶς ὕδωρ ἔλθῃς ῥέξῃς θ' ἱερὰς ἐκατόμβας  
ἀθανάτοισι θεοῖσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν  
καὶ τότε τοι δώσουσιν ὁδὸν θεοὶ, ἣν σὺ μενοινᾷς. 480  
ὥς ἔφατ', αὐτὰρ ἔμοι γε κατεκλάσθη φίλον ἦτορ,  
οὐνεκά μ' αὐτὶς ἄνωγεν ἐπ' ἡεροειδέα πόντον  
Αἰγυπτὸνδ' ἰέναι, δολιχὴν ὁδὸν ἀργαλήην τε.  
ἀλλὰ καὶ ὥς μιν ἔπεσσιν ἀμειβόμενος προσέειπον·  
ταῦτα μὲν οὕτω δὴ τελέω, γέρον, ὥς σὺ κελεύεις. 485  
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως καταλέξον,  
ἣ πάντες σὺν νηυσὶν ἀπήμονες ἦλθον Ἀχαιοί,  
οὓς Νέστωρ καὶ ἐγὼ λίπομεν Τροίηθεν ἰόντες,  
ἥέ τις ὦλετ' ὀλέθρῳ ἀδευκέϊ ἧς ἐπὶ νηὸς,

476. *ἐυκτίμενον*] Bekk. reads *οἶκον ἐς ὑπόροφον* here with four MSS. and lemma of P. He adopts the same reading in Od. 6. 315; 9. 533; 10. 474; 15. 129; 23. 259.

477. *διυπετέος*] *Ζηνόδαρος* (sic) δὲ *διυπετῇ τὸν διανγῇ ἀποδίδωσιν* διὰ τοῦτο καὶ γράφει *διυπετέος* Schol. E. H. Q. The name of Zenodorus is often confused with that of Zenodotus, but Porphyrius, on Il. 18. 356, speaks of him as the author of ten books *περὶ τῆς Ὀμήρου συνηθείας*. 484. *μιν ἔπεσσιν*] Bekk. here from Schol. M. *μύθοισιν*, which Ameis follows and defends.

475. For the use of *ἰκέσθαι* with simple accusative, as in the former clause of this line, cp. Od. 1. 176; 3. 1; 14. 167.

476. *ἐυκτίμενον*. There seems a sort of prothysteron in putting *οἶκος* first and *πατρίς γαῖα* second; see on sup. 208.

477. *διυπετέος* literally, 'fallen from Zeus,' that is, 'rain-fed,' as Eustath. interprets *ὑετῷ πληρουμένου*, which, he says, best suits the Nile (*Αἰγυπτος*), inasmuch as *ἐκ τῶν ἐν Αἰθιοπία γιγνομένων θέρους σφοδρῶν ὑετῶν πληροῦται, ὥς καὶ Ἀριστοτέλης καὶ Εὐδόξος φασί*. The same epithet is applied to the Spercheios, Il. 17. 263; cp. Il. 16. 174; 21. 326. The name *Νεῖλος* first occurs in Hesiod. Theog. 337 *Τηθύς τ' Ἰκεανῷ ποταμοῦς τέκε διηνηντας | Νεῖλόν τ' Ἀλφειόν τε*. Diodorus, Bibl. Hist. 1. 19, speaking of the river says, *ἀρχαιότατον μὲν ὄνομα σχεῖν Ἰκεάνην . . . ἔπειτα δὲ διὰ τὸ γενόμενον ἐκρηγμά φασιν Ἀετὸν ὀνομασθῆναι ὕστερον δὲ Αἰγυπτον ἀπὸ τοῦ βασιλεῦς*.

*σantos τῆς χώρας*. Strabo, 1. 2, 30, remarks, *ὁ ποιητὴς τοῖνυν διυπετέας καλεῖ τοὺς ποταμοὺς οὐ τοὺς χειμάρρους μόνους ἀλλὰ καὶ πάντας κοινῶς, ὅτι πληροῦνται πάντες ἀπὸ τῶν ὀμβρίων ὑδάτων*. Others have attempted to interpret the word as meaning 'that flows under the clear sky.' Compare *ἐνδιος*. Some of the old grammarians gave *διανγῆς* as an equivalent for *διυπετέος*, the Etym. Mag. 274. 15 quoting from Eurip. *λαμπρότερος ἢ πρὶν καὶ διυπετέστερος*.

483. *δολιχὴν . . ἀργαλήην τε*. Yet it was but one day's sail to Egypt; sup. 356.

489. *ἀδευκέϊ*. This was formerly rendered 'bitter,' being referred to *δεῦκος*, which is interpreted as *τὸ γλυκὲν παρὰ τοῖς Αἰτωλοῖς*. See also Schol. B. E. on this passage, *πικρῷ ἀπὸ τοῦ στερητικοῦ α καὶ τοῦ γλεύκευς*. But on the other hand, Apollon. Hom. Lex. gives as his interpretation of the word *ἀπεικίας*, Hesych. *ἀπροσδοκτος*. Heliodor. *ἀνείκαστος*, and Schol. B. *ἀδοκῆς ἀπὸ τοῦ*







ἥ ἐ φίλων ἐν χερσὶν, ἐπεὶ πόλεμον πολύπνευσεν. 490  
 ὥς ἐφάμην, ὁ δὲ μ' αὐτίκ' ἀμειβόμενος προσέειπεν·  
 'Ατρεΐδῃ, τί με ταῦτα διεΐρεαι; οὐδέ τί σε χρὴ  
 ἰδμεναι, οὐδέ δαῆναι ἐμὸν νόον· οὐδέ σέ φημι  
 δὴν ἀκλαυτον ἔσσεσθαι, ἐπεὶ κ' εὖ πάντα πύθθαι.  
 πολλοὶ μὲν γὰρ τῶν γε δάμεν, πολλοὶ δὲ λίποντο· 495  
 ἄρχοι δ' αὖ δύο μῦνοι 'Αχαιῶν χαλκοχιτώνων  
 ἐν νόστῳ ἀπόλοιντο· μάχῃ δέ τε καὶ σὺ παρήσθα.  
 εἰς δ' ἔτι που ζωὸς κατερύκεται εὐρεί πόντῳ.  
 Αἴας μὲν μετὰ νηυσὶ δάμη δολιχηρέμοισι.  
 Γυρῆσιν μιν πρῶτα Ποσειδάων ἐπέλασσε 500  
 πέτρῃσιν μεγάλῃσι, καὶ ἐξεσάωσε θαλάσσης·  
 καὶ νῦ κεν ἔκφυγε κῆρα, καὶ ἐχθόμενός περ 'Αθήνῃ,

494. ἐπεὶ κ'] γρ. ἐπὶν Schol. H. E. 495. δάμεν] οὕτως αἱ 'Αριστάρχων αἱ κοινότητες· 'θάνον' Schol. H. 498.] The remark of Schol. H. on this line is, Ζηρόδοτος τοῦτον δε γράφει· ἀναγκαῖον δὲ καὶ αὐτὸν εἶναι διὰ τὸ λέγειν ὑστερον (sc. 551) Μενέλαον 'ὃ δὲ τρίτον ἄνδρ' ὀνομαζε.' For δε γράφει Düntz. reads οὗ γράφει, and Dind. περιγράφει, interpreting the words as equivalent to *delevit Zenodotus*; La Roche disagrees.

δεύχω τὸ δέχομαι. This suggests *δοκ* as the root of *δ-δευκ-ής*, which would give the meaning 'unseemly,' or, less likely, 'unexpected.' Schol. B. on Od. 6. 273 has *δεύχω τὸ βλέπω*. Compare the name *Πολυ-δεύκης* = 'very comely' or 'seemly.'

493. οὐδὲ σέ φημι. Here again οὐδὲ introduces the reason, as if οὐ γάρ were written. Cp. Od. 1. 296; 2. 369; 10. 380; 15. 393; 18. 17.

494. ἀκλαυτον, 'without weeping,' 'tearless.' In Od. 11. 54, Il. 22. 386, the same word is used passively. So we have *ἀπνεύσθης* passive in Od. 3. 88, and active in Od. 3. 184; so too *ἀπήμενος* is passive, sup. 487, and active in Il. 14. 164.

495. λίποντο, 'survived.' Used in the same tense inf. 536.

497. μάχῃ stands in antithesis to νόστῳ, so that the meaning is, I need say nothing about all that took place before Troy; for 'at the battle you yourself were present.' Cp. *παρεγίγνετο δαῖτι* Od. 17. 173. The δύο here mentioned are the Locrian Ajax and Agamemnon, the εἷς is Odysseus.

499. The Locrian Ajax, under the

curse of Athena, was shipwrecked (see Virg. Aen. 1. 40-45) on some rocks called *Γυραί* (the form of the adjective is *Γυραῖη* inf. 507) meaning 'rounded,' cp. Od. 19. 246. Eustath. and Hesych. place these rocks near the Cyclad *Myconos*. But Quintus Smyrn., *Post Homeric*. 14. 569, puts them, more correctly, off *Caphereus*, the S. E. promontory of *Euboea*: *εὐτέ μιν εἰσενήσεν* [sc. *Poseidon*] *ἐφαπτόμενον χερὶ πέτρῃ | Γυραῖης, καὶ οἱ μέγα χάσατο, σὺν δ' ἐτίεψε | πόντον ὁμοῦ καὶ γαῖαν ἀπείριτον ἀμφὶ δὲ πάντῃ | κρημνοὶ ὑπεκλονέοντο Καφῆριος*. Compare also Eur. *Troas*. 88. foll., where *Poseidon* promises, in accordance with *Athena's* request—*ταράξω πέλαγος Αἰγαῖας ἁλός, | ἀκταὶ δὲ Μυκόνου Δῆλιοι τε χοῖράδες | Σκυρὸς τε Λημνὸς θ' αἱ Καφῆρειοί τ' ἄκραι | πολλῶν θανόντων σώμαθ' ἔξουσιν νεκρῶν*, and Virg. Aen. 11. 265 'ultorque *Caphereus*.'

502. This line introduces his *second* sin and final catastrophe, and thus forms the opposition to *πρῶτα* in v. 500. Transl. 'And indeed he would have escaped doom, hated though he was by Athena, had not he hurled forth a haughty boast, and been sore

εἰ μὴ ὑπερφίαλον ἔπος ἔκβαλε καὶ μέγ' ἀάσθη·  
 φῆ ρ' ἀέκhti θεῶν φυγείεν μέγα λαῖτμα θαλάσσης.  
 τοῦ δὲ Ποσειδάων μεγάλ' ἔκλυεν αὐδῆσαντος 505  
 αὐτίκ' ἔπειτα τρίαῖναν ἔλδν χερσὶ στιβαρῆσιν  
 ἤλασε Γυραίην πέτρην, ἀπὸ δ' ἔσχισεν αὐτήν·  
 καὶ τὸ μὲν αὐτόθι μέινε, τὸ δὲ τρύφος ἔμπεσε πόντῳ,  
 τῷ ρ' Αἴας τὸ πρῶτον ἐφεζόμενος μέγ' ἀάσθη·  
 τὸν δ' ἐφόρει κατὰ πόντον ἀπείρονα κυμαίνοντα. 510

besotted.' In place of a new verb introduced by καί, we should expect here μέγ' ἀασθεῖς as a descriptive addition to ἔπος ἔκβαλε. In Virgil, Aen. 1, the initial act is attributed to Minerva, and not, as here, to Poseidon. φῆ ρα explains what the ἔπος was. With ἔπος ἐκβάλλειν compare Il. 18. 324 and Lat. 'iactare verba.' Sophocles (Aj. 302) uses λόγους ἀνασπῶν in a similar sense, with which compare Plat. Theaet. 180 A ὥσπερ ἐκ φαρέτρας ῥηματισκία ἀνασπῶντες ἀποτοξεύουσι. In ἀάσθη we have a word not denoting physical injury, as Bothe seems to think, but rather the judicial blindness or insatiation which heaven permits to come upon the guilty. Cp. h. Hom. Ven. 254 μάλα πολλὸν ἀάσθη | χέτλιον, οὐκ ὀνομαστόν, ἀπεπλάγχθην τε νόοιο, where the last three words are explanatory of ἀάσθη.

504. φῆ φυγείεν, 'said he had escaped,' considering himself secure on the Gyrae. Seneca represents the same scene, Agam. 534 'Tandem occupata rupe furibundum insonat | superasse nunc se pelagus atque ignes: iuvat | vicisse caelum Palladem fulmen mare.' Quint. Smyrn., in his adaptation, seems to make his boast refer to the future and not to the past or present: φῆ δὲ καὶ εἰ μάλα πάντες 'Ολύμπιοι εἰς ἐν ἱκωνται | χωόμενοι, καὶ πᾶσαν ἀναστήσουσι θάλασσαν | ἐκφυγείεν ἄλλ' οὐδὲ θεῶν ὑπάλυξεν ὀμοκλήν, i. e. boasted that he 'would escape.' Compare for this usage φημί τελευτηῆσθαι Od. 2. 171. In the scene in Quint. Smyrn., however, Ajax is still battling with the waves and not landed on the rock: so that the sense of this whole passage seems to be, that the temporary escape to the rock showed no relenting on the part of heaven, but served only to prolong the struggle of the hero between life and death.

505. Join μεγάλ' αὐδῆσαντος, which the Schol. rightly interprets ὑπερήφανα εἰπόντος. The notion however of a loud shout is contained in the words as well. Compare μεγάλ' ἦπυεν Od. 9. 399.

508. καὶ τὸ μὲν, 'and the one part stayed where it was; but the other—the broken piece—fell in the sea.'

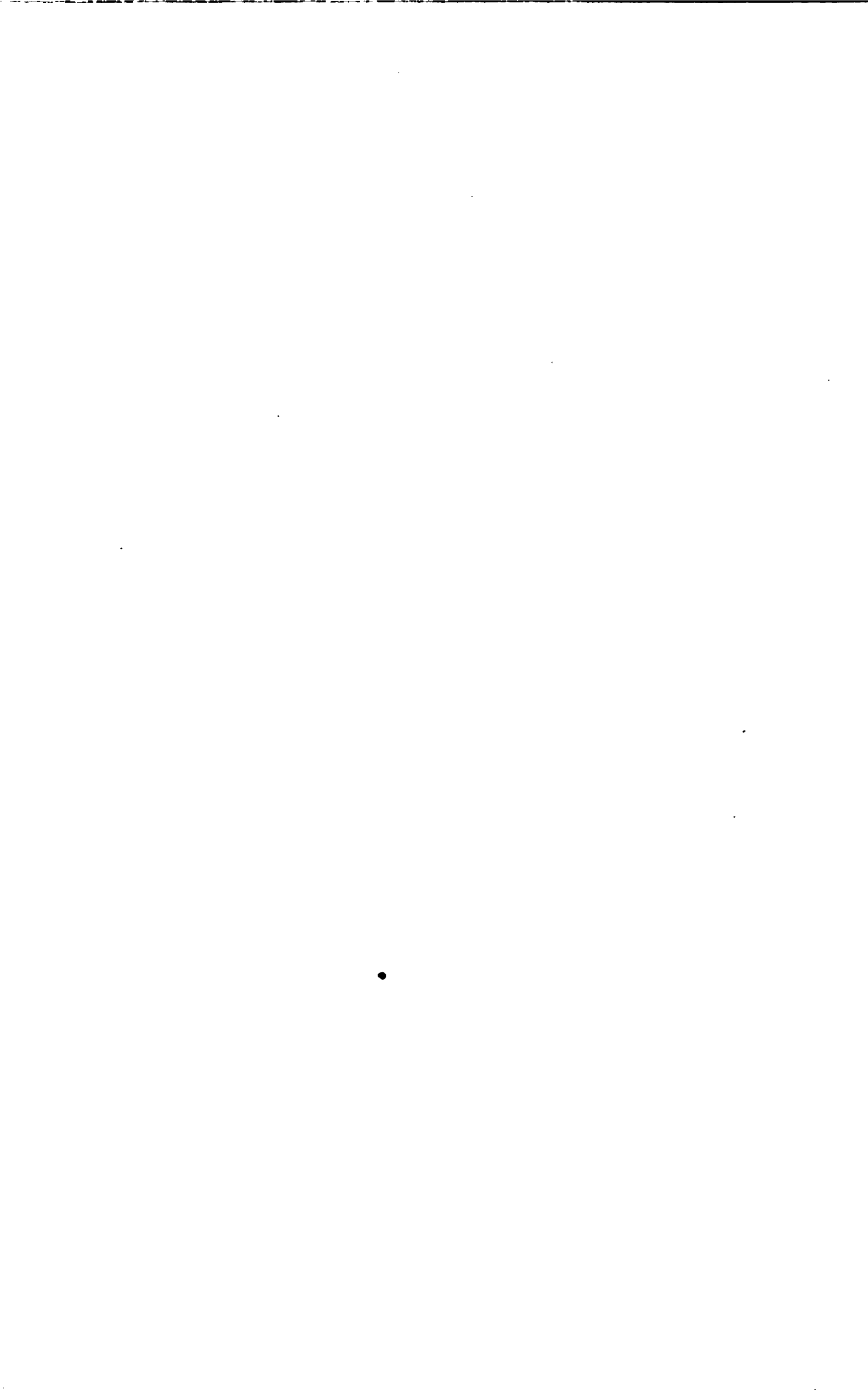
509. Join τῷ . . ἐφεζόμενος.

510, 511. τὸν δ', 'and him the crag carried down into the vast surging sea: so there he died when he had drunk the brine.' On this passage Nitzsch quotes from Wolf. Proleg. 41 'Ceterum insunt plurimis MSS. versus aliquot qui in nulla ἐκδόσει ferebantur (see crit. note on 511) partim recentioris fabricae putandi,' and himself rejects it, almost on the same grounds as Eustath., on account of its poorness and flippancy (δὴ τὸ λίαν εὐτελές). Ameis sees in it the comic colouring of a parody, and thinks it compounded from Od. 14. 137; 11. 98; 12. 263. He quotes an obvious imitation of it from Achill. Tat. 3. 4. παραχρῆμα τῆς ἄλμης πίνοντες κατεσχέθησαν. Others attempt to dispose of the supposed difficulty by making ἴδωρ the subject to πλεν, as though 'the gulf had washed him down;' but this is very unlikely. The line requires no apology: there is a grim humour in it; a bitter irony about the contemptible end of a boastful hero; one moment he is sitting on the rocks, secure and self-complaisant—the next instant he gets a mouthful of salt water, and dies then and there. A similar contrast is expressed in Shakespeare, Rich. II. Act 2, sc. 2.—

Death . . . comes at the last, and with a little pin

Bores through his castle-wall, and—farewell, king!

and in the graceful irony of Virgil, Geor. 4. 87, describing the easy method of



17. The field is at some distance from the town, (757.5 489).

ὥς ὁ μὲν ἔνθ' ἀπόβωλεν, ἐπεὶ πῖεν ἀλμυρὸν ὕδωρ.  
 σὸς δέ που ἔκφυγε κῆρας ἀδελφεὸς ἦδ' ὑπάλυξεν  
 ἐν νηυσὶ γλαφυρῇσι· σάωσε δὲ πότνια Ἥρη.  
 ἀλλ' ὅτε δὴ τάχ' ἔμελλε Μαλειῶν ὄρος αἰπὸν  
 ἵεσθαι, τότε δὴ μιν ἀναρπάξασα θύελλα  
 πόντον ἐπ' ἰχθυόεντα φέρειν μεγάλα στενάχοντα,  
 ἀγροῦ ἐπ' ἔσχατιν, ὅθι δώματα ναῖε Θυέστης  
 τὸ πρὶν, ἀτὰρ τότ' ἔναιε Θυεστιάδης Αἴγισθος.  
 ἀλλ' ὅτε δὴ καὶ κεῖθεν ἐφαίνετο νόστος ἀπήμων,  
 ἀψ δὲ θεοὶ οὔρον στρέψαν, καὶ οἴκαδ' ἵκοντο,  
 ἦ τοι ὁ μὲν χαίρων ἐπεβήσεται πατρίδος αἴης,

515

520

511.] ἐν οὐδεμῇ ἐφέρετο. καὶ λαν γὰρ ἐστὶν εὐτελής. θαυμάσαμεν δ' ἂν πῶς παρέλαθε τὸν Ἀρίσταρχον ὀβελίσαι αὐτόν Schol. H. P. See note below. 517, 518.] For the alteration proposed in the order of the lines see below.

quieting the bees: 'Hi motus animorum atque haec certamina tanta | *pruiveris exigui iaculi compressa quiescunt.*' Compare with the idea of *πίνειν* Od. 12. 350 *πρὸς κύμα χανὼν ἀπὸ θυμὸν ἀλέσσαι.*

512. σὸς δὲ ἀδελφεὸς (in antithesis to *ἄλας* *μὲν* sup. 499) is Agamemnon.

513. σάωσε, i.e. saved him from the storm raised by Athena, Od. 5. 109.

514. Μαλειῶν. What brought Agamemnon near Malea at all? Can we accept the explanation of the Schol. Od. 3. 272 that Thyestes lived in Cythera? E. Curtius (Pelop. 300) suggests that Greek navigators on the regular Phoenician fairway of traffic always took care to make land at Malea. No doubt it was an important bearing to take, but it could hardly come into a voyage from the north coast of Asia Minor; especially when we compare the description of such a voyage in Od. 3. 170 foll. However it is just possible that Agamemnon had taken the long course by the islands, which might bring him far enough south to sight Malea, from whence he would coast up the Argolic bay. Nitzsch maintains that vv. 514-516 are the interpolation of a rhapsodist, or that the whole passage is spurious; for how could a storm, that caught a ship off Malea and drove it into the open sea, bring it to the borders of the territory where Thyestes dwelt? Bothe would lighten the difficulty by inserting vv. 519, 520 imme-

diately after 516, so that the order would run, ἀλλ' ὅτε δὴ καὶ κεῖθεν | ἀψ δὲ θεοὶ | ἀγροῦ ἐπ' ἔσχατιν | — which suggestion Bekker follows. It may be best to take a general view of Agamemnon's voyage without pressing points of geographical detail. The storm (Od. 5. 109) drives him far out of his course to the south, and as he works up again and makes the cape of Malea, preparatory to sailing along the coast of Argolis on his way home, another hurricane (515) catches him and drifts him north-east to the extremity of the Argolic promontory which runs far out to sea. At this point (520) the wind shifts, and he makes his own port on the coast near Mycene. According to this interpretation, κεῖθεν takes up *ἔσχατιν*, viz. the extremity of the territory (ἀγροῦ) where Thyestes used to live. But the difficulty will be altogether removed if we can accept the view of the geographer Andron, who states that the *regular home* (ἐναίε) of Thyestes, and of Aegisthus after him, was in the Island of Cythera; though at the present moment Aegisthus was at Mycenae, awaiting the return of Agamemnon.

520. οὔρον στρέψαν. A sort of pregnant expression for 'changed the adverse wind and made it favourable.'

521. ἦ τοι ὁ μὲν introduces the apodosis. The words from ἀψ to ἵκοντο are only a fuller description of νόστος in the preceding line.

καὶ κύνει ἀπτόμενος ἦν πατρίδα· πολλὰ δ' ἀπ' αὐτοῦ  
 δάκρυα θερμὰ χέοντ', ἐπεὶ ἀσπασίως ἶδε γαίαν.  
 τὸν δ' ἄρ' ἀπὸ σκοπιῆς εἶδε σκοπὸς, ὃν ῥα καθεῖσεν  
 Αἴγισθος δολόμητις ἄγων, ὑπὸ δ' ἔσχετο μισθὸν 525  
 χρυσοῦ δοιὰ τάλαντα· φύλασσε δ' ὁ γ' εἰς ἐνιαυτὸν,  
 μὴ ἐλάβοι παριῶν, μνήσαιο δὲ θούριδος ἀλκῆς.  
 βῆ δ' Ἴμεν ἀγγελέων πρὸς δώματα ποιμένι λαῶν.  
 αὐτίκα δ' Αἴγισθος δολίην ἐφράσσατο τέχνην  
 κρινάμενος κατὰ δῆμον ἐίκοσι φῶτας ἀρίστους 530  
 εἶσε λόχον, ἐτέρωθι δ' ἀνώγει δαῖτα πένεσθαι.  
 αὐτὰρ ὁ βῆ καλέων Ἀγαμέμνονα, ποιμένα λαῶν,  
 ἵπποισιν καὶ ὄχεσφιν, ἀεικέα μερμηρίζων.  
 τὸν δ' οὐκ εἶδὼτ' ὄλεθρον ἀνήγαγε, καὶ κατέπεφνε  
 δειπνίσσας, ὥς τις τε κατέκτανε βοῦν ἐπὶ φάτνῃ. 535  
 οὐδέ τις Ἀτρεΐδew ἐτάρων λίπεθ' οἳ οἱ ἔποντο,  
 οὐδέ τις Αἰγίσθου, ἀλλ' ἔκταθεν ἐν μεγάροισιν.  
 ὥς ἔφατ', αὐτὰρ ἐμοί γε κατεκλάσθη φίλον ἦτορ,

527. παριῶν] τινὲς παριῶν Schol. H. P.

522. Join κύνει πατρίδα, 'he kissed his native soil as he touched it.' For the custom compare Livy 1. 56.

525. Join ὑπέσχετο δοιὰ τάλαντα μισθόν, 'promised as wage.'

526. It is better to refer both ὁ γε and ἐ to σκοπός, for ὁ γε generally resumes the chief subject of a sentence, and the words ὃν ῥα... τάλαντα are parenthetical. Transl. 'Lest he should land and pass him by unobserved,' and thus reach Mycene unannounced; so παριῶν Od. 17. 233. This is simpler than, with Nitzsch, 'lest he come near to him (Aegisthus) at unawares.'

εἰς ἐνιαυτόν. Cp. Aesch. Ag. 2 φρουρὰς ἐτείας μήκος.

531. ἐτέρωθι = at the other side of the palace. The full phrase would run, ἐτέρωθι μὲν εἶσε λόχον, ἐτέρωθι δὲ ἀνώγει κ.τ.λ., for the whole circumstances took place ἐν μεγάροις (537) (on ἀνώγει, see Monro, H. G. § 21).

532. καλέων, i.e. to bid him to the feast. This agrees with δειπνίσσας (535).

533. ὄχεσφιν to be joined with βῆ as an instrumental dative (cp. Od. 4. 8),

and not to be taken as equivalent to σὺν ἵπποισιν καὶ ὄχεσφιν Il. 5. 219. βῆ means 'went down to the shore,' and forms a contrast to ἀνήγαγε, 'brought him up.' By the plural ὄχεσφιν only a single car is meant. Compare the use of ἄρματα.

534. Join οὐκ εἶδὼτ' ὄλεθρον, 'unwitting of his doom.' ἀνήγαγε means 'brought him up from the shore to the city.'

535. Cp. Il. 17. 61, where, as here, ὥς τις τε may be a transposition for ὥς τέ τις. Others join τις τε, comparing it with the form of the Lat. *quisque*.

κατέκτανε is the gnomic aorist.

536. 'None of the comrades of Atrides survived, nor one of Aegisthus men.' The λόχος and ἑταροὶ fell to a man. The circumstances here related are inconsistent with the later form of the story in Od. 11. 405 foll.; 24. 97, where Clytaemnestra plays so important a part. The form of the story adopted by the tragedians made the bath-room the scene of the murder.







κλαῖον δ' ἐν ψαμάθοισι καθήμενος, οὐδέ νύ μοι κῆρ  
 ἤθελ' ἔτι ζῶειν καὶ ὄρᾶν φάος ἡελίοιο. 540  
 αὐτὰρ ἐπεὶ κλαίων τε κυλινδόμενός τε κορέσθην,  
 δὴ τότε με προσέειπε γέρων ἄλιος νημερτής·  
 μηκέτι, Ἀτρείος υἱέ, πολλὸν χρόνον ἀσκελὲς οὕτω  
 κλαῖ', ἐπεὶ οὐκ ἄνυσίν τινα δήμεν' ἀλλὰ τάχιστα  
 πείρα ὅπως κεν δὴ σὴν πατρίδα γαῖαν ἴκηαι. 545  
 ἡ γάρ μιν ζῶν γε κιχήσεται, ἥ κεν Ὀρέστης  
 κτείνειν ὑποφθάμενος· σὺ δέ κεν τάφου ἀντιβολήσῃς.  
 ὥς ἔφατ', αὐτὰρ ἔμοι κραδίη καὶ θυμὸς ἀγήνωρ  
 αὐτὶς ἐνὶ στήθεσσι καὶ ἀχνυμένῳ περ ἰάνθη·  
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδων. 550  
 τούτους μὲν δὴ οἶδα· σὺ δὲ τρίτον ἀνδρ' ὀνόμαζε,  
 ὅς τις ἔτι ζῶδς κατερύκεται εὐρεί πόντῳ  
 [ἢ θανών· ἐθέλω δὲ καὶ ἀχνυμένός περ ἀκοῦσαι].

546. ἡ κεν] Bekk. and Düntz. read ἡ καί. 553.] ἐν ἀπάσαις ἠθετεῖτο. τοῦ γὰρ Πρωτέως εἰπόντος 'δύο μούνοι ἀπόλοντο' (496) γελοῖως τρίτον ζητεῖ ἀπολόμενον Schol. H. P. Q. See below.

541. κυλινδόμενος. Compare for this sign of grief Od. 10. 499; Il. 18. 26; 24. 65, and see Plato's remarks upon this want of self-control in the Homeric heroes, Rep. 389 A.

544. δήμεν. This word is connected with root δα, the long stem answering to δᾶ (σ) in δέδαιεν, etc. (See Monro, H. G. § 80, who shows that we have here a subjunctive form.) Some MSS. write δήμεν, δήμεν and δήμεν, which variation may have arisen, as La Roche suggests, from a confusion on the part of the transcriber between δήμεν and δήμεν. With ἄνυσιν cp. Il. 2. 347; 4. 59; and for a similar use of πρήξις Il. 24. 524.

546. ἡ κεν . . κτείνειν. Fäsi here interprets κεν as = πού or ὅμαι, quoting Il. 14. 484 τῷ καὶ κέ τις εὐχεται εἶναι. But εὐχεται here can hardly be a subjunctive, as there is no clear instance of Thematic stems forming the subjunctive with a short vowel; Monro, H. G. § 82. Perhaps we should read καὶ τέ τις with two MSS. But κεν κτείνειν (unless we suppose κεν to be a sort of anticipation of ἀντιβολήσῃς) may be regarded as a loosely stated apodosis to an unex-

pressed protasis. 'Either you will find him alive or [if you do not] Orestes will have slain him, and you will come in for the funeral feast.' Thus κεν κτείνειν expresses an act which probably has taken place, and κεν ἀντιβολήσῃς an act which probably will take place.

547. τάφον (cp. Od. 3. 309) is interpreted by Schol. B. T. as δεικνύον τοῦ ἐν τῇ ταφῇ.

553. Though the line is generally rejected (see crit. note), Eustath. thinks that the question may be the natural doubt of a despondent man like Menelaus; or the words of one who has lost his head, as we say, through grief, συγχυθεὶς ἐπὶ λύπῃς. Yet this attempt at justification seems insufficient. Nitzsch quotes from Lobeck, Phryn. 754, to show that such combinations as ζῶδς ἢ θανών are only loose ways of speaking: 'His formulæ, εἴτε παρὼν εἴτε ἀπών, ζῶν καὶ θανών, ζῶντες καὶ νεκροί, crebra consuetudine tantum de sua potestate detritum est ut postremo etiamtum usurpentur ubi mortui aut absentes nulli intelligi possunt. In Soph. Antig. 1109 οἱ τ' ὄντες οἱ τ' ἀπόντες, quis non videt hoc tantum dici

ὥς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν  
 υἱὸς Λαέρτεω, 'Ιθάκη ἔνι οἰκία ναίων· 555  
 τὸν δ' ἶδον ἐν νήσῳ θαλερὸν κατὰ δάκρυ χέοντα,  
 Νύμφης ἐν μεγάροισι Καλυψοῦς, ἥ μιν ἀνάγκη  
 ἴσχει· ὁ δ' οὐ δύναται ἦν πατρίδα γαῖαν ἰκέσθαι·  
 οὐ γάρ οἱ πάρα νῆες ἐπήρετμοι καὶ ἑταῖροι,  
 οἳ κέν μιν πέμποιεν ἐπ' εὐρέα νῶτα θαλάσσης. 560  
 σοὶ δ' οὐ θέσφατόν ἐστι, διοτρεφεὺς ὦ Μενέλαε,  
 "Αργεὶ ἐν ἵπποβότῳ θανέειν καὶ πότμον ἐπισπεῖν,  
 ἀλλὰ σ' ἐς 'Ηλύσιον πεδῖον καὶ πείρατα γαίης  
 ἀθάνατοι πέμπουσιν, ὅθι ξανθὸς 'Ραδάμανθς,  
 τῇ περ ῥήιστῃ βιοτῇ πέλει ἀνθρώποισιν 565  
 οὐ νικητὸς, οὔτ' ἄρ χερσὶν πολλὰς οὔτε ποτ' ὄμβρος,  
 ἀλλ' αἰεὶ Ζεφύροιο λιγὺ πνέοντος ἀήτας

563. 'Ηλύσιον] Apion states that the word is derived ἀπὸ τῆς Νείλου Ἰλῦος, so that it is likely that he read 'Ιλῦσιον. Eustath. 1509. 34. 567.] Aristot. Probl. 26. 31 quotes the line as ἀλλ' αἰεὶ Ζεφύροιο διαπνέουσιν ἀήτας which reading would necessitate the excision of the next line. Another variant is πνέοντας, but Schol. H. P. declares directly for the genitive.

"quotquot sunt." But Löwe rightly judges, 'tot ambagibus non opus est;' and he rejects the line, seeking the cause of the interpolation in sup. 109, where Menelaus says οὐδέ τι ἴδμεν | ζῶει δ' ἢ τῇ τέθνηκε.

563. 'Ηλύσιον πεδῖον perhaps is equivalent to ἡλύθ-τιον, as the place 'where men go.' Gladstone (Hom. Synchron. 266) quotes from Lauth the Egyptian word Aalu, a field peopled by 'spirits of light,' in the East. It represents the 'sedes discretæ piorum,' not in Hades, but on the actual surface of the earth, though in the far west. The serene climate of Elysium bears an analogy to the perpetual calm in which the Hyperboreans, according to Hdt., lived, beyond the cold and storms of the north wind. Homer does not describe the place as an island or as a continent, but Hesiod, Opp. et Di. 168, and Pindar, Ol. 2, with later poets, speak of the μακάρων νῆσοι. Favoured heroes, such as Rhadamanthus the son of Zeus, Il. 14. 322, or Menelaus, his son-in-law, are transported alive to Elysium, (compare the words οὐ θανέειν

and βιοτή), and are found there with their actual bodies, not as mere εἰδωλα καμόντων like the inhabitants of Hades. The idea is still further worked out by Hesiod, Opp. et Di. 159 foll., where he assigns to the ἀνδρῶν ἡρώων θεῖον γένος οἱ καλέονται | ἡμίθεοι, or at least to some of them, such an abode, τοῖς δὲ δίχ' ἀνθρώπων βίοντα καὶ ἡβ' ὀπάσσας | Ζεὺς Κρονίδης κατένασσε πατὴρ ἐς πείρατα γαίης. | .. καὶ τοὶ μὲν ναίουσιν ἀκηδέα θυμὸν ἔχοντες | ἐν μακάρων νήσοισι παρ' Ὀκεανὸν βαθυδίνην. Cp. Hor. Epod. 16. 63 'Iuppiter ille pia se crevit littora genti | ut inquinavit aere tempus aureum.' See also Eurip. Hel. 1676 καὶ τῷ πλανήτῃ Μενέλεω θεῶν πάρα | μακάρων κατοικεῖν νησὶν ἐστὶ μόριμον | τοὺς ἐγγεγείς γὰρ οὐ στυγούσι δαίμονες, | τῶν δ' ἀναριθμήτων μᾶλλον εἰσιν οἱ πόνοι.

566. οὐ .. οὔτε .. οὔτε. For this combination cp. Il. 1. 115 οὐ δέμας οὐδὲ φὴν οὔτ' ἄρ φρένας οὔτε τι ἔργα, and Il. 6. 450 foll. οὐ Τρώων .. οὔτ' αὐτῆς 'Εκάβης οὔτε Πριάμοιο ἀνακτος | οὔτε κασιγνήτων.

567. Ζεφύροιο .. ἀήτας. The presence

63. Hom. does not know the Sal-udo's 'Gardens' very well.

11. Αιγύπτου: the name 'Nili' is unknown to H.

Ὀκεανὸς ἀνίσχιν ἀναψύχειν ἀνθρώπους,  
 οὔνεκ' ἔχεις Ἑλένην καὶ σφιν γαμβρὸς Διὸς ἔσσι.  
 ὧς εἰπὼν ὑπὸ πόντον ἐδύσετο κυμαίνοντα. 570  
 αὐτὰρ ἐγὼν ἐπὶ νῆας ἅμ' ἀντιθέοις ἐτάροισιν  
 ἦια, πολλὰ δέ μοι κραδίη πόρφυρε κίβντι.  
 αὐτὰρ ἐπεὶ ρ' ἐπὶ νῆα κατήλθομεν ἡδὲ θάλασσαν,  
 δόρπον θ' ὀπλίσάμεσθ', ἐπὶ τ' ἤλυθεν ἄμβροσὶ νύξ.  
 δῆ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης. 575  
 ἦμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως,  
 νῆας μὲν πάμπρωτον ἐρύσσαμεν εἰς ἄλα δῖαν,  
 ἐν δ' ἰστοὺς τιθέμεσθα καὶ ἰστία νηυσὶν ἔϊσης.  
 ἂν δὲ καὶ αὐτοὶ βάντες ἐπὶ κληῖσι καθίζον.  
 ἐξῆς δ' ἐξόμενοι πολλὴν ἄλα τύπτον ἐρετμοῖς. 580  
 ἄψ δ' εἰς Αἰγύπτιοιο, διυπετέος ποταμοῖο,  
 στήσα νέας, καὶ ἔρεξα τεληέσσας ἐκατόμβας.  
 αὐτὰρ ἐπεὶ κατέπαυσα θεῶν χόλον αἰὲν ἐόντων,  
 χεῦ Ἀγαμέμνονι τύμβον, ἔν' ἄσβεστον κλέος εἴη.

569. Διὸς ἔσσι] τινὲς, φίλος ἔσσι. ἐν ἐνίοις δὲ οὐ φέρεται ὁ στίχος διὰ τὸ ἀκύρωσ  
 ἔχειν τὴν ἀντωνυμίαν Schol. H. P. Q. 578. νηυσὶν ἔϊσης] Schol. P. gives as  
 variants νηυσὶν ἔχουσιν, and νηὺς ἔϊσης, and in lemma νηὶ μελαίνῃ.

of Zephyrus shows that the Elysian plain belongs to the land of the living. Cp. Pind. Ol. 2. 70 ἐνθα μακάρων νῆσος Ὀκεανίδες αὔραι περιπνέουσιν. It is the same refreshing breeze that brings Proteus at midday out of the water for his *siesta*, sup. 402, and helps the ripening of Phaeacian fruits, Od. 7. 119. But this soft wind is unknown in Tartarus, where Iapetus and Cronus οὐτ' αὐγῆς ἡελίοιο | τέρποντ' οὐτ' ἀνέμοισι Il. 8. 480. A curiously similar passage describes the city of the gods in Arjunasamāyana (Bopp, Five Episodes of the Mahābhārata, 4. 44); 'non illic torret sol: non calore nec frigore laboratur; non vexat pulvis:—frigidus flat ventus, suavem odorem diffundens, vitam largiens.'

569. οὔνεκα follows directly upon πέμψουσιν v. 564. ἔχεις = 'hast to wife,' as in Od. 6. 281; Il. 3. 53, etc. σφιν, sc. θανάτοισι = 'in their eyes,' i.e. they recognise thee as such: with this ethical dative compare μοι Od. 2. 50. See on 807 inf.

579. αὐτοὶ has a special reference to the crews, which accounts for the change of person between τιθέμεσθα and καθίζον.

581. With Αἰγύπτιοιο may be supplied either ὕδαρ, as sup. 477, or ῥοάς, as Od. 9. 450, but compare the familiar phrase εἰς Ἄιδος or εἰς Ἄϊδαο. With στήσα εἰς we may compare such combinations as εἰς θρόνους ἕζεσθαι, εἰς τοσοῦτον ἐλπίδος βεβῶς. In Od. 14. 258 we find στήσα δ' ἐν Αἰγύπτῳ ποταμῷ, and in Od. 19. 188 στήσε δ' ἐν Ἀμνισφ. Here the use of εἰς is suggested by the ἄψ at the beginning of the line.

584. χεῦα . . τύμβον. Schol. E. remarks, ἐποίησε κεντοφίον τῷ Ἀγαμέμνονι γράψας ἐκεῖ ἐν λίθῳ τὸ αὐτοῦ ὄνομα καὶ τὴν αἰτίαν τοῦ θανάτου καὶ τὸ ποῦ ἦν καὶ ὅπως πέπονθε. But this was not the age for monumental inscriptions, as Löwe rightly says, 'sufficiebat tamen simplicis tumuli aedificatio,' cp. Il. 23. 255. Such a practice recorded here illustrates the ancient custom of erecting cairns and barrows,

ταῦτα τελευτήσας νεόμην, δίδουσιν δέ μοι οὔρον 585  
 ἀθάνατοι, τοί μ' ὦκα φίλην ἐς πατρίδ' ἐπεμψαν.  
 ἀλλ' ἄγε νῦν ἐπίμεινον ἐνὶ μεγάροισιν ἐμοῖσιν,  
 ὅφρα κεν ἑνδεκάτῃ τε δυωδεκάτῃ τε γένηται  
 καὶ τότε σ' εὖ πέμψω, δώσω δέ τοι ἀγλαὰ δῶρα  
 τρεῖς ἵππους καὶ δίδυρον ἑξέοον· αὐτὰρ ἔπειτα 590  
 δώσω καλὸν ἄλυσον, ἵνα σπένδῃσθα θεοῖσιν  
 ἀθανάτοισι, ἐμέθεν μεμνημένος ἡματα πάντα.  
 Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδα·  
 'Ατρεΐδῃ, μὴ δὴ με πολὺν χρόνον ἐνθάδ' ἔρυκε.  
 καὶ γάρ κ' εἰς ἑνιαυτὸν ἐγὼ παρὰ σοί γ' ἀνεχοίμην 595  
 ἥμενος, οὐδέ κέ μ' οἴκου ἔλοι πόθος οὐδέ τοκῶν

which served to keep up a constant tradition when there was no written record of a nation's history. Cp. Josh. 3. 3-9, where the Israelites set up twelve stones at the passage of the Jordan, 'to be a memorial for ever,' because the children would 'ask their fathers in time to come, saying, "What mean ye by these stones?"' so that the story would be kept up from generation to generation.

590. *τρεῖς*. The Scholl. interpret this of a pair and the extra horse, attached by a trace only, *ξυνωρίδα καὶ παρηγορον*. See Il. 16. 149 foll.

594. Telemachus tells Menelaus that, notwithstanding his willingness to remain, he must set sail for Ithaca at once; his comrades are already fretting at the delay (cp. Od. 3. 313); so we naturally expect to hear of his departure. Instead of this, if we follow the reckoning of time as given in the following books, we find him after the lapse of thirty days still at Sparta; for he does not appear on the scene again (Athena only making mention of him, Od. 13. 414 foll.) till the opening of bk. 15, when the goddess is urging him in a dream to return home at once. In Od. 15. 284 the start is actually made, and, ib. 499, his landing on Ithaca is described. There are two ways of meeting the difficulty. Nitzsch regards the discrepancy as a mere poetical licence, and maintains that the story of Telemachus is resumed at its natural place;

viz. where he first comes into contact with Odysseus. Other critics (see Koes, de discrep. in Odys. p. 6-10; Hennings, Telemach. p. 198 etc.) discover in this confusion of the chronology a proof that we have the true story of Telemachus—the *Τηλεμαχία*, as they call it—interrupted at this point by an interpolation from the *Νόστος Ὀδυσσεύς*, and that in the original form of the poem the scenes in bk. 15 followed immediately after v. 619 of the present book. It has been proposed to divide this 'Telemachia' into five separate lays: 1st, the visit and advice of Athena to Telemachus as he sits in his palace, vexed with the outrages of the suitors (bk. 1); 2nd, the assembly in Ithaca and the preparations for departure (bk. 2); 3rd, Telemachus at Pylos (bk. 3); 4th, Telemachus at Sparta (bk. 4); 5th, departure of Telemachus from Sparta and safe arrival in Ithaca (bk. 15, 16). See notes on Od. 5, init.

595. Join *ἀνεχοίμην ἥμενος*, as *εἰσορῶν ἀνέχεσθαι* Od. 16. 277; compare *οὐ μὲν σ' ἔτι δηρὸν ἀνέχομαι ἀλγε' ἔχοντα* Il. 5. 895. The words from *οὐδέ κέ* to *τέρπειναι* are parenthetical.

596. For *οὐδέ κέ μ' οἴκου* Bekker, ed. 2, reads *οὐδέ με Φοίκου*. But *οἶκος* does not invariably take the *F*. Cp. Od. 14. 318 *ἐς οἶκον*, 15. 21 *βούλεται οἶκον*, 16. 70 *ὑποδέχομαι οἶκῳ*, 23. 8 *οἱ τέ οἱ οἶκον*. In Il. 24. 471; Od. 2. 45, 226; 7. 68; 15. 374 *οἶκος* is preceded by *νῦ* *ἐφελκυστικόν*. Cp. also Od. 17. 455;





01. v 244 Ithaca has much grain, grapes + woods

03. For fodder, were used sheaf, jerai = ὀκράει E 196, white barley, wheat, clover, cyper-grass; but not oats. With Jerai, cf. γῆδω as 'grain-giving' earth. Spreek fodder not prepared for winter

04. τῆρουγυῖ: 'road-growing' - with six rows of kernels on the ear. ἄκοοτῆ 2506 = with two rows of kernels; ὀκράει E 196 with one row

αἰνῶς γὰρ μύθοισιν ἔπεισσί τε σοῖσιν ἀκούων  
 τέρπομαι. ἀλλ' ἤδη μοι ἀνιάζουσιν ἑταῖροι  
 ἐν Πύλῳ ἡγαθέη· σὺ δέ με χρόνον ἐνθάδ' ἐρύκεις.  
 δῶρον δ' ὅττι κέ μοι δοίης, κειμήλιον ἔστω· 600  
 ἵππους δ' εἰς Ἰθάκην οὐκ ἄξομαι, ἀλλὰ σοὶ αὐτῷ  
 ἐνθάδε λείψω ἀγαλμα· σὺ γὰρ πεδίῳ ἀνάσσεις  
 εὐρέος, ᾧ ἐνὶ μὲν λωτὸς πολὺς, ἐν δὲ κύπειρον  
 πυροὶ τε ζεῖαί τε ἰδ' εὐρυφυῆς κρῖ λευκόν.  
 ἐν δ' Ἰθάκῃ οὗτ' ἄρ' δρόμοι εὐρέες οὔτε τι λειμών· 605  
 αἰγίβοτος, καὶ μᾶλλον ἐπήρατος ἵπποβότοιο.

599. ἡγαθέη] ἡμαθίη Rhianus. Schol. H. P. on Od. 4. 702. σὺ δέ με] Ἀρίσταρχος σὺ δέ κε Schol. H. 'Mira scriptura, nisi ἐρύκεις legit Aristarchus, quod habet H. superscripto tamen eis' Dind. 606.] Ἀρίσταρχος αἰγίβοτον καὶ μᾶλλον ἐπήρατον, τὸ πεδίον Schol. H. P. See below.

20. 105; 21. 188; 16. 303, where ἐξ not ἐκ precedes οἶκον.

τοκῆων is used loosely here to express mother and grandsire; compare the use of τοκῆων, of the ancestors of Areta and Alcinous, Od. 7. 54.

597. μύθοισιν ἔπεισσί τε. Eustath. says, οὐ δοκεῖ διαφορά τις εἶναι ὡς οὐδὲ πρὸ ὀλίγων (Od. 3. 317) ἐν τῷ κέλομαι καὶ ἀναγα. Compare ἔπος καὶ μῦθον Od. 11. 561. Nitzsch maintains that μῦθος is more subjective, i. e. that it describes the story as it bears the impress of the mind of the teller; while ἔπος represents the story merely as so much information. But the opposite view is defended by Schmidt, Synonymik I. pp. 13 foll.

601. Translate, 'But let the gift which you may give me be something to treasure up' (see on Od. 1. 312); 'horses I will not take to Ithaca, but I will leave them for you to adorn your royal stable.'

602. πεδίῳ. This may be the flat land of Messenia, the eastern portion of which at any rate belonged to the territory of Menelaus. Or perhaps the 'plain' may be the Eurotas valley enclosed between the sides of Taygetus and Parion; a level valley fifteen miles long and four wide.

603. λωτός. The lotus here is a sort of trefoil or clover, not to be confounded with the lotus of bk. 9. According to Sprengel, Hist. Bot., it is

the *Lotus corniculatus* of Linnaeus. κύπειρον may be rendered 'galingale,' the *pseudo-cyperus* of Pliny, a marsh-plant.

604. εὐρυφυῆς, 'broad-eared;' the grains of barley are not set so close round a central stem as in wheat. Commentators compare Virg. Ecl. 5. 36 'grandia hordea;' but there the epithet is only rhetorical to express the contrast between great efforts and small results. Most editors read here τ' ἡδ' εὐρυφυῆς, but the reading τε ἰδ' is admitted by Bekker, on the supposition that ἰδέ has the *f* prefixed. This is not likely; the initial prefix, if any, being probably the jod rather than the digamma. But τε ἰδ' may be regarded as a regular case of hiatus, as in Od. 11. 337; so we have κατάγοντο ἰδέ Od. 3. 10. Cp. Hoffm. Quæst. Hom. 1. 89 'Sunt loci nonnulli quibus offeratur hiatus ante ἰδέ, ubi deletio hiatu Wolfius scripsit ἡδέ, Il. 2. 697; 4. 147, 382; 6. 469; 8. 162; 12. 311; 21. 351; 22. 469. Intactos tamen reliquit 5. 3; 10. 573; 6. 348. Patet utrosque locos eadem ratione uti.'

605. ἐν δ' Ἰθάκῃ. Cp. Hor. Epp. 1. 7. 41 'non est aptus equis locus ut neque planis | porrectus spatii nec multae prodigus herbae.'

606. The common text gives a very harsh asyndeton, by beginning a new clause with αἰγίβοτος. In the same line, instead of καὶ we should expect

οὐ γάρ τις νήσων ἱππήλατος οὐδ' εὐλείμων,  
αἶ θ' ἀλλὶ κεκλίεται Ἰθάκη δέ τε καὶ περὶ πασέων·

ἌΩς φάτο, μείδῃσεν δὲ βοὴν ἀγαθὸς Μενέλαος,  
χειρὶ τέ μιν κατέρεξε νῆπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν. 610  
Ἀἵματός εἰς ἀγαθοῖο, φίλον τέκος, οἷ' ἀγορεύεις·

τοιγὰρ ἐγὼ τοι ταῦτα μεταστήσω· δύναμαι γάρ.  
δώρων δ', ὅσος' ἐν ἐμῷ οἴκῳ κειμήλια κεῖται  
δώσω δὲ κάλλιστον καὶ τιμῆστατόν ἐστι.  
δώσω τοι κρητῆρα τετυγμένον· ἀργύρεος δὲ 615  
ἔστιν ἄπας, χρυσῷ δ' ἐπὶ χεῖλεα κεκράανται  
ἔργον δ' Ἡφαίστειο· πόρεν δέ ἐ Φαίδιμος ἦρως,  
Σιδονίων βασιλεὺς, δῖος δὲ δόμος ἀμφεκάλυψε

611. ἀγαθοῖο] Crates ὁλοοῖο Schol. H. 613. δώρων] So Bekk. and Düntz. with three MSS. Al. δῶρον. 617. Φαίδιμος] ἀθλον εἰ κύριον τὸ φαίδιμος Schol. B. Q. 618. δῖος ἔδς] Al. ὅτε ὅς. It is difficult to understand Schol. H. P., which runs thus, ἔδς δόμος] αὐτοῦ τοῦ βασιλέως. οὕτως δὲ Ἀρίσταρχος καὶ τὰ ὑπομνήματα, ὃ τεὸς δόμος,

some adversative conjunction, as αὐτὰρ. These facts give a great probability to the conjecture of Bergk (Philologus, 16. 597), that v. 606 should follow v. 608, so that the text should run, Ἰθάκη δέ τε καὶ περὶ πασέων | αἰγίβοτος, καὶ μᾶλλον ἐπήρατος. Translate, 'Now in Ithaca there are neither broad runs nor meadow land, for not one of the islands which lie in the sea is meadowed nor fit for driving; and Ithaca, more than all, is a goat-pasturing place yet more lovely than one that pastures horses.' It may be doubted whether ἐπήρατος signifies 'lovely' as a general description, or 'loveable,' i.e. 'lovely in my eyes,' because it is my home. If it be true that the ancients had no conception of the purely picturesque, Telemachus would scarcely have admired the craggy Ithaca on the merit of scenery. Nitzsch's interpretation of ἐπήρατος as 'steep' or 'lofty,' as if from αἶρω, is quite untenable. The passages he quotes to support it, πολλίεθρον ἐπήρατον Il. 18. 512, ἄντρον ἐπήρατον ἡρωεῖδης Od. 13. 103, do not prove it, and εἰματα . . ἐπήρατα, θαῦμα ἰδέσθαι Od. 8. 366, gives weight on the other side. In Hesiod, Opp. et Di. 63, ἐπήρατον is joined with καλὸν ἔδος. We have too κλέος ἐπήρατον in Pind. Pyth. 5. 73;

and δόξαν ἐπήρατον Isthm. 5. [6.] 12. Dr. Hayman compares πολυήρατος, as used four times in the Odyssey and three in the Hymns, always in the sense of 'lovely.'

608. ἀλλὶ κεκλίεται. Cp. Od. 13. 235 ἀπὸ τῆ . . ἀλλὶ κεκλιμένη, 17. 340 κλινάμενος σταθμῷ. The picture is of the islands 'resting' on the water's surface, as men are described ἀπὸ σίσι κεκλιμένοι Il. 3. 135, κεκλιμένοι ἐπ' ἄλγεσιν 22. 3, or as the spear and steeds of Ares seem to rest against a wall of mist, ἥερι δ' ἔγχος ἐκέκλιτο καὶ ταχέ' ἵππῳ Il. 5. 356.

610. κατέρεξε occurs in this connection Il. 1. 361; 5. 372; 6. 485; 24. 127; Od. 5. 181; and the syncopated participle κατρίζουσα in Il. 5. 424. It is commonly referred to βέζειν, which gives very little sense. It is more probably connected with δ-ρέγ-ω.

611. οἷ' ἀγορεύεις, cp. sup. 271; see also Od. 17. 479 μὴ σε νέοι διὰ δώματ' ἐρύσσουσ' οἷ' ἀγορεύεις, Od. 18. 389 ἢ τάχα τοι τελέω κακὸν οἷ' ἀγορεύεις, and Od. 22. 217 ἐν δὲ σὺ τοῖσιν ἔπειτα πεφύσσαι, ὅλα μενοινῆς, so that ὅλα here is nearly equivalent to ὅτι τοῖα. See note on ὅσσα sup. 75.

612. μεταστήσω, 'will exchange;' only here with this meaning.

16. gold plate on the edges silver bowls ('plates')

21. An "epavros. Cf. 4. 20. An epavros differs from our 'feinie' in that these common feasts were held in halls or courtyards and in that women had no part in them.

21-24 based on Spartan common feasts in an early form?

κεῖσέ με νοστήσαντα· τειν δ' ἐθέλω τδδ' ὀπάσσαι.'

᾽Ως οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον, | 620  
δαιτυμόνες δ' ἐς δόματ' ἴσαν θείου βασιλῆος.

οἱ δ' ἦγον μὲν μῆλα, φέρον δ' εὐήνορα οἶνον·  
σίτον δέ σφ' ἄλοχοι καλλικρήδεμνοι ἔπεμπον.

ὥς οἱ μὲν περὶ δείπνον ἐνὶ μεγάροισι πένοντο, |  
μνηστῆρες δὲ πάροιθεν Ὀδυσσῆος μεγάροιο 625

δίσκοισιν τέρποντο καὶ αἰγανέσιν ἰέντες,  
ἐν τυκτῷ διαπέδω, ὅθι περ πάρος, ὕβριν ἔχοντες.

Ἀντίνοος δὲ καθήστο καὶ Εὐρύμαχος θεοειδής,

which Buttm. divides *δτε δς*. But compare Apollon. de Pron. p. 135 B. who gives *δθ' ἐς* as the right reading. 621-624.] See note below. 627. *ἔχοντες*] So Schol. Q. for *ἔχεσκον*. Schol. P. adds, Ἀρίσταρχος διαστέλλει (i. e. puts a stop) μετὰ τὸ ὅθι (read with Dind. μετὰ τὸ ὅθι περ πάρος) ἵν' ᾗ τὸ ἐξῆς μνηστῆρες δὲ ὕβριν ἔχοντες. See note below.

618. ἀμφεκάλυψε. Cp. Od. 8. 511. Similarly *κείθειν* is used, Od. 6. 303.

619. *κεῖσέ με νοστήσαντα*, i. e. 'as I came there on my homeward voyage.' But probably there is no inherent notion of *return* in *νοστήειν*.

*τειν = σοι*, as Inf. 829; Od. 11. 560; 15. 119; Il. 11. 201; the form is described as being Doric; cp. Schol. A. on Il. 11. 201; but this is denied by Ahrens (Dial. Dor. 252).

621-624. In the beginning of this book (vv. 3 and 16), Menelaus is described as giving a wedding feast to his *γείτονας ἧδὲ ἔται*, which is altogether a different thing from an *ἐρανος*. This confusion between the two scenes has led almost all commentators since Wolf (Proleg. 131) to reject the passage as the clumsy attempt of a diasceuaist to soften the sudden transition to matters in Ithaca (625). But it is impossible to accept with Eustath. the view that these verses are a description of what was going on there. Such an interpretation would make *θεῖον βασιλῆος* refer to Odysseus, and the only possible reference in *ἄλοχοι* would be to the false maidens of Penelope, who certainly never sent food for the use of the banqueters. Ameis remarks that the use of *ἦγον* here is un-Homeric, as it is never found in such a connection, except it is used of shepherds driving in the flocks for the use of their masters, who never do such servile work themselves. But cp. Od. 3. 439.

623. The use of *ἔπεμπον* (for which some read *ἐνεικαν* or *ἐνειμαν*) implies that the wives themselves were not present.

624. *περὶ δείπνον πένεσθαι*, again, is an unprecedented construction, as *πένεσθαι τι* is the regular usage; though we have *ἀμφιπένεσθαι* Il. 4. 220, etc.

626. *δίσκοισιν*. The discus was a round flat mass of stone or metal (the latter also called *σόλος*), with a hole in the centre for a leathern thong, by which it was whirled round before throwing. See Il. 23. 826, 839.

*αἰγανέαι* are generally translated 'hunting-spears,' from *αἶς*, 'a goat,' but the word should rather be referred only to *δίσσω*. The floor on which the sports were taking place was artificially levelled (*τυκτῷ*). Some refer *δα* in *δάπεδον* to *γῆ*, cp. *ἄλευ' ᾧ δᾶ*, but it seems better to refer it with Curtius (548) to *διὰ* in the sense of 'thoroughly.' Compare *δαφνύς*, *δάσκιος*, *ζατρεφής*. Then *δάπεδον* will mean 'a very solid floor.'

627. The reading in the text is preferable to the vulgate, *ὅθι περ πάρος ὕβριν ἔχεσκον* (see critical note). The parenthetical words *ὅθι περ πάρος* are parallel to such phrases as *ὥς τὸ πάρος περ* Od. 2. 305, *ἐνθα πάρος περ* Od. 5. 82, *ὡς τὸ πάρος περ* Od. 17. 171.

With *ὕβριν ἔχεν* cp. Od. 1. 368; 16. 86.

628. *καθήστο* retains the singular number, though really having two

ἄρχοι μνηστήρων, ἀρετῇ δ' ἔσαν ἔξοχ' ἀριστοί.

τοῖς δ' υἱὸς Φρονόιο Νοήμων ἐγγύθεν ἑλθὼν

630

Ἀντίνοον μύθοισιν ἀνειρόμενος προσέειπεν

Ἀντίνο', ἡ ρά τι ἴδμεν ἐνὶ φρεσὶν, ἥε καὶ οὐκί,

ὀππότε Τηλέμαχος νεῖτ' ἐκ Πύλου ἡμαθθέντος;

νῆά μοι οἴχετ' ἄγων ἐμέ δὲ χρεὼ γίγνεται αὐτῆς

Ἥλιδ' ἐς εὐρύχορον διαβήμεναι, ἔνθα μοι ἵπποι

635

δώδεκα θήλειαι, ὑπὸ δ' ἡμίονοι ταλαεργοὶ

ἄδμητες· τῶν κέν τιν' ἐλασσάμενος δαμασαίμην.

Ὡς ἔφαθ', οἱ δ' ἀνὰ θυμὸν ἐθάμβεον· οὐ γὰρ ἔφαντο

ἐς Πύλον οἴχεσθαι Νηληΐον, ἀλλὰ πού αὐτοῦ

ἀγρῶν ἡ μήλοισι παρέμμεναι, ἥε συβώτη.

640

Τὸν δ' αὖτ' Ἀντίνοος προσέφη, Εὐπείθεος υἱός·

ἡμερτές μοι ἔνισπε, πότε ᾤχετο καὶ τίνες αὐτῷ

κούροι ἔποντ'; Ἰθάκης ἐξάιρετο, ἡ εἰοὶ αὐτοῦ

642. καὶ τίνες αὐτῷ | οἱ μὲν τὸν καὶ δέονουσιν ἴν' ἡ, καὶ τίνες αὐτῶν (sic) κακῶς  
ἠγράφετο γὰρ ἂν κ' εἴ τινες Schol. H P. 643.] στικτέον μετὰ τὸ ἔποντο, τὰ δὲ  
ἐξῆς ἐν πύσει ἀναγνωστέον. ibid. ὁ μὲν ἡ περισπᾶται· διαπορητικός γάρ Schol. P.

subjects, inasmuch as it stands more closely with the former. Compare κύμα φύρει κραιπνὰ τε θύελλαι Od. 6. 171, Ἀντίνοος δ' ἔτ' ἐπέχεε καὶ Εὐρύμαχος θεοειδὴς | ἀρχοὶ μνηστήρων ib. 21. 186.

629. The words from ἀρετῇ . . . ἀριστοί give the reason why they were ἀρχοὶ μνηστήρων.

632. ἡ ρά τι ἴδμεν . . . ἥε καὶ οὐκί; see note on sup. 80.

633. νεῖτ[αι], 'will return'; νέομαι is so used with a future sense in Od. 2. 238; cp. inf. 701; Od. 11. 114; 14. 152.

634. ἐμέ χρεὼ γίγνεται is used only here, but compare χρεὼ μιν ἔσται Il. 21. 322; and see note on Od. 1. 225.

635. Ἥλιδα. Ithaca (v. 605) was unsuitable for breeding horses or mules, so Noëmon had a paddock in Elis. But the use of mules (compare the word οὐρεὺς = montanus) was peculiarly appropriate to such a country as Ithaca.

εὐρύχορον is explained by the Schol. as a metrical variety for εὐρύχωρον. Others, as Döderl., refer it better to χοροί, and render, 'with broad dancing-lawns,' i. e. level.

636. ὕπῳ, 'at the teat,' like Virgil's 'parvique sub ubere nati.'

637. τῶν . . . δαμασαίμην, 'one of them I should like to drive off and break in.'

639. ἀλλὰ πού αὐτοῦ ἀγρῶν, 'but was somewhere about on the farm.' πού adds a touch of vagueness to αὐτοῦ. Some make ἀγρῶν depend directly on αὐτοῦ, comparing ἄλλοθι γαίης Od. 2. 131, πη πολίαν Il. 3. 400. It is better perhaps to take ἀγρῶν as a true local genitive, as Ἀργεὺς Od. 3. 251, and to regard it as the epxegesis of αὐτοῦ (see note on 416 sup.) = 'there, on the farm.' Cp. Il. 23. 460 αἱ δὲ πού αὐτοῦ | ἐβλαβεν ἐν πεδίῳ.

643, 644. There is much doubt about the punctuation of these lines. Bothe and Düntzer put a mark of interrogation after ἐξάιρετο, so as not to include θῆτες and δμῶες under κούροι, which Nitzsch approves of, considering that the meaning of κούροι is always limited to 'free-men.' It is more common to put the question after ἔποντ', so that κούροι, in the general sense of 'youths,' are divided into Ἰθάκης ἐξάιρετο and εἰοὶ αὐτοῦ θῆτες τε δμῶες τε. This is the view of the Schol. (see critical note); and on the same authority we write ἡ, as introducing the second clause of the

34. Four days after Naïmon lent his sheep (Tel. had none!) he wants it again.
35. Brood mares portured on the mainland. Mares with foals are still sent from Arcadia to Elis for 'good foalries'. The Pylians state 150 mares from Eleus (A 690). Erichonius, the richest man, had 3000 mares with colts in the Troad (Y 219).
36. Mares are the mothers of 'half asses' (mules). Here and p 23 mares have mule colts. It is uncertain whether *οἰπείρις* has a horse for its sire. The *ασ* (ὄρος) appears only in A 533 - a singular obliqueness. Mules are good in a mountainous country, and their strong digestion makes them excellent in war.



44. hired laborers and bondsmen

θῆτες τε δμῶές τε; δύναιτό κε καὶ τὸ τελέσσαι.  
καί μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὄφρ' εὖ εἰδῶ, 645  
ἥ σε βίῃ ἀέκοντος ἀπηύρα νῆα μέλαιναν,  
ἦε ἐκὼν οἱ δῶκα, ἐπεὶ προσπτόξατο μύθῳ.

Τὸν δ' υἱὸς Φρονόιο Νόημων ἀντίον ἦδδα·  
'αὐτὸς ἐκὼν οἱ δῶκα· τί κεν ῥέξειε καὶ ἄλλος,  
ὀππότ' ἀνὴρ τοιοῦτος ἔχων μελεδήματα θυμῷ 650  
αἰτίζῃ; χαλεπὸν κεν ἀνήνασθαι δόσιν εἴη.  
κοῦροι δ' οἱ κατὰ δῆμον ἀριστεύουσι μεθ' ἡμέας,

652. ἡμέας] Al. ὑμέας.

question. With *τοῖ* αὐτοῦ cp. *ἐμὸν* αὐτοῦ Od. 2. 45.

643. *κοῦροι* is connected by Döderl. with *κορυστής*, and interpreted as equivalent to 'qui arma ferre potest.' The word is found with the addition of *νέοι* Il. 13. 95, of *πρωθήβηαι* Od. 8. 262. In Il. 6. 59 *κοῦρος* stands for a child of noble race, yet unborn. Others refer the word to the same root as *κύριος*.

644. *δύναιτο* .. *τελέσσαι*, i e. he has *θῆτες* and *δμῶες* of his own, and could if he pleased man a ship with them.

646. *ἥ σε βίῃ ἀέκοντος ἀπηύρα νῆα*. Cp. Il. 1. 430 *γυναικὶς | τὴν βα βίῃ ἀέκοντος ἀπηύραν*. A common explanation of this line is to join *βίῃ ἀέκοντος* = 'in spite of your unwillingness,' as *φρενῶν βίᾳ* Aesch. S. c. T. 612, *νόμου βίᾳ* Soph. Ant. 59; but this is described as a distinctly posthomeric construction. Monro however Il. 1. 430, note, joins *βίῃ ἀέκοντος*, and renders 'doing violence to his unwillingness.' *ἀπαυρᾶν* is found with an accusative (Od. 11. 203; Il. 20. 290) or a dative (Il. 17. 236; 21. 296) of the person: for in *Ἀχιλλῆος γέρας αὐτὸς ἀπηύραν* Il. 19. 89, and *τῆς τε Ζεὺς ὄλεον ἀπηύρα* Od. 18. 273, the genitive probably follows the noun, as latter of two substantives. But in Il. 1. 430 *τὴν βα βίῃ ἀέκοντος ἀπηύραν*, it is reasonable to take *ἀέκοντος* as gen. after *ἀπηύραν*, on the analogy of *ἀπαυρῆσθαι*, cp. Od. 22. 219 *αὐτὰρ ἐπὶν ὑμέων γε βίας ἀφελώμεθα χαλκῷ*. So in the present line we may have a mixed construction between *ἀπαυρᾶν σε νῆα*, the double accusative, and *ἀπαυρᾶν ἀέκοντος νῆα*. La Roche (Homerisch. Stud. 233) would read here *ἀέκοντα*, for which a later correction in Cod. August.

gives some authority. The hiatus is not an insuperable objection, and the form of sentence would be parallel to *ὅς τις σ' ἀέκοντα βίῃφι | κτήματ' ἀπορραΐσει* Od. 1. 404, or *οὐ γὰρ τίς με βίῃ γε ἐκὼν ἀέκοντα δέηται* Il. 7. 197. Ameis prefers to take *ἀέκοντος* as a genitive absolute, = 'though you were loath;' and Classen, though not going so far as to admit the completely developed stage of this construction, accepts it as the last stage but one. For instances of the genitive case detaching itself, as it were, from the construction, and so tending to the absolute usage, cp. Il. 20. 413 *τὸν βάλε μέσσον ἀκοντι ποδάρκῃ διος Ἀχιλλεύς | νότα παραΐσσοντος*, where the Schol. A. gives as a v. l. *παραΐσσοντα*: compare also Il. 14. 25 *σφι .. νυσσομένην*, 16. 531 *οἱ .. εὐξαμένοιο*, Od. 6. 157 *σφισι .. λειυσσόντων*, 9. 256 *ἡμῖν .. δεισάντων*, ib. 458 *οἱ .. θεינוμένων*, 14. 527 *οἱ .. νόσφιν ἔοντος*, 17. 231 *οἱ .. βαλλομένοιο*, 22. 17 *οἱ .. βληγμένων*.

On *ἀπηύρα* (*ἀπαυρίω*), see Monro, H. G. § 31, note 1, who remarks, 'Putting together the indic. act *ἀπηύρων* *look away* (1 sing. and 3 plur.), *ἀπηύρας*, *ἀπηύρα*, mid. *ἀπ-ηύρα-το* (read before Wolf in Od. 4. 646), the part. *ἀποιύρας* (mid. *ἀπουράμενος* in Hes. Sc. 173), and the aor. *ἐπ-αυρεῖν*, and adopting (from Ahrens) the division *ἀπο-ύρας*, which seems necessary to account for the *ο*, we have (1) a stem *-υρά-* (in its short form); (2) a stem *-αύρα-*, in which *av* is for original *av*; (3) forms as if from *\*αύρά-ω*; (4) a thematic stem *αὔρε* or *-ο*, alternating with *αύρα-*.

652. *μεθ' ἡμέας*. Löwe renders *apud nos*, comparing Od. 16. 418 *καὶ δὲ σέ*

οἱ οἱ ἔποντ'· ἐν δ' ἀρχὸν ἐγὼ βαίνοντ' ἐνόησα  
 Μέντορα, ἥε θεὸν, τῷ δ' αὐτῷ πάντα ἔφκει.  
 ἀλλὰ τὸ θαυμάζω· ἴδον ἐνθάδε Μέντορα διὸν 655  
 χθιζὸν ὑπηοῖον. τότε δ' ἔμβη νηὶ Πύλονδε·

ᾧ δ' αἶρα φωνήσας ἀπέβη πρὸς δώματα πατρὸς,  
 τοῖσιν δ' ἀμφοτέροισιν ἀγάσσατο θυμὸς ἀγῆνωρ.  
 μνηστῆρας δ' ἄμυδις κάθισαν καὶ παῦσαν ἀέθλων.  
 τοῖσιν δ' Ἀντίνοος μετέφη, Εὐπείθεος υἱὸς 660  
 [ἄχρῦμενος· μένεος δὲ μέγα φρένες ἀμφιμέλαιναι

659. *μνηστῆρας*] The right reading, instead of *μνηστῆρες*, recovered from Schol. B. (lemma *μνηστῆρες*) and Vindob. 56. 661, 662.] Some wrote *ἀμφὶ μέλαιναι*, referring the preposition to the verb. See Schol. A. B. L. on Il. 1. 103, where these two lines occur. On the present passage Schol. H. Q. remarks, *ἐκ τῆς Ἰλιάδος μετηνέχθησαν οὐ δέοντος οἱ στίχοι*.

φασιν] ἐν δῆμῳ Ἰθάκης μετ' ὁμηλικας ἔμμεν ἀρίστον, see also Il. 2. 143; 9. 54. But it is possible to render μετά 'next to;' because Noëmon, in his grievance about the ship, throws himself into the position of the *μνηστῆρες*. So in v. 632 the same man uses *ἴδμεν* in addressing Antinous.

653. οἱ οἱ ἔποντ', *illi cum sequebantur*, οἱ resumes *κοῦροι*, the main subject.

ἐν δέ, 'and among them;' cp. Soph. O. R. 181 ἐν δ' ἄλοχοι πολὶαὶ τ' ἔπι ματέρες. Unless ἐν... βαίνοντα means 'going aboard,' which seems more likely from inf. 656.

655. 'But this is what I wonder at, I saw the lordly Mentor here yesterday at early dawn, but at that time he went on board his ship for Pylos,' sc. at the time when Telemachus started. Sup. 653.

658. ἀμφοτέροισιν, sc. Antinous and Eurymachus.

661. ἀμφιμέλαιναι. The word occurs four times in Homer besides the present passage, viz. Il. 1. 103; 17. 83, 499, 573. But it is unnoticed by the Alexandrian grammarians and by Apollon. Sophist., nor does the interpretation of Eustath. give any special force to ἀμφί. The Schol. to the Ambros. E., a MS. of the 15th cent., interprets the word as αἱ ἀμφοτέρωθεν μελανωθεῖσαι τῷ καπνῷ τοῦ θυμοῦ. It is highly probable that early editions divided the composite form, so as to connect ἀμφί with the verb in the clause; but such a

separation of ἀμφί from a preceding verb would be without a parallel; for in Od. 10. 94 (λευκῇ δ' ἦν ἀμφὶ γαλήνῃ) the verb and preposition still stand in immediate juxtaposition. Hesych. and Et. Mag. quote the word in its compounded form, which is identical in structure with ἀμφιθάσσεια Il. 15. 309. The force to be given to ἀμφί is either that of 'thoroughness,' from the notion of the blackness being 'on all sides;' or, more properly, 'on both sides,' i. e. on back and front. Ameis believes that in ἀμφί may be implied the notion of an 'ebb and flow' of passion in the heart. Passing to the signification of the uncompounded form μέλαιναι as used with φρένες, it is uncertain whether it denotes the ordinary physical or moral condition of the φρένες, or whether it expresses some peculiar and temporary state. Thus we get a variety of interpretations, e. g. (1) βαθείαι, ἐν βάθει κείμεναι· τὸ γὰρ βαθὺ μέλαν' (2) συνεταὶ or λοχυραὶ, contrasted with the Pindaric phrase λευκαὶ φρένες, Pyth. 4. 109; (3) belonging to a man τεταραγμένου καὶ νυκτὶ τοικότος, into which interpretation comes the physical conception of 'black bile' representing passionate excitement; (4) darkened by suffering or fear, as Aesch. Suppl. 785; Pers. 114; Cho. 413; Soph. Aj. 954; Theogn. 1199; or (5) in the more settled condition of gloominess and moroseness, Eumen. 459. Cp. Ov. A. A. 503 'ora tument ira, nigrescunt sanguine





πίμπλαντ', ὅσσε δέ οἱ πυρὶ λαμπετόωντι ἐίκτην]

“Ω πόποι, ἦ μέγα ἔργον ὑπερφιάλως ἐτελέσθη

Τηλεμάχῳ, ὁδὸς ἦδε· φάμεν δέ οἱ οὐ τελέεσθαι.

ἐκ τοσσῶνδ' ἀέκητι νέος παῖς οἴχεται αὐτῶς,

νῆα ἔρυσσάμενος, κρίνας τ' ἀνὰ δῆμον ἀρίστους.

665

665. τοσσῶνδ'] οἱ πλείονες ὡς δύο μέρη τοῦ λόγου ἀνέγνωσαν ἐν ἐνσὶν ὁρεῖαις, ὡς τὸ 'τοῖη δ' ἀμφὶ γυναικί' (Il. 3. 157). ὁ δὲ 'Ἀσκαλονίτης περισπωμένος κατ' ἐπίτασιν Schol. P. Q.' διχῶς τόσσων δέ, καὶ τοσσῶνδε Palat. inter versus.

venae.' See the excursus of Autenrieth in Nägelsbach ed. Il. 1. 103. It seems at any rate right to take the word as predicative with πίμπλαντ', 'were filled so as to be black with rage on both sides.' Monro.

664. τελέεσθαι, fut. mid. as in Od. 3. 226 = 'we thought it would never accomplish itself,' i. e. come to pass.

665. ἐκ begins the sentence, because the uppermost thought is that Telemachus has got out of the country.

τοσσῶνδε. This reading seems on the whole the best. See crit. note. The excited tone of the words renders unnecessary the presence of δέ as a conjunction. Compare the asyndeton with ἀρεῖ inf. It is usual to regard the ἐκ as separated by tmesis from οἴχεται, to which it belongs; the compound ἐκὼιχέσθαι occurring in Il. 6. 379, 384. But it is simpler to describe ἐκ as an adverb, without touching the question of a tmesis. At any rate ἐκ does not govern τοσσῶνδ', which depends upon ἀέκητι, which is a word placed in Homer either before or after the case depending on it, but which is never found standing without such a case. Transl. 'Away this young lad has gone in despite of these numbers of us.' τοσσῶνδε, as frequently ὅδε and its cases, is used with a gesture referring it to the speaker and to those to whom he belongs.

αὐτῶς. There is great disagreement as to the etymology, meaning, and orthography of this word. It is variously regarded as an epic form of οὕτως, as a direct adverb from αὐτός, or as an identical form of two distinct words, one of which is derived from αὐτός and the other from ἀφ' αὐτός, ἀπατός, ἀπη, an impossible etymology suggested by the meaning 'in vain' sometimes attributed to αὐτῶς. See Döderl. Glossar. s. v. If it be taken as a collateral form of οὕτως, it will be coloured in each case

by the tone of the context, and will mean, 'so as you see,' 'just so and no more,' etc., etc. Compare κείμαι δ' ἀμέριμος οὕτως Soph. Aj. 1206; μόλις οὕτως Arist. Nub. 327; οὕτω δὲ βασάνιζ' ἀπαγαγόν Ran. 625, and this same process will generally give an intelligible meaning to αὐτῶς. If it be regarded as the adverb of αὐτός, its signification may vary with the different meanings of the pronoun. See Autenrieth (Nägelsb. Il. 1. 103), who sums up the meanings of αὐτός as (1) *is*; (2) *ipse*; (3) *solus*; (4) *idem*; the corresponding meanings of αὐτῶς being (1) *ita*; *sic*; including *sic temere, ita tantum*; (2) *sua sponte*; (3) *solum*; (4) *item*. Compare with (1) Il. 5. 255; with (2) Il. 1. 520; with (3) Il. 13. 104; 18. 198; with (4) Il. 2. 138. But this seems too artificial a set of distinctions, and it is far more natural to find the special meaning of the adverb supplied in each case by the graphic power of the language, so easily appreciated by the quick perception of a Greek audience. It is impossible to accept such an account of the word as is given in Cramer, Anecd. Par. 3. 125. 4 τὸ αὐτῶς εἰ μὲν βασίνεται γίνεται ἐκ τοῦ οὕτως, κατὰ τροπὴν τοῦ ὁ εἰς α, καὶ σημαίνει τὸ ὁμοίως· εἰ δὲ ψιλοῦται σημαίνει τὸ ματαίως. The ancients generally used the smooth breathing; the Venetus A. almost always. Bekker prefers to write ὡς δ' αὐτῶς, but Hermann maintains αὐτῶς as an Aeolic form, with the characteristic breathing and accent. Any one who has heard the use of 'so' in German conversation, and has appreciated the various shades of meaning it can convey, has a ready parallel to the uses of αὐτῶς, i. e. οὕτως, while a shrug of the shoulders, a toss of the head, or the pointing of a finger would be all-sufficient to fix the meaning in which the speaker employed it on each occasion.

ἄρξει καὶ προτέρω κακὸν ἔμμεναι· ἀλλὰ οἱ αὐτῷ  
 Ζεὺς ὀλέσειε βίην, πρὶν ἤβης μέτρον ἰκέσθαι.  
 ἀλλ' ἄγ' ἐμοὶ δοτε νῆα θοὴν καὶ εἰκοσ' ἐταίρους,  
 ὅφρα μιν αὐτὸν ἰόντα λοχῆσομαι ἡδὲ φυλάξω 670  
 ἐν πορθμῷ Ἰθάκης τε Σάμοιό τε παιπαλοέσσης,  
 ὥς ἂν ἐπισμυγερῶς ναυτίλλεται εἵνεκα πατρὸς.'

\*Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἐπήνεον ἡδ' ἐκέλευον·  
 αὐτίκ' ἔπειτ' ἀνστάντες ἔβαν δόμον εἰς Ὀδυσῆος.

Οὐδ' ἄρα Πηνελόπεια πολὺν χρόνον ἦεν ἄπυστος 675  
 μύθων, οὗς μνηστῆρες ἐνὶ φρεσὶ βυσσοδόμενον·  
 κῆρυξ γάρ οἱ ἔειπε Μέδων, ὃς ἐπεύθετο βουλὰς  
 αὐλῆς ἐκτὸς ἑῶν· οἱ δ' ἐνδοθι μῆτιν ὕφαινον.

668.] πρὶν ἤβης μέτρον ἰκέσθαι, αἱ Ἀριστάρχου· αἱ δὲ κοινότεραι, πρὶν ἡμῖν πῆμα  
 γενέσθαι Schol. H. Q. Vulg. πῆμα φυνεύσαι. See note on 668.

667. ἄρξει, 'this beginning of his will be a mischief to us by and by.' ἄρχειν is used here, like ἤρχε νέεσθαι Il. 2. 84, 'he was the first to go.'

668. The common reading is πρὶν ἡμῖν πῆμα γενέσθαι or φυνεύσαι. La Roche (Hom. Stud. 250) maintains the latter to be un-Homeric, because in such combinations Homer always employs πῆμα, χάρισμα, etc. either as predicative to the subject or object of the sentence, or else in expegetical apposition. Cp. Il. 3. 160; 6. 82; 10. 193; 17. 636; Od. 11. 555. The reading πρὶν ἤβης μέτρον ἰκέσθαι is peculiarly appropriate, when Antinous has just called him νέος παῖς.

670. ἰόντα cannot be construed 'as he returns,' it means simply 'on his way;' the context alone supplying the direction of the route. Compare for this general use of ἰέναι Od. 2. 367; 9. 279; 10. 558; 11. 63, 72; 14. 322; when it specifies return it requires the addition of an adverb, as ἄψ Il. 3. 306; Od. 10. 405, πάλιν Il. 11. 652; Od. 11. 149, αὐτίς Il. 1. 27; 8. 271; 10. 468; 18. 286; Od. 16. 46. So La Roche (Hom. Stud. 146) proposes αὐτίς here, and insists on it the more because where αὐτόν is joined with μιν there ought to be a strong contrast implied, which is wanting here, unless we try to strike a contrast between 'him by himself,' as an easy prey to 'our twenty comrades.'

672. ναυτίλλεται. See Curtius, Verb. p. 322, 'This apparent present subjunc-

tive may be taken as an aorist, whether we write ναυτίλλεται, or assume an Aeolic form, like ὀφέλλειν Il. 17. 651.' Monro, H. G. § 82, adopts ναυτίλλεται, aor. subj., remarking that there are no clear instances of thematic stems forming the subjunctive with the short vowel. 'That he may bring to a miserable end that voyage of his in search of his father.' There is a sort of sneer implied in the word, as when Sophocles uses it to describe a careless sailor 'finishing his voyage in a capsized ship,' ὑπὸ τοῖς κάτω | στρέψας τὸ λοιπὸν σέλμασιν ναυτίλλεται Antig. 716.

675. ἄπυστος, here active, as in Od. 5. 127. In Od. 1. 242 it is used passive.

677. Medon, the Ithacan herald, was one of the attendants of the suitors (Od. 16. 252) and was in high favour with them (17. 172). But he is here represented as Penelope's informant of her son's danger, and he is spared at the general massacre of the suitors and their accomplices (22. 357). There need be no inconsistency in this, if we think that his intimacy with the suitors was kept up in order that he might be privy to their designs against his master's family. This seems simpler than to regard him as playing fast and loose in order to stand well with both parties.

678. αὐλῆς, gen. of place = 'in the yard, outside.'

78- He was on the other side<sup>7</sup> wall, which was too high to be jumped (p 268)



80. Kar': hence the threshold was raised. The threshold "made prominent" is: H.  
It was generally of stone, and as seen in Eumaeus' hut.

βῆ δ' ἔμεν ἀγγελέων διὰ δώματα Πηνελοπείρῃ  
τὸν δὲ κατ' οὐδοῦ βάντα προσηύδα Πηνελόπεια· 680

‘Κῆρυξ, τίπτε δέ σε πρόεσαν μνηστῆρες ἀγαυοί;  
ἥ εἰπέμεναι δμῶῃσιν Ὀδυσσῆος θείοιο  
ἔργων παύσασθαι, σφίσι δ' αὐτοῖς δαῖτα πένεσθαι;  
μὴ μνηστεύσαντες μῆδ' ἄλλοθ' ὀμιλήσαντες· |  
ὑστατα καὶ πύματα νῦν ἐνθάδε δειπνήσειαν. 685

οἱ θάμ' ἀγειρόμενοι βίοντον κατακείρετε πολλὸν,  
κτῆσιν Τηλεμάχοιο δαΐφρονος· οὐδέ τι πατρῶν  
ὑμετέρων τὸ πρόσθεν ἀκούετε, παῖδες ἔόντες,  
οἷος Ὀδυσσεὺς ἔσκε μεθ' ὑμετέροισι τοκεῦσιν,  
οὔτε τινὰ ρέξας ἐξαΐσιον οὔτε τι εἰπὼν 690

685. δειπνήσειαν] Cod. Harl. δειπνήσατε.

680. κατ' οὐδοῦ, cp. Od. 2. 337. More commonly ὑπὲρ οὐδοῦ, or οὐδοῦ alone, as Od. 17. 575.

682. ἥ εἰπέμεναι, as ἥ εἶς δ κε Il. 5. 466; or μὴ εἰδοῖσιν Soph. Ant. 33.

684. On this passage Eustath. writes, τινὲς δὲ δύο τελείας ἐννοίας ἐνόησαν· μὴν μὲν ἁλλειπτικὴν ἐν τῇ πρώτῃ στοίχῃ, ἵνα λέγῃ μὴ μνηστεύσαντες εἶεν καὶ ἐξῆς, ἐτέραν δὲ τὸ ὑστατα δειπνήσειαν. καὶ ἔστι φασὶν ἡ τοῦ πρώτου στίχου ἁλλειψις, συγκεχυμένης καὶ ἀγωνιώσης ψυχῆς.

This seems to give rightly the origin of the construction. The sentence should have begun with a negative wish, ‘O that they had never wooed me, nor had ever given me their company;’ then the positive wish would have followed, ‘may this be their last meal here!’ But Penelope hurries on to the expression of the latter thought, the uppermost in her mind at the moment, so that only this second wish is actually developed; for the words μὴ . . . μῆδὲ introduce no optative mood, but serve only to negative the participles. We might write out the two clauses thus, μὴ ὄφελον (cp. Il. 9. 698) μὲν μνηστεύσαι μῆδ' ἄλλοθ' ὀμιλῆσαι, νῦν δὲ ὑστατα καὶ πύματα ἐνθάδε δειπνήσειαν, but when, as here, the clauses are blended together into one positive wish, the sense may be thus represented: ‘Utinam—nec me unquam petentes, neque alioquin congressi—ultimam hic cenam iam nunc comedant.’

Translate, ‘O that—never having wooed me, nor ever having met here—they may now eat their very last meal in this place.’ With ὀμιλήσαντες cp. Od. 21. 156. In Od. 20. 119; 22. 78 we find ὑστατα alone; in Od. 20. 166 πύματόν τε καὶ ὑστατον. It is not certain whether ἄλλοθ' stands for ἄλλοθι or ἄλλοτε. Nitzsch prefers the latter. Ameis compares ἐπὶν πόσις ἄλλοθ' ἄληται Od. 14. 130, ἄλλοθ' ὀλέσθαι Od. 18. 401, κλαίει δὲ βουκόλος ἄλλοθ' ἐπεὶ ἴδε Od. 21. 83, which passages show, at any rate, that the ι of ἄλλοθι is frequently elided. But it does not seem, as Eustath. hints, that ἄλλοθι is intended to form a contrast with ἐνθάδε.

The passage generally quoted in illustration of these lines is Od. 11. 613 μὴ τεχνησάμενός μῆδ' ἄλλο τι τεχνήσαιτο, but the parallel is not very close, for there the main wish is a negative one, naturally introduced by μῆ.

686. The change from the 3rd to the 2nd person in κατακείρετε (but see crit. note) implies that Penelope includes Medon, as the suitors' favourite herald, in her charge.

688. τὸ πρόσθεν is explained by the words παῖδες ἔόντες, ‘in the days of your childhood.’ For the use of the present ἀκούετε, where our idiom employs the past tense, compare ἀκούομεν Od. 2. 118, and πενθόμεθα Od. 3. 87.

690. Join οὔτε ρέξας τινὰ ἐξαΐσιον τι, the words οὔτε εἰπὼν standing as an

ἐν δῆμῳ· ἦ τ' ἐστὶ δίκη θεῶν βασιλῆων  
 ἄλλον κ' ἐχθαίρῃσι βροτῶν, ἄλλον κε φιλοίῃ.  
 κείνος δ' οὐ ποτε πάμπαν ἀτάσθαλον ἄνδρα ἑώργει.  
 ἀλλ' ὁ μὲν ὑμέτερος θυμὸς καὶ ἀεικέα ἔργα  
 φαίνεται, οὐδὲ τίς ἐστι χάρις μετόπισθ' εὐεργέων.' 695

Τὴν δ' αὖτε προσέειπε Μέδων, πεπνυμένα εἰδώς,  
 'αἱ γὰρ δὴ, βασιλεια, τῶδε πλεῖστον κακὸν ἐστὶ.  
 ἀλλὰ πολὺ μείζον τε καὶ ἀργαλεώτερον ἄλλο  
 μνηστῆρες φράζονται, ὃ μὴ τελέσειε Κρονίων·  
 Τηλέμαχον μεμᾶσι κατακτάμεν ὀξεί χαλκῷ 700  
 οἴκαδε νισσόμενον· ὁ δ' ἔβη μετὰ πατρὸς ἀκοῇν  
 ἐς Πύλον ἡγαθὴν ἥδ' ἐς Λακεδαίμονα διαν.'

Ὡς φάτο, τῆς δ' αὐτοῦ λυτο γούνατα καὶ φίλον ἦτορ,  
 δὴν δέ μιν ἀμφασίῃ ἐπέων λάβε· τὼ δέ οἱ ὅσσε  
 δακρυόφι πλησθεν, θαλερῇ δέ οἱ ἔσχετο φωνή. 705

701. νισσόμενον] Ancient variant νεισόμενον Schol. B. 702. ἡγαθὴν] 'Ριανὸς Ἡμαθίην γράφει Schol. H. P. See sup. 599, 705.] αἱ 'Αριστάρχου 'ἔσκετο,' ἀντὶ τοῦ ἐγένετο· γελοῖοι γὰρ εἰσιν οἱ γράφοντες ἔσχετο Schol. H. P. Q., but cp. Od. 19. 472; Il. 17. 696; 23. 397. This Scholion must be wrong. It seems necessary to rearrange the words, as Pierron does in his edition, αἱ 'Αριστάρχου ἔσχετο· γελοῖοι γὰρ εἰσιν οἱ γράφοντες 'ἔσκετο' ἀντὶ τοῦ ἐγένετο.

addition, partly disconnected from the construction; for while *ρέζειν* τινά τι is the ordinary usage, as in Il. 2. 195, *εἰπείν*, though occasionally used with accusative of person, as Il. 12. 210, is never found with accusative of the thing as well. Translate, 'in that he neither did anything unfair to any one, nor spoke' (anything unfair), 'as is indeed the common way with kings' [sc. *ἑταίριον* *ρέζειν* καὶ *εἰπείν*]; 'one man he (sc. *βασιλεὺς* out of *βασιλῆων*) may probably hate, another he may love.' The important clause containing the more likely result is *ἐχθαίρῃσι* κα, sc. your ordinary king (while he may perhaps befrend one man) is pretty sure to spite another. Cp. Il. 18. 308 *ἦ κε φέρῃσι μέγα κράτος ἦ κε φεροίμην*.

691. δίκη. For the use of δίκη in the sense of 'custom' cp. Od. 11. 218; 14. 59; 18. 275; 19. 43, 168; 24. 255.

693. Here ἀτάσθαλον, 'cruel,' is parallel to *ἐταίριόν τι* in 690; and ἄνδρα resumes τινά ibid. With οὐ ποτε

πάμπαν compare οὐδὲ πάχυν Od. 2. 279.

694. ἀλλ' ὁ μὲν, 'but this spirit of yours, these unseemly deeds of yours.' With ἔργα supply ὑμέτερα, from ὑμέτερος.

695. εὐεργέων, genitive plural neuter, from εὐεργής, here and in Od. 22. 319.

701. Νισσομαι is commonly explained from νεισομαι, but it is difficult to see how *σι* would become *σσ*, or *νει* change into *νισ*. Perhaps the process is *νι-νσι-ομαι*, in which case the original spelling would be *νισσομαι*. See G. Meyer, G. G. § 497. If from *νι-νσι-ομαι*, then *γί-γν-ομαι* forms an exact parallel.

704. ἀμφασίῃ (= ἀφασίῃ). For the insertion of the nasal cp. *θυμῇ*, *ἐγχεος*, and *ἐγγχευος* compared with *ἐχς*. The addition of *ἐπέων* is redundant, as *βοῶν* in the phrase *βοῶν ἐπιβουκόλος* Od. 3. 422.

705. θαλερῇ . . φωνή, 'the flow of her voice was stayed.' The common combination is *θαλερὸν δάκρυ* sup. 556, etc.





ὁψέ δὲ δὴ μιν ἔπεσσιν ἀμειβομένη προσέειπε·

‘Κῆρυξ, τίπτε δέ μοι παῖς οἴχεται; οὐδέ τί μιν χρεῶ  
νηῶν ὠκυπύρων ἐπιβαινέμεν, αἶ θ’ ἄλδς ἵπποι  
ἀνδράσι γίγνονται, περῶσι δὲ πουλὺν ἐφ’ ὑγρὴν.

ἢ ἵνα μῆδ’ ὄνομ’ αὐτοῦ ἐν ἀνθρώποισι λίπηται;’ 710

Τὴν δ’ ἡμείβετ’ ἔπειτα Μέδων πεπνυμένα εἰδώς,  
‘οὐκ οἶδ’ ἢ τίς μιν θεὸς ὄρωρεν ἦε καὶ αὐτοῦ  
θυμὸς ἐφωρμήθη ἵμεν ἐς Πύλον, ὅφρα πύθηται  
πατρὸς ἐοῦ ἢ νόστον, ἢ ὅν τινα πότμον ἐπέσπεν.’

‘Ὡς ἄρα φωνήσας ἀπέβη κατὰ δῶμ’ Ὀδυσῆος. 715

τὴν δ’ ἄχος ἀμφεχύθη θυμοφθόρον, οὐδ’ ἄρ’ ἔτ’ ἔτλη  
δίφρῳ ἐφέζεσθαι πολλῶν κατὰ οἶκον ἐόντων,

712.] ἢ τίς μιν Ἀριστάρχος διὰ τοῦ η Schol. H. P. Q. Al. ei.

The radical notion is of something ‘blooming,’ ‘fresh,’ ‘vigorous;’ and the epithet is appropriately used with χαῖτη, γάμος, αἰζοί, παρακοίτης, δλοφή, μῆρος. With ἔσχετο cp. Virg. Aen. 4. 281 ‘vox faucibus haesit.’

708. ἵπποι is almost equivalent here to ‘chariots:’ compare ἀφ’ ἵππων μάρνασθαι Od. 9. 49, ἵππων ἐπιβήσομαι Il. 5. 227, where ἵπποι includes both team and car. Compare ναυτίλων ὀχήματα Aesch. P. V. 468, ‘volitantem flumine curram’ Catull. Pel. et Thet. 9.

709. γίγνονται = ‘serve as,’ with a distinction of meaning from εἰσι. Cp. γίγνομαι Od. 2. 320.

περῶσι δέ. For this form of parataxis, which consists in a transition from a relative sentence to one strictly demonstrative, cp. Il. 13. 634 Τρωσίν, τῶν μένος αἰὲν ἀτάσθαλον, οὐδὲ δύνανται | φυλόπιδος κορέσασθαι, Il. 3. 235 Ἀχαιοὺς | οὐς κεν ἐν γνοίην, καί τ’ ὄνομα μνηστράων. We have the demonstrative form even more markedly brought out in Il. 1. 78 δς μέγα πάντων | Ἀργείων κρατεῖ καὶ οἱ πείθονται Ἀχαιοί, Il. 4. 540 δς τις ἔτ’ ἀβλήτος καὶ ἀνούτατος ἐξεί χαλκῷ | δινεύει κατὰ μέσσον, ἀγοὶ δέ ἱ Παλλὰς Ἀθήνη. Cp. Thuc. 2. 74, 4 ἐπὶ γῆν τήνδε ἤλθομεν ἐν ᾗ οἱ πατέρες ἡμῶν εὐζήμενοι ὑμῶν Μήδων ἐκράτησαν, καὶ παρέσχετε αὐτὴν εὐμενῇ ἱναγασσάσθαι τοῖς Ἑλλήσι, Demosth. Ol. 3. 24 ἐκείνοι οἱ οὐκ ἐχαρίζοντ’ οἱ λέγοντες οὐδ’ ἐφίλουν

αὐτοῖς, Cic. Verr. 4. 5. 9 ‘Mancipium quo et omnes utimur et non praebetur a populo,’ ib. 28. 64 ‘Nunc reliquum attendite de quo et vos audistis. . . et in ceteris nationibus usque ad ultimas terras pervagatum est.’ See Classen, p. 20, foll.

πουλύν. See on sup. 406. Notice the naïveté which introduces in such an excited speech the platitude αἶ θ’ . . ὑγρὴν.

713. πύθηται. For this use of the subjunctive after a historic tense cp. Il. 9. 98 λαῶν ἐσσι ἀναξ καὶ τοι Ζεὺς ἐγγυάλεε | σκηπτρόν τ’ ἡδὲ θέμιστας, ἵνα σφίσι βουλεύσθω, Od. 8. 580 ἐπεκλώσαντο δ’ ὀλεθρον . . ἵνα ᾗσι καὶ ἑσσομένοισιν δοιδή. See also Od. 3. 15.

717. πολλῶν κατὰ οἶκον ἐόντων. Dr. Hayman curiously translates this, ‘she could not endure to take her chair of state, and face the company now numerous.’ It should be of course, ‘she had no longer the heart to sit on a seat, though there were many [seats] in the chamber, but down she sank on the floor of her bower crying piteously.’ Cp. Eur. Troad. 503 ὥς οὔτε μ’ ἄρσῃ οὔτε θήλειᾳ σπορὰ | πολλῶν γενομένων τὴν τάλαιναν ὠφέλει.

οἶκος is used here, as in Od. 1. 356, for the women’s apartment. To sit on the ground was the customary posture of grief. Cp. Hdt. 1. 45 Κροίσος δὲ ἐπὶ δύο ἔτεα ἐν πένθει μέγαλῳ κατήσσετο

ἀλλ' ἄρ' ἐπ' οὐδοῦ ἵξε πολυκμήτου θαλάμοιο  
οἴκτρ' ὀλοφυρομένην· περὶ δὲ δμῳαὶ μινύριζον  
πᾶσαι, ὅσαι κατὰ δώματ' ἔσαν νέαι ἡδὲ παλαιαί. 720  
τῆς δ' ἀδινδὸν γοῶσα μετηύδα Πηνελόπεια·

‘Κλῦτε, φίλαι· περὶ γάρ μοι Ὀλύμπιος ἀλγέ' ἔδωκεν  
ἐκ πασέων, ὅσαι μοι ὁμοῦ τράφεν ἡδ' ἐγένοντο,  
ἥ πρὶν μὲν πόσιν ἐσθλὸν ἀπώλεσα θυμολέοντα,  
παντοίῃς ἀρετῇσι κεκασμένον ἐν Δαναοῖσιν, 725  
ἐσθλὸν, τοῦ κλέος εὐρὺ καθ' Ἑλλάδα καὶ μέσον Ἄργος.  
νῦν αὖ παῖδ' ἀγαπητὸν ἀνηρείψαντο θύελλαι  
ἀκλέα ἐκ μεγάρων, οὐδ' ὀρμηθέντος ἄκουσα.  
σχέτλιαί, οὐδ' ὑμεῖς περ ἐνὶ φρεσὶ θέσθε ἐκάστη  
ἐκ λεχέων μ' ἀνεγείραι, ἐπιστάμεναι σάφα θυμῷ, 730  
ὅππότε κείνος ἔβη κοῖλην ἐπὶ νῆα μέλαιναν.  
εἰ γὰρ ἐγὼ πυθόμην ταύτην ὁδὸν ὀρμαίνοντα,

726.] περιττὸς ὁ στίχος (cp. Od. i. 344) Schol. H. Q. 727. ἀνηρείψαντο θύελλαι] ἡ χαριεστέρη τῶν Ἀριστάρχου καὶ ἄλλαι πολλαὶ οὕτως Schol. H. Al. ἀποκτεῖναι μεμᾶσαν. 732. ὀρμαίνοντα] τινὲς ὀρμηθέντα, κακῶς Schol. H. P.

τοῦ παιδὸς ἐστερημένος, Isaiah 3. 26 'She being desolate shall sit upon the ground.' Cp. also Isa. 47. 1.

720. πᾶσαι. In Od. 22. 421 fifty is given as the number of the hand-maids.

725. κεκασμένον. The Scholl. on Od. 3. 282; 8. 127, and Cramer, Anecd. Gr. i. 89, give the untenable view that *καίνυμαι* is connected with *καῖνω*, 'to kill,' and that it is used generally in the sense of 'conquering.' The Schol. on Theocr. i. 52 gives a verb *κάζειν* = *κοσμεῖν*, which may possibly be an imaginary form. At any rate we may suppose an active form of *καίνυμαι* (i.e. *κάδνυμαι*) equivalent in meaning to *κοσμεῖν*, so that the meaning of *καίνυμαι* will properly be 'to be decked.' Cp. Pind. Ol. i. 27 ἐλέφαντι ὤμον κεκαδμένος, Il. 4. 339 δόλοισι κεκασμένος. Cp. Od. 7. 157; 9. 509. The circumstances in which this superior adornment shows itself may next be added, as in *ἡγορέῃ* . . . *κεκάσμεθα* *πάσαν ἐπ' αἶαν* Od. 24. 509, or, as here, ἐν Δαναοῖσι. Then a genitive may be

used in the phrase, as with other words expressive of superiority, as τῶν σε γέρον πλοῦτῳ τε καὶ νιάσι φασὶ κεκάσθαι Il. 24. 546. From this the transition is easy to the simple notion of 'surpassing,' and to the ordinary construction with the accusative: Il. 2. 530; 13. 431; Od. 2. 158; 3. 282; 8. 127. See on the whole question La Roche, Hom. Stud. 253.

727. ἀνηρείψαντο θύελλαι. See note on Od. i. 241.

728. ἀκλέα for ἀκλεῖα, as *δυσκλέα* Il. 2. 115. The meaning of the word is 'without any tidings being left of him,' so that the phrase οὐδ' . . . ἄκουσα is strictly epexegetic.

729. σχέτλιαί, 'hard-hearted maidens, for you never, any one of you, let the thought come into your hearts to rouse me.' Here οὐδέ, in parataxis, is equivalent in force to οὐ γάρ.

ὑμεῖς περ, with emphasis, 'you, from whom loyalty might reasonably have been expected.' With ὑμεῖς θέσθε ἐκάστη cp. Il. 13. 121 ἀλλ' ἐν φρεσὶ θέσθε ἕκαστος | αἰδῶ καὶ νέμεσιν.

25. Δραστήριον: In '00. Δ. refers, warriors at Troy not active persons '01. This passage on border-line. W.H. thinks Δ. originally a North-Greek tribe (cf. Δαυδ in Ithaca). The Danaeans took part in a piratical expedition (cf. the Homeric II 1110).



36. Hectoris, Penelope's maid, given to her on her marriage ( $\Psi$  228). Such gifts were tokens of love, not part of a father's gifts ( $\beta$  132)

3 Eurykleia does not expect to be taken at her word Kera'krave. No slave is ever killed ~  
H. except under exceptional circumstances Gf. T 488.

τῷ κε μάλ' ἢ κεν ἔμεινε, καὶ ἐσσύμενός περ ὁδοῖο,  
 ἢ κέ με τεθνηυῖαν ἐνὶ μεγάροισιν ἔλειπεν.  
 ἀλλὰ τις ὀτρηνῶς Δολίον καλέσειε γέροντα, 735  
 δμῶ' ἐμὸν δν μοι ἔδωκε πατὴρ ἔτι δεῦρο κιούσῃ,  
 καὶ μοι κῆπον ἔχει πολυδένδρεον, ὅφρα τάχιστα  
 Λαέρτῃ τάδε πάντα παρεζόμενος καταλέξῃ,  
 εἰ δὴ πού τινα κείνος ἐνὶ φρεσὶ μῆτιν ὑφῆνας  
 ἐξελθὼν λαοῖσιν ὀδύρεται, οἳ μεμάασιν 740  
 δν καὶ 'Οδυσσῆος φθίσαι γόνον ἀντιθέοιο.  
 Τὴν δ' αὖτε προσέειπε φίλῃ τροφὸς Εὐρύκλεια·  
 'νύμφα φίλῃ, σὺ μὲν ἄρ με κατάκτανε νηλεί χαλκῷ,

741. γόνον] δόμον Schol. M.

733. τῷ κε μάλ' ἢ κεν ἔμεινε. This is the only passage in which the double κε occurs. The double δν is not found in Homer. For δν . . κε see Od. 5. 361. In the present passage κε gives a conditional character to the whole sentence, which is then subdivided into ἢ κεν ἔμεινε . . ἢ κέ με ἔλειπε.

735. Dolios is described as father of the goatherd Melantheus, Od. 17. 212, and of Melanthe, the spoiled and faithless handmaid of Penelope, Od. 18. 322. A Dolios appears in Od. 24. 387, as the gardener of Laertes, the father of six sons. They can hardly represent the same character.

καλέσειε. The optat. has here an imperatival force, as sup. 193.

736. ἔτι δεῦρο κιούσῃ. See on sup. 351. The force of ἔτι here is only to refer the sentence back to the past date when Penelope left her home. ἔτι is parallel with the Skt. ati = 'beyond.' We may compare εἰ, and αἰ, as in αἰανός.

738. παρεζόμενος, 'assidens senex seni familiariter,' Bothe. The word describes the long quiet talk necessary to make an old man understand the circumstances. Cp. Od. 13. 411; 17. 521; 20. 334; Il. 5. 889.

739. εἰ δὴ πού . . μεμάασιν, 'in the hope that he having devised some plan in his mind may come forth (sc. ἐξ ἀγροῦ) and complain (ὀδύρεται aor. subjunctive; so ὀδυράμενος Il. 24. 48) to the people who are eager,' etc. The

Schol. B. would interpret this ἐν τοῖς μνηστῆρσι κλαύσει, καὶ οἰκτειρήσουσι τοῦ μὴ κτείνειν Τηλέμαχον, an explanation which Nitzsch condemns. An appeal to the people is made in Od. 2. 228. We must suppose the people here to be on the side of the suitors, so that λαοί would be the direct antecedent to οἱ. Düntzer conjectures ὡς for οἱ, which removes all difficulty.

743. νύμφα. Here and in Il. 3. 130; 'poeta Aeolici sermonis usum sequitur, cum in vocativo νύμφα correpta ultima utatur. Deprehenditur enim subinde apud Aeoles, ut sunt in universum propter accentus, puto, rationem ad corripiendas et mutilandas verborum terminationes admodum proclives, correpta vocativi forma, sicut in ὦ Διὶ Sapph. 77' Theod. Ameis de Aeolism. ap. Hom. p. 39, Halle, 1865. It should be remarked that Aeolism in Homer is seen not so much in a general modification of the Ionic dialect, as in the occasional employment of the forms and flexions regarded as characteristic of the Aeolic. Hinrichs (De Hom. elocutionis vestigiis Aeol., Berlin, 1875) would considerably reduce the number of Aeolisms, accepted by the ancient grammarians, who, according to him, gave the name of Aeolisms to what are only archaisms. He also seeks to prove that Aeolisms are most frequent in common Epic formulas. Among the most unmistakable of these may be quoted such words as λυκάβας Od. 14. 161.

ἡ ἕα ἐν μεγάρῃ· μῦθον δέ τοι οὐκ ἐπικεύσω·  
 ἥδ' ἐγὼ τάδε πάντα, πόρον δέ οἱ ὄσσο' ἐκέλευε, 745  
 σῖτον καὶ μέθυ ἡδύ· ἐμεῦ δ' ἔλετο μέγαν ὄρκον  
 μὴ πρὶν σοὶ ἔρεειν, πρὶν δωδεκάτην γε γενέσθαι  
 ἡ σ' αὐτὴν ποθέσαι καὶ ἀφορμηθέντος ἀκούσαι,  
 ὥς ἂν μὴ κλαίουσα κατὰ χροῖα καλὸν ἰάπτῃς.  
 ἀλλ' ὕδρηναμένη, καθαρὰ χροῖ' εἵμαθ' ἐλοῦσα, 750  
 εἰς ὑπερῷ' ἀναβᾶσα σὺν ἀμφιπέλοισι γυναιξὶν  
 εὖχε' Ἀθηναίῃ κούρῃ Διὸς αἰγίόχοιο·

Compare *τρισδὸν ὑπὸ λυκάβαν* in a metrical inscription of the Roman period, found in Mytilene. *la* = *μία* Il. 4. 437 etc., *πίσυρες* Od. 5. 70 etc., *πεμπάβολον* Od. 3. 460, *πεμπάζεσθαι* Od. 4. 412, *μῆις* = *μῆν* Il. 19. 117, *βῶς* = *βοῦς*, an ox-hide shield, Il. 7. 238 (?), *φήρ* = *θήρ* Il. 1. 268, *Θερσίτης* as contrasted with *θάρος*. Such forms too as *βόλομαι* (i.e. *βόλλομαι*) for *βούλομαι*, *ἔταρος* for *ἑταίρος* (see Eustath. 28. 32), *αἰένυσαν* Il. 1. 159, *αἰιάχοι* Il. 13. 41, *καλαῦροψ* Il. 23. 845, and *ταλαῦριος* Il. 5. 289, may be quoted as Aeolic. Some Aeolic forms became the common property of the Greek language, as *ἀγρυς*, *ἀνώνυμος*, *ἐρεβεννός* (for *ἐρεβεσ-νός*), *ἐραννός*, *ἀγρεῖ* from *ἀγρεῖν* = *αἰρεῖν*. In the declension of the noun such forms as *νύμφα*, *νυμφάαν*, *νεφεληγερέτα* and *-ταο*, *Κρονίδαο*, *ἵπποιο*, *Κυκλώπεσσι*, etc. come nearer to the Aeolic system than to the Ionic. The grammarians also referred to the same source the so-called metaplastic cases of the noun e.g. *φύλακος* (nominative) and its cases by the side of *φύλαξ*, Il. 6. 35; 24. 566; Od. 15. 231; cp. *ἰώκα* Il. 11. 601 with *ἰωκῆν*, *ὕσμνι* with *ὕσμνῃ*, *ἀλαί* with *ἀλαῆ*, and *ἀσῆν* *ἀνεμον* Od. 12. 313, where the Ionic form of declension would give *ζαῆ*. It is less easy to assign the various forms of the pronoun to their original dialects. Perhaps *ἐγών*, the genitives in *-θεν*, *ἄμμι*, *ἄμμε*, *ὕμμι*, *ὕμμε*, may be reckoned with some certainty as Aeolic. Among adverb forms, *ὑπαῖθα*, *ἡλιθα*, *μίνυθα*, *ἄλλυθις*, and *ἀμνυθις* reckon as Aeolic.

In the flexion of the verbs the Scholl. and grammarians refer several peculiar forms to Aeolic that cannot rightly be so characterised, e.g. the termination

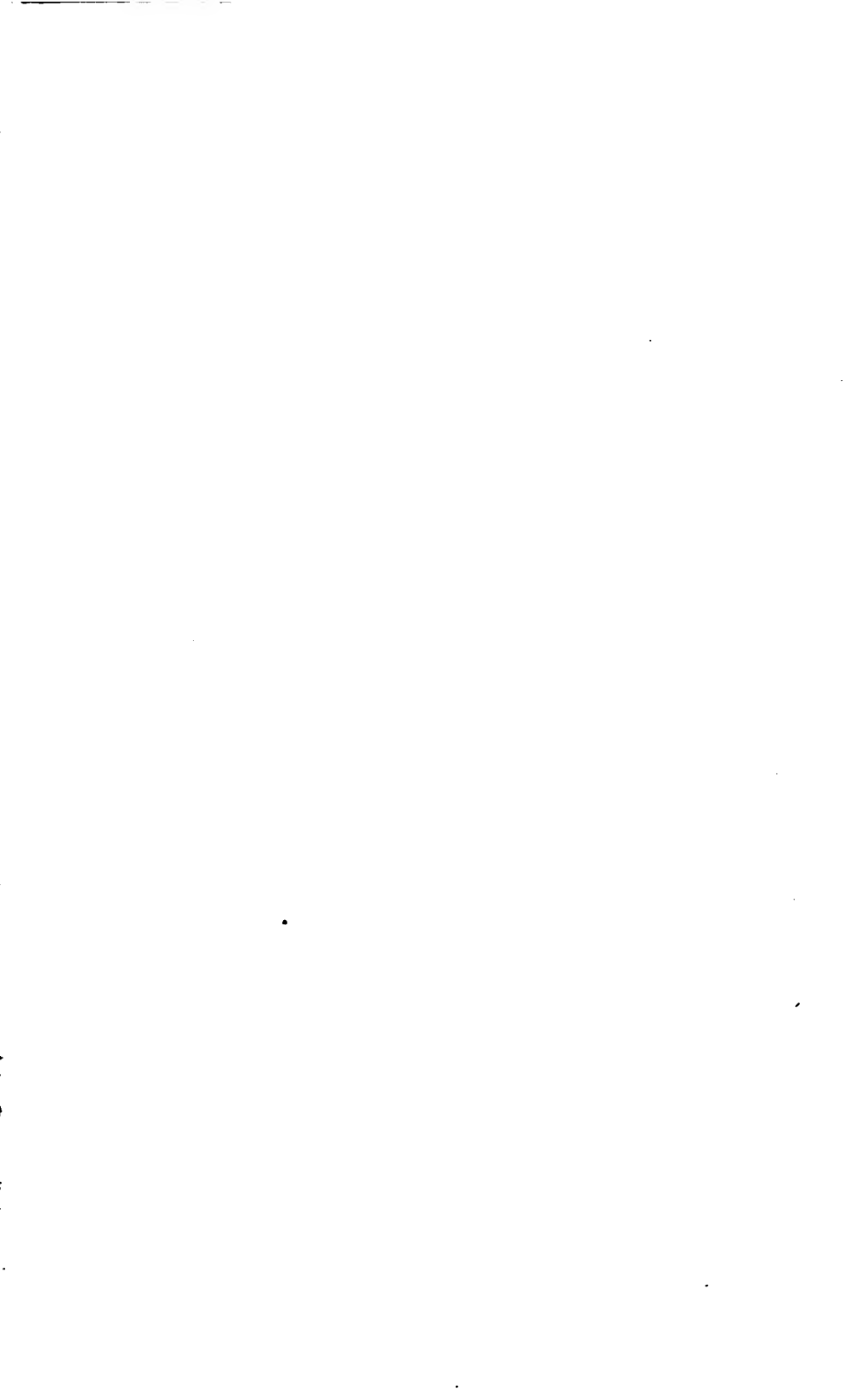
*-ατο*, which occurs in the pure Ionic of Herodotus. The short forms *δάμεν*, *βάν*, *σάν*, *ἔφαν* are referred by them to the same dialect, but it is at least as likely that they were in common usage in popular Greek. Among the best established Aeolisms in the verb we may quote such forms as *ἐκέαδον*, *κεκαθησόμεθα*, the reduplicated 2nd aorist and its derived future; which Schol. Vict. on Il. 8. 352 calls *ἀναδωπλασιασμός* *Αιολικός*. The Schol. A. on Il. 10. 67 finds *ἐγρήγορθαι* as an Aeolic form: cp. *τέτορθαι*, *μέμορθαι*, *ἐφθορθαι*.

It is usual to refer to Aeolic the form of the 2nd pers. sing. present act. in *-θα*, as *τίθησθα* (Od. 9. 404), *φήσθα* (Il. 21. 186), *δοδοίσθα* (Il. 19. 270), the optative aorist in *-εῖα*, *-εῖας*, *-εῖς*, the termination of the perf. act. particip. in *-ων*, *-οντος*, instead of *-ας*, *-ύτος* (see Aristarch. on *κεκλήγοντες* Il. 16. 430), and the future and aor. with *σ* from verbs in *ρ* and *λ* (as *κέρσω*, *κέλσω*, *φύρσω*). Special forms quoted as Aeolic are *ἄλτο*, and *ἄεσα* (from root *ἀφ*, 'to sleep'), in which Ameis finds the use of the Aeolic augment in *α*. The form *ἐπισχοίης* (Il. 14. 241) is given by the Schol. ad loc. as a special Aeolism, found in Sappho. On the whole question see the treatise of Ameis, referred to above, Ahrens, de dialect. Aeol., Herzog, Bildungsgesch. der Griech. und Lat. p. 115 foll.

743. *σὺ μὲν ἄρ' ἐμὲ* = 'slay me or let me be'; i.e. 'whether you slay me or spare me, still I will not hide what I have to say.' Compare *ψεύσομαι ἡ ἔτυμον ἔρῳ κέλεται δέ με θυμός* sup. 140.

749. *ἰάπτῃς*. See on Od. 2. 376.

752. *εὖχε[ο]*. The full meaning of





## 4. ΟΔΥΣΣΕΙΑΣ Δ. 753-767 203

ἡ γὰρ κέν μιν ἔπειτα καὶ ἐκ θανάτοιο σαώσαι.  
 μηδὲ γέροντα κάκου κεκακωμένον· οὐ γὰρ ὦω  
 πάχχ'υ θεοῖς μακάρεσσι γονὴν Ἀρκεισιάδαο 755  
 ἔχθ'εσθ', ἀλλ' ἔτι πού τις ἐπέσσεται ὅς κεν ἔχῃσι  
 δώματά θ' ὑψερεφέα καὶ ἀπόπροθι πίονας ἀγρούς.'

ἌΩς φάτο, τῆς δ' εὐνησε γόνυ, σχέθε δ' ὅσσε γόιοι.  
 ἡ δ' ὕδρηναμένη, καθαρὰ χροὶ εἵμαθ' ἑλοῦσα,  
 εἰς ὑπερῷ' ἀνέβαινε σὺν ἀμφιπόλοισι γυναιξίν, 760  
 ἐν δ' ἔθετ' οὐλοχύτας κανέφ, ἥρ'ατο δ' Ἀθήνη·

Ῥκλυθί μεν, αἰγινόχοιο Διδς τέκος, ἀτρυτώνη,  
 εἴ ποτέ τοι πολύμητις ἐνὶ μεγάροισιν Ὀδυσσεὺς  
 ἡ βοδς ἡ διος κατὰ πίονα μηρί' ἔκ'ηε,  
 τῶν νῦν μοι μνήσαι, καί μοι φίλον νῆα σάωσον, 765  
 μνηστῆρας δ' ἀπάλαλκε κακῶς ὑπερηνορέοντας.'

ἌΩς εἰποῦσ' ὀλόλυξε, θεὰ δέ οἱ ἔκλυεν ἀρῆς.

756. ἔχθ'εσθ'] Al. ἀχθ'εσθ(αι) and οἰχ'εσθ(αι) Schol. B.

the sentence thus constructed with unconnected participles is, ὕδρηναμένη ἔλε, καὶ ἑλοῦσα ἀνάβηθι, καὶ ἀναβάσα εὐχεο. Compare ὁ δ' Ἄργος ἑλθὼν, κῆδος Ἀδράστου λαβὼν, | πολλὴν ἀνδρόσας ἀσπίδ' Ἀργείαν ἀγει Eur. Phoen. 77 foll., ἤλυθεν ἀνὴρ | τηλεπαπιδος φεύγων ἐξ Ἀργεος ἀνδρα κατακτάς Od. 15. 224.

753. ἔπειτα, 'thereon:' sc. when you have made your prayer to her.

754. κάκου, i.e. κάκος, imperative, from κακῶς. With the parechesis κάκου κεκακ., cp. Od. 5. 263 πέμπτῳ πέμπε.

756. ἐπέσσεται = 'supererit.'

758. εὐνησε γόνυ. Ameis compares ἀνέμους ἐκέλευσε... εὐνηθῆναι Od. 5. 384; so we find ἀνέμους κοίμην Il. 12. 281, κύματα Od. 12. 169, ὀδύνas Il. 16. 524.

761. οὐλοχύτας. It is wrong to render this, as Nitzsch, 'ein Rauchopfer von heiliger Gerste,' for the basket cannot represent an altar; though Schol. says, ἀντὶ βομῶυ καθιέρωνε τῷ κανέφ τὰς κριθάς. The barley was not burned, but was poured out from its basket as wine from its cup, and so was rather equivalent to the libation.

762. ἀτρυτώνη. Athena is here supplicated in the character in which she generally appears in the Iliad, viz.

as the war-goddess. The epithet is generally taken (see Eustath.) as a lengthened form of ἀτρυτος = ἀτειρής, 'unworned.' Bergk, Jahrb. 81, refers it to the same root as Τριτογένεια; others connect it with ἀτρίων. Cp. Ὀτρεὺς for Ἀτρεὺς and Hesych. ἀτρίων ἐγείρων. This last derivation makes the word analogous in meaning to λαοσσόος, ἐγρεμάχη, and ἐγρεκύνδοιμος, epithets of Athena.

763. Cp. Virg. Aen. 9. 404 'Si quis unquam pro me pater Hyrtacus aris | dona tulit.'

767. ὀλόλυξε, cp. Od. 3. 450; Il. 6. 301.

ἔκλυεν οἱ, 'heard for her,' i.e. heard her prayer. Compare with this use of the dative δέσασθαι τινα, and see Il. 16. 531 ὅττι οἱ ὤκ' ἤκουσε μέγας θεὸς εὐχαίμενο.

ἀρῆς, ἃ in arsis, ἃ in thesis. The word appears in various senses: (1) as here, 'a prayer,' cp. Il. 15. 378, 598; 23. 199; (2) a 'curse,' Il. 9. 566, etc. etc.; (3) 'mischief' or 'harm,' Od. 2. 59; 22. 208; Il. 12. 334, etc. An attempt has been made to distinguish (3) as an altogether different word, connected with ἀρημένος: and Heyne (Il. 12. 334) vainly endeavours to restrict ἀρῆ to meaning (2), and ἀρῆ to (1).

μνηστῆρες δ' ὁμάδησαν ἀνὰ μέγαρο σκιδόντα·

ὥδε δέ τις εἶπесκε νέων ὑπερηνορέοντων

‘Ἥ μάλα δὴ γάμον ἄμμι πολυμνήστη βασιλεια 770

ἀρτύει, οὐδέ τι οἶδεν δ οἱ φόνος υἱί τέτυκται.’

‘Ὡς ἄρα τις εἶπесκε, τὰ δ' οὐκ ἴσαν ὥς ἐτέτυκτο.

τοῖσιν δ' Ἀντίνοος ἀγορήσατο καὶ μετέειπε·

‘Δαιμόνιοι, μύθους μὲν ὑπερφιάλους ἀλέασθε

πάντας ὁμῶς, μή πού τις ἐπαγγείλῃσι καὶ εἴσω. 775

ἀλλ' ἄγε σιγῇ τοῖον ἀναστάντες τελέωμεν

μῦθον, δ δὴ καὶ πᾶσιν ἐνὶ φρεσὶν ἤραρεν ἡμῖν.’

‘Ὡς εἰπὼν ἐκρίνατ' ἐείκοσι φῶτας ἀρίστους,

βὰν δ' ἰέναι ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης.

νῆα μὲν οὖν ἀμπρωτον ἀλὸς βένθοσδε ἔρυσσαν, 780

ἐν δ' ἰστόν τε τίθεντο καὶ ἰστία νηὶ μελαίνῃ,

ἡρτύναντο δ' ἔρετμὰ τροποῖς ἐν δερματίνοισι

πάντα κατὰ μοῖραν· ἀνά θ' ἰστία λευκὰ πέτασσαν·

τεύχεα δέ σφ' ἤνεικαν ὑπέρθυμοι θεράποντες.

775. πάντας] Nitzsch πάντες. ἐπαγγείλῃσι] Bekk., ed. 2, and Ameis, with four MSS, read ἀπαγγείλῃσι. 783.] περιττὸς δοκεῖ ὁ στίχος Schol. M. Cod. H., among others, omits it. 784 σφ' ἤνεικαν] Bekk., ed. 2, σφιν ἔνεικαν, with three MSS.

768. ὁμάδησαν. The tense shows that this is not a description of the noisy character of the suitors' feast, but that it expresses the sudden clamour raised when they heard Penelope's cry (ὁλολυγή) and misinterpreted its meaning.

772. ἴσαν (elsewhere the imperf. tense from εἶμι) is here and in II. 18. 405, Od. 13. 170, 23. 152, a form of the pluperfect, from οἶδα. It seems to stand in the same relation to ᾔδσαν (ᾔσαν) that ἴσασι does to οἶδοσι.

ὥς ἐτέτυκτο, 'how matters really were;' viz. that Penelope was aware of their designs. All that the suitors knew was that Penelope had gone to make supplication; and they chose to regard her act as a propitiation of Athena with reference to her immediate marriage.

774. μύθους ὑπερφιάλους . . πάντας ὁμῶς. Nitzsch needlessly reads πάντες. Löwe's interpretation gives the sense well: 'sermōnes temerarios et imprudentes de perniciē Telemachi et nuptiis

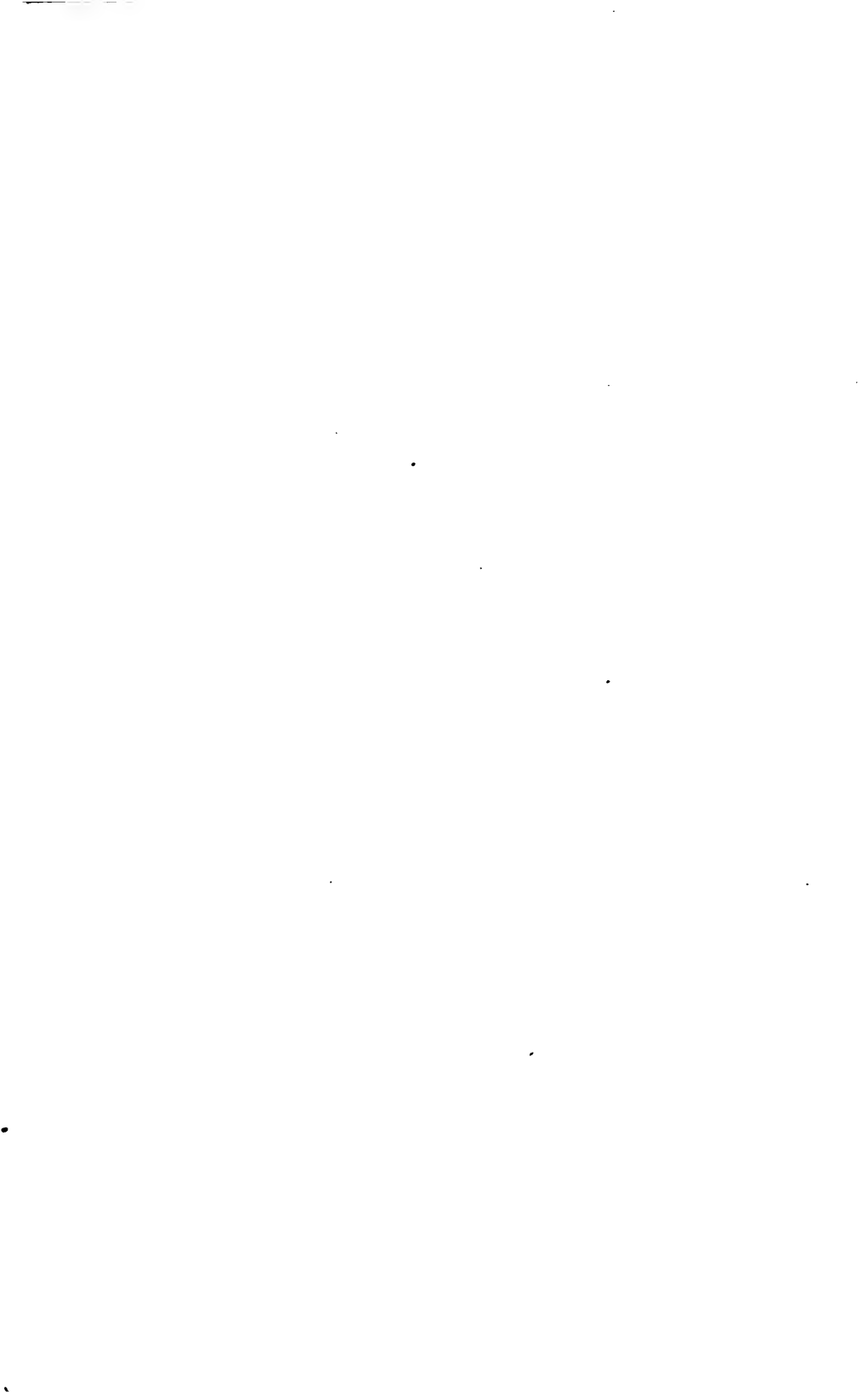
Penelopes. Hinc equidem non offendor accusativo πάντας quo innuit Antinous non solum consilium quod ceperant proci interficiendi Telemachi, sed nec expectationem suam de Penelope esse inconsultius evulgandam.'

775. ἐπαγγείλῃσι is rare in this sense; but cp. Hdt. 3. 36 οἱ θεράποντες τοῦτο ἐπήγγειλαν αὐτῷ ὥς περιείη.

776. σιγῇ τοῖον ἀναστάντες. This forms the antithesis to ὁμάδησαν and μύθους ὑπερφιάλους.

782. τροπὸς is equivalent to the old Lat. 'struppus,' and our 'strap.' It is the leathern loop fixed at the gunwale, in which the oar works. Cp. Thucyd. 2. 93, with interpretation: τροπῶν τῆς, οἱ ἱμάντες οἱ ἐν τοῖς πλοίοις ἐν οἷς αἱ κῶπαι περὶ τοῖς σκαλμοῖς περιδέονται. The modern Greek boatman still uses a similar loop to fasten his oar to the thole. See Leake's Attica, p. 139.

784. τεύχεα are not here 'ship's-tackling,' like ὄπλα, but the actual weapons which the suitors took to use against Telemachus.





97. Only here is the ἰσπερίον represented as a bed chamber

98. μιν. acc. 'ε'πὶ λυθε. only here and v 282 acc. 'person. Elsewhere dat.

## 4. ΟΔΥΣΣΕΙΑΣ Δ. 785-793. 205

ὕψου δ' ἐν νοτίῳ τὴν γ' ὥρμισαν, ἐκ δ' ἔβαν αὐτοί. 785  
 ἔνθα δὲ δόρπον ἔλοντο, μένον δ' ἐπὶ ἔσπερον ἔλθειν.

Ἥ δ' ὑπερώϊω αὐθι περίφρων Πηνελόπεια  
 κείτ' ἄρ' ἄσιτος, ἄπαστος ἐδητύος ἡδὲ ποτήτος,  
 ὀρμαίνουσ' ἢ οἱ θάνατον φύγοι νίδος ἀμύμων,  
 ἢ δ' γ' ὑπὸ μνηστῆρσιν ὑπερφιάλοισι δαμείη. 790  
 ὅσσα δὲ μερμήριξε λέων ἀνδρῶν ἐν ὀμίλῳ  
 δέισας, ὀππότε μιν δόλιον περὶ κύκλον ἀγῶσι,  
 τόσσα μιν ὀρμαίνουσιν ἐπήλυθε νήδυμος ὕπνος

785. ἐν νοτίῳ] Ἀριστοφάνης εἰνοδίῳ, ὡς ἂν εἴποι ἐν ὀδῷ, ἐτοίμην εἰς τὸ πλεῖν Schol. B. E. H. P. Q. T. La Roche thinks the real reading of Aristophanes must have been ἐννοδίῳ, Lehrs maintains it to have been ἐννόδιον = ἐτοίμην. For ἐκ δ' ἔβαν, found in the best MSS, the common reading is ἐν δ' ἔβαν. 788. ἄσιτος] Ῥιανός, κείτ' ἄρ' ἀσιτος καὶ ἔστιν αὕτη χαριεσττέρα ἢ γραφή. This reading was to escape the seeming tautology of ἄσιτος and ἄπαστος. 793. ἐπήλυθε νήδυμος] We gather that this was the reading of Aristarchus, the Schol. E. being a citation and explanation of his view. Al. ἐπήλυθεν ἡδυμος.

785. ὕψου ἐν νοτίῳ, 'they anchored her well out in the water.' The expression describes a ship ready for sailing at a moment's notice. She is not drawn up on the sand, but with sails set and oars ready, she lies afloat; her stern made fast with a hawser to the shore, her bows moored to the anchor-stone (εὐναί). Cp. Il. 14. 77 ὕψι δ' ἐπ' εὐνάων ὀρμίσσομεν. The meaning of νότιον is the water near the shore, and the adverb ὕψου is quite as accurate a description of its position as ὕψι in the phrase ὕψι ἐπ' εὐνάων quoted above. We must suppose here, that they hauled up to shore, and landed (ἐκ δ' ἔβαν αὐτοί) for supper. Such a process is the natural one, as no small boats were in use for embarking and disembarking. And this would be easy enough, if we may suppose that they had a running tackle passed through a loop round their mooring-stone. They could then haul to shore and haul off again at pleasure. This interpretation is borne out by Od. 8. 55 ὕψου δ' ἐν νοτίῳ τὴν γ' ὥρμισαν, αὐτὰρ ἔπειτα | βάν δ' ἵμεν Ἀλκινόοιο δαίφρονος ἐς μέγα δῶμα. The common reading ἐν δ' ἔβαν comes from a misconception of the passage. The actual departure is described inf. 842. As an illustration of the practice of disembarking to take supper cp. Od. 14.

347 αὐτοί δ' ἀποβάντες | ἐσσυμένως παρὰ θίνα θαλάσσης δόρπον ἔλοντο.

788. Here ἄσιτος is the general statement, the words ἄπαστος ἐδητύος ἡδὲ ποτήτος being added as exegesis. See Eustath. διασαφητικόν ἐστι τοῦ ἄσιτος.

791. ὅσσα δὲ μερμήριξε λέων. Eustath. οὐ λέοντι αὐτὴν εἰκασε θρασυνομένῳ . . ἀλλὰ λέοντι δεδιότι καὶ δι' αὐτὸ μερμήριζοντι. The fear and the sense of helplessness form the point of comparison: the poet choosing the picture of a lion for his simile, because it is a natural way of introducing the evil designs of the suitors, who like huntsmen δόλιον περὶ κύκλον ἀγῶσι, that is, draw a cordon of men round the lion and gradually narrow the circle. For the double accusative with περὶ . . ἀγειν compare παρθένοι τὴν καλλιστεύουσαν περιάγουσι τὴν λίμνην Hdt. 4. 180. A similar construction with ἀμφιεννύναι is found in Od. 10. 542.

793. νήδυμος. According to Buttm. Lexil. § 81 this form of word is the result of an orthographical error. Originally it was written φήδυμος, but when the initial digamma was dropped, the νυ ἐφελευστικόν was affixed to the termination of the foregoing word to avoid hiatus. In process of time, and in a period when writing was rare, this final ν was transferred to the next word, and νήδυμος came to be accepted as

εὔδε δ' ἀνακλινθεῖσα, λύθεν δέ οἱ ἄψα πάντα.

Ἔνθ' αὖτ' ἀλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη· 795

εἰδῶλον ποίησε, δέμας δ' ἥκτο γυναικί,

Ἰφθίμη, κούρη μεγαλήτορος Ἰκαρίοιο,

τὴν Εὐμηλος θπνιε, Φερῆς ἐνὶ οἰκίᾳ ναίων.

πέμπε δέ μιν πρὸς δώματ' Ὀδυσσῆος θείοιο,

εἴως Πηνελόπειαν ὀδυρομένην, γόοωσαν, 800

παύσειε κλαυθμοῖο γοοῖό τε δακρυέντος.

ἐς θάλαμον δ' εἰσῆλθε παρὰ κληίδος ἱμάντα,

στῇ δ' ἄρ' ὑπὲρ κεφαλῆς, καί μιν πρὸς μῦθον ἔειπεν·

Ἐὔδεις, Πηνελόπεια, φίλον τετιμημένη ἦτορ;

οὐ μὲν σ' οὐδὲ ἑῷσι θεοὶ ρεία ζῶντες 805

κλαίειν οὐδ' ἀκάχησθαι, ἐπεὶ ῥ' ἔτι νόστιμός ἐστι

σὸς παῖς· οὐ μὲν γάρ τι θεοῖς ἀλιτῆμενός ἐστι.

797. Ἰφθίμη] ἀμφιβάλλει Ἀρίσταρχος πότερον ἐπίθετον τὸ Ἰφθίμη ἢ κύριον Schol. P.

the correct form instead of ἥδνμος. Such an etymological accident finds a sort of parallel in the French word *hier*, for *Gierre* (cp. Lat. *edera*), and in the English, *a newt* instead of *an est*. *νήδνμος* is used altogether twelve times in Homer. In Il. 2. 2; 10. 91; 14. 242; Od. 4. 793; 12. 311, it is preceded by a word capable of receiving the *νῦ* ἐφέλκυστικόν, and in Il. 10. 187 and 14. 354 by a word naturally ending in *ν*. From this uncertainty, it may be supposed, which thus arose in the pronunciation of the word, the incorrect form *νήδνμος* for *φῆδνμος* or *ἥδνμος* was extended to those passages in which no final *ν* precedes or can precede the word, e. g. Il. 14. 253; 16. 454; 23. 63; Od. 12. 366; 13. 79. Aristarchus interprets it as meaning *ἀνέκδυτος* (from *νή-δύνω*), and as therefore parallel to *νήγρετος*, but this would be an unsuitable epithet in such a passage as Il. 2. 2; the phrase *νήδνμος* μούσα h. Vener. 172 is doubtless of much later date; (cp. also h. Merc. 241, and see Baumeist. ad loc.). Düntzer proposes to derive it from *νή* and *δυμός* from a root *δν*, seen in *δύη*, *δυερός*, and renders 'painless.' Schenkl (quoted by Ameis, Anh. on Od. 13. 79) refers it to a Skt. stem *namd-* 'gaudere,' or

in a causative sense, 'exhilarare,' so that *νήδνμος* may be a euphonic form of *νάνδ-νμος*, the termination being analogous to *δίδνμος*, *τρίδνμος*. It should be mentioned that Hesiod, Simonides, and Antimachus used a form *ῥήδνμος*, and were therefore reproached by Poseidonius and Aristarchus as *παραφθείροντες τὴν Ὀμήρου λέξιν*.

796. Notice that in Homer the dream is not merely the creation of the sleeper's mind, but is represented as having a real existence apart from him.

798. Eumelus, son of Adrastus and Alcestis, lived at Phrae on the lake Boebeis in Thessaly (cp. Il. 2. 711), and had taken part in the Trojan expedition.

800. εἴως is properly an adverb of time, as *ἔνα* is of place, but it is used here (as in Od. 6. 80; 9. 376; 19. 367) as a final conjunction. This use does not seem to be found in the Iliad.

802. κληίδος ἱμάντα. See on Od. 1. 442.

803. Join καὶ προσέειπέ μιν μῦθον, the double accusative being the regular use, as *ἔπος μιν ἀντίον ἤδα*, *Τυδείδην ἔπειτα πτερύοντα προσήδα*, etc.

805. οὐ . . οὐδέ, see Od. 3. 27.

807. ἀλιτῆμενός. This form, and also

76. Athena in 'shape' a girl-friend appears - Nausicaa (J 22), who behaves like a dream or a ghost.  
(Εἴδωλον: but there are no ghosts - Hom.). Cf. Ag. 1217 the shadow-children Thyestes: ὄνειρον  
Προσφρῆς μορφώμασιν

98. Icarus lived on the slope of Parnassus (τ 394). Both his daughters left home on their  
marriage. Acc. to 'local' story Icarus was brother of Tyndareus and lived in Sparta. The Phaeacian  
critic: Nausicaa did not want her to marry away from home (J 283).

105. Not indeed do they even permit their quite apart from it's being pleasing to them.

οφ. τ 362 δο. αἱ γάρ τε πύλαι ἀμνηνῶν εἰσὶν ὄνειράτων near Eschus - home  
deaf deaf (of. Κνώσσους) akin to death.

11. πωλέει ; cf. μυθέει β 202

Τὴν δ' ἡμίβητ' ἔπειτα περίφρων Πηνελόπεια,  
 ἡδὺ μάλα κνώσσουσ' ἐν ὄνειρείησι πύλῃσι·  
 'Τίπτε, κασιγνήτη, δεῦρ' ἤλυθες; οὐ τι πάρος γε 810  
 πωλέαι, ἐπεὶ μάλα πολλὸν ἀπόπροθι δώματα ναίεις·  
 καί με κέλεαι παύσασθαι διζύος ἡδ' ὀδυνάων  
 πολλέων, αἷ μ' ἐρέθουσι κατὰ φρένα καὶ κατὰ θυμὸν,  
 ἢ πρὶν μὲν πόσιν ἐσθλὸν ἀπώλεσα θυμολέοντα,  
 παντοίης ἀρετῇσι κεκασμένον ἐν Δαναοῖσιν, 815  
 ἐσθλὸν, τοῦ κλέος εὐρὺ καθ' Ἑλλάδα καὶ μέσον Ἄργος.  
 νῦν αὖ παῖς ἀγαπητὸς ἔβη κοίλης ἐπὶ νηὸς,  
 νήπιος, οὔτε πόνων εὖ εἰδὼς οὔτ' ἀγοράων.  
 τοῦ δὴ ἐγὼ καὶ μᾶλλον ὀδύρομαι ἢ περ ἐκείνου.  
 τοῦ δ' ἀμφιτρομέω καὶ δεῖδια μὴ τι πάθῃσιν, 820  
 ἢ ὃ γε τῶν ἐνὶ δῆμφ, ἵν' οἴχεται, ἢ ἐνὶ πόντῳ·  
 δυσμενέες γὰρ πολλοὶ ἐπ' αὐτῷ μηχανόωνται,  
 ἰέμενοι κτεῖναι, πρὶν πατρίδα γαῖαν ἰκέσθαι.  
 Τὴν δ' ἀπαμειβόμενον προσέφη εἰδῶλον ἄμαυρόν·  
 'θάρσει, μηδὲ τι πάγχυ μετὰ φρεσὶ δεῖδιθι λίην' 825

816.] περιττός ὁ στίχος. See on sup. 726.

ἀλαλήμενος, ἀκαχήμενος, βλήμενος, ἐληλάμενος, κτάμενος, οὐτάμενος, etc., are rightly given by Aristarchus with the proparoxyton accent, as participles from the non-thematic aor., and not from the perfect. Here ἀλαλήμενος is almost equivalent to 'a sinner.' ἀλιταίνεω governs the accusative, as in Il. 9. 375; 19. 265; sup. 378, so that θεοῖς here is an ethical dative = 'in the eyes of the gods': compare δαίμοσιν εἶναι ἀλιτρός Il. 23. 595, καὶ σφιν γαμβρός Διὸς ἔσσι sup. 569.

809. ὄνειρείησι πύλῃσι. Cp. Od. 19. 562 foll.

811. Whether we write πωλέαι, with La Roche, or πωλέ, as the majority of editors, the tense must be present and not past, according to the regular idiom with πάρος, as in Od. 5. 88; Il. 4. 264; 12. 346; 15. 256; 18. 386; 23. 782. See on Od. 2. 202.

818. νήπιος. Compare a similar description of the young Achilles Il. 9. 440 νήπιον οὐ πω εἰδὼς ὁμοῖον πολέμοιο |

οὐδ' ἀγορίαν, ἵνα τ' ἄνδρες ἀριπρεπέες τελέθουσιν.

820. μὴ τι πάθῃσιν, euphemistic for 'meet his death'; as in Od. 12. 321.

821. ἵν' οἴχεται, as we say loosely, 'where he is gone,' τῶν standing as antecedent to ἵνα = 'ibi, ubi.' And as ἵνα expresses no motion, the words must not be construed as equivalent to *quo digressus est*: the place where he now is, rather than the place to which he has gone, being signified. Compare πῇ οἴχεται (not ποῦ or πόσε) Il. 24. 201.

824. ἄμαυρόν, 'dim.' According to Curtius from ἀ privat. and root *mar*, seen in *μαρμαίρω*, *μαρίλη*. The proper form would be *ἀμαρφός*, which by metathesis becomes *ἀμαφρός* or *ἀμαυρός*. Other philologists regard the δ as euphonic and not privative, interpreting the epithet as describing the glimmering, wavering appearance of a dream.

825. πάγχυ is generally joined with λίην, but it is more in accordance with

τοίη γάρ οἱ πομπὸς ἄμ' ἔρχεται, ἦν τε καὶ ἄλλοι  
 ἄνδρες ἡρῆσαντο παρεστάμεναι, δύναται γάρ,  
 Παλλὰς Ἀθηναίη· σὲ δ' ὀδυρομένην ἑλεαίρει·  
 ἦ νῦν με προέηκε τείν τάδε μυθήσασθαι.'

Τὴν δ' αὖτε προσέειπε περίφρων Πηνελόπεια· 830  
 'εἰ μὲν δὴ θεὸς ἔσσι, θεοῖό τε ἔκλυες αὐδῆς,  
 εἰ δ' ἄγε μοι καὶ κείνον διζυρὸν κατάλεξον,  
 ἥ που ἔτι ζῶει καὶ ὄρᾳ φάος ἡελίοιο,  
 ἦ ἤδη τέθνηκε καὶ εἰν Ἀίδαο δόμοισι.'

Τὴν δ' ἀπαμειβόμενον προσέφη εἰδωλὸν ἄμαυρόν· 835  
 'οὐ μὲν τοι κείνόν γε διηνεκέως ἀγορεύσω,  
 ζῶει δ' γ', ἥ τέθνηκε· κακὸν δ' ἀνεμώλια βάζειν.'

ᾧς εἰπὼν σταθμοῖο παρὰ κληῖδα λιάσθη  
 ἔς πνοιᾶς ἀνέμων· ἦ δ' ἐξ ὕπνου ἀνόρουσε  
 κούρη Ἰκαρίοιο· φίλον δέ οἱ ἦτορ ἰάνθη, 840  
 ᾧς οἱ ἐναργὲς δνειρον ἐπέσσυτο νυκτὸς ἀμολγῶ.

Μνηστήρες δ' ἀναβάντες ἐπέπλεον ὕγρα κέλευθα,  
 Τηλεμάχῳ φόνον αἰπὺν ἐνὶ φρεσὶν ὀρμαίνοντες.  
 ἔστι δέ τις νῆσος μέσση ἀλλὶ πετρήεσσα,  
 μεσσηγὺς Ἰθάκης τε Σάμοιό τε παιπαλοέσσης, 845  
 Ἀστερίς, οὐ μεγάλη· λιμένες δ' ἐνὶ ναύλοχοι αὐτῇ  
 ἀμφίδυμοι· τῇ τὸν γε μένον λοχῶντες Ἀχαιοί.

Homeric usage to take it as emphasizing the preceding negative; 'by no means fear so sorely.' Compare οὐ πῶ πάγχυ Od. 22. 236, οὐκέτι πάγχυ Il. 19. 343.

831. θεοῖό τε, 'and didst list to some god's bidding,' i.e. art sent here at the bidding of some god. As, e.g. Hermes, himself a θεός, might be sent by Zeus.

832. κατάλεξον with accusative; as inf. 836 ἀγορεύσω κείνον.

838. παρὰ κληῖδα σταθμοῖο, 'by the side of the bolt [that fitted] in the door-post.' She slipped through the slit in which the ἰμάς (802) worked.

841. ἐναργὲς. There is nothing in this epithet incompatible with the ordinary interpretation of ἄμαυρόν. The dream, though 'dim' to the bodily sense, had a 'clear meaning' to the mind.

ἐπέσσυτο implies the rapid movement with which the phantom had hastened to her. Cp. Od. 6. 20.

νυκτὸς ἀμολγῶ. Even Buttmann's ingenious theory about this word leaves the etymology more than doubtful. Of more modern philologists, some seek to establish the identity of ἀμολγῶς with ἄμαυρός, i.e. ἀμαρφός; others compound it of the euphonic δ and μολῖναι, μεταλναι, or, adopting the Hesychian interpretation, μολγῶς = νέφος, render it, 'the cloudless night.' Meyer attempts to connect the word with the Scandinavian myrkur, 'darkness.'

846. It is impossible to accept the view of modern geographers identifying Asteris with the modern rock of Deskalio. See on the whole question the Appendix on Ithaca.







## Ὀδυσσέως σχεδία.

Ἦὼς δ' ἐκ λεχέων παρ' ἀγανού Τιθωνοῖο  
 ὤρνυθ', ἵν' ἀθανάτοισι φῶς φέροι ἡδὲ βροτοῖσιν·  
 οἱ δὲ θεοὶ θῶκόνδε καθίζανον, ἐν δ' ἄρα τοῖσι  
 Ζεὺς ὑψιβρεμέτης, οὗ τε κράτος ἐστὶ μέγιστον.

In Book 1. (82-95) Athena had made two propositions to Zeus; (1) that Hermes should be sent to release Odysseus from Ogygia; and (2) that she herself should proceed to Ithaca, and despatch Telemachus in search of his father. Her own task had been accomplished: Telemachus travels to Sparta and Pylos (Od. 2. 414-4. 624) on this mission. Meanwhile the suitors have taken alarm at his departure, and set sail in the hope of intercepting him on his return (4. 787). At this critical point the scene changes to Olympus. Six days had elapsed since Athena's first appeal to Zeus (as may be gathered from the notes of time in 2. 1; 3. 1, 404, 491; 4. 306), and Hermes had not yet been sent to Ogygia. At the opening of this book Athena renews her request.

1. Ἦὼς δέ. This is a poetical way of expressing 'the next morning.' Cp. Il. 11. 1. Tithonus is here represented as a youthful hero (ἀγανός), whom Eos had carried off because of his beauty. Cp. Tyrtæus, ap. Stob. Flor. 51. 1 οὐδ' εἰ Τιθωνοῖο φωτὴν χαριέστερος εἴη. The first mention of his unhappy gift of immortality without immortal youth is made in h. Hom. Ven. 219 foll. βῆ δ' ἱμεν (Ἦως) αἰτήσουσα κελαινεφέα Κρονίαντα | ἀθανάτων τ' ἔμεναι καὶ ζῶειν ἡμᾶτα πάντα | τῇ δὲ Ζεὺς ἐπένευσε καὶ ἐκρήνηεν ἐέλδορ. | ἠγείη' οὐδ' ἐνύσησε μετὰ φρεσὶ πότνια Ἦως | ἥβην αἰτῆσαι ξυθαί τ' ἀπο γῆρας ὀλοίσθ. So Mimnerm. ap. Stob.

Flor. 116. 33 Τιθωνῷ μὲν ἔδωκεν ἔχειν κακὸν ἀφθιτον ὁ Ζεὺς, | γῆρας δὲ καὶ θανάτου μέγιστον ἀργαλείου. The story may be supposed to allegorize the change of the fresh morning hours into the scorching noon that brings weariness and weakness with it. The old Tithonus, 'turning again to childish treble, pipes and whistles in his sound,' so that his voice was compared to the noise of the cicada, the only creature heard in the heat of the day: compare 'sole sub ardenti resonant arbusta cicadis' Virg. Ecl. 2. 13. Lycophron, 941, follows Callimachus in giving Eos herself the name Τιτώ, which must be etymologically connected with Τιθωνός.

3. θῶκόνδε καθίζανον. This is the ordinary daily gathering of the gods in the hall of Zeus. In the same sense we have θεῶν ἰδεα Il. 1. 533; compare also Il. 4. 1 οἱ δὲ θεοὶ παρ' Ἰηνὶ καθήμενοι ἡγορόωντο | χρυσέῳ ἐν δαπιδῷ. The summoning of a special assembly is described in distinctly different terms, as in Il. 8. 2 Ζεὺς δὲ θεῶν ἀγορὴν ποιήσατο . . αὐτὸς δὲ σφ' ἀγόρευε, Il. 20. 4 Ζεὺς δὲ θέμιστα κέλευσε θεοὺς ἀγορῆνδε καλέσσαι . . ἢ δ' ἄρα πάντῃ | φοιτήσασα κέλευσε Διὸς πρὸς δῶμα νέεσθαι. With the construction θῶκόνδε καθίζανον cp. Od. 4. 51 ἐς βα θρόνους ἕζοντο, 'they went to their seats and sate down:' but θῶκος or θόκος is rather the 'session' than the 'seat'; compare Od. 2. 26 οὐτ' ἀγορῇ οὐτε θόκος, where θόκος is equivalent to βουλή.

τοῖσι δ' Ἀθηναίη λέγε κήδεα πόλλ' Ὀδυσῆος  
μνησμένη· μέλε γάρ οἱ ἔων ἐν δόμασι νύμφης·  
'Ζεῦ πάτερ ἦδ' ἄλλοι μάκαρες θεοὶ αἰὲν ἔοντες,

5

[.] ἐκ τῆς ἐν Ἰλιάδι Νέστορος εὐχῆς μετατίθεται Schol. P.

5. λέγε, 'recounted.'

6. μέλε γάρ οἱ ἔων. The strictly impersonal sense of μέλειν is not found in Homer: the nearest approach to it is in Od. i. 305 σοὶ δ' αὐτῷ μελέτω, where the subject is only suggested; and Od. 16. 465 οὐκ ἔμελ' ἐν μοι ταῦτα μεταλλῆσαι, where the infinitive stands as subject. The common construction is μέλει τις (or τι) τινί, or the corresponding use with the third person plural, as μελήσουσι μοι ἴπποι Il. 10. 481. The 1st person is only once used, εἰμ' Ὀδυσσεὺς Λαερτιάδης, ὃς πᾶσι δόλοισιν | ἀνθρώποισι μέλω Od. 9. 19; compare also Ἀργῶ πᾶσι μέλουσα 12. 70. The participle μεμνηλώς is used with an active force, 'caring for,' as μέγα πλοῦτοιο μεμνηλώς Il. 5. 708. In Od. 10. 505 we have μελέσθω.

7. The whole of Athena's address is a cento from earlier books of the Odyssey. The words μή τις ἐτι . . . ἥπιος ἦεν (8. 12) are borrowed from Mentor's speech to the Ithacensians. The conversation of Menelaus with Proteus (4. 230-234) supplies the lines νύμφης ἐν μεγάροις . . . θαλάσσης (12-17); and the concluding lines are taken almost verbatim from the address of Medon to Penelope (4. 700-702). It is possible to consider this as an intentional recapitulation, in words with which the hearers of the earlier part of the poem were familiar. Against this we may quote the canon maintained by Gottf. Hermann, 'de iteratis apud Homerum,' that repetitions of the same words are only admissible in Homer under two circumstances; (1) 'quae per ipsum rerum narrandarum ordinem saepius redeunt, per se patet rectius iisdem quam aliis verbis dici, ut ἀράβησε δὲ τεύχε' ἐν' αὐτῷ, etc.:' (2) 'mandata iisdem verbis quibus accepta sunt perferuntur, quod ut antiquae simplicitatis est, ita eo quoque commendatur quod alioqui parum fidus esse nuntius videretur.' This would limit Homeric iterations to regular epic formulae and to the delivery of messages. All other kinds of repetitions Hermann holds to be proofs of the work of composers of different dates,

unless the one passage is an avowed and distinct reflection of the other. This seems a needlessly hard and fast line to draw, especially in dealing with poetical composition. Nor is there anything unnatural in such a general resumption of the thread of the story, that has been broken by the change of place and scene.

Those who find two distinct poems in the Odyssey, viz. a Τηλεμαχία and a Νόστος Ὀδυσσεύς, blended or pieced together with more or less skill (see Od. 4. 594), describe the opening of the fifth book as a palpable attempt to cover a gap between the two stories. They maintain that the narrative of the journeyings of Telemachus ends with the close of b. 4. only to be resumed in bb. 15, 16; and that the Nostos properly begins with b. 5. The introduction of the second council of the gods in Olympus is, according to this view, an awkward necessity, caused by the insertion of the Telemachia after the former council of the gods in b. 1. It is maintained, that when the earlier council had determined, in the absence of Poseidon, to bring Odysseus safe home, we ought to have had at once the despatch of Hermes with his warning message to Calypso—in short, an immediate transition from b. 1. 87 to b. 5. 30, with some such connecting line as ὃς φάθ', ὃ δ' Ἑρμῖαν προσέφη νεφεληγερέτα Ζεὺς. This view may be seen briefly stated in Köchly, de Odys. carm. diss. I (pp. 11 foll.), Turici 1862; and more fully in C. J. Schmitt, de 2<sup>do</sup> in Odys. deorum concilio interpolato, eoque centone, Freiburgae 1852, or P. D. Ch. Hennings, die Telemachie (pp. 151 foll.), Leips. 1858. But, this treatment, it may be argued, betrays a want of appreciation of the main conception of the poem. The proposed rearrangement may simplify the mere sequence of facts, but it does so at the expense of the artistic construction of the plot in the Odyssey. Nothing can be more effective, it might be urged, than the break at the end of the fourth book, where the perils of Telemachus,





μή τις ἔτι πρόφρων ἀγανὸς καὶ ἥπιος ἔστω  
 σκηπτοῦχος βασιλεὺς, μηδὲ φρεσὶν αἴσιμα εἰδώς·  
 ἀλλ' αἰεὶ χαλεπὸς τ' εἴη καὶ αἴсула ῥέξοι, 10  
 ὥς οὐ τις μέμνηται Ὀδυσσῆος θείοιο  
 λαῶν, οἷσιν ἀνασσε, πατὴρ δ' ὥς ἥπιος ἦεν.  
 ἀλλ' ὁ μὲν ἐν νήσῳ κεῖται κρατέρ' ἄλγεα πάσχων,  
 νύμφης ἐν μεγάροισι Καλυψοῦς, ἥ μιν ἀνάγκη  
 ἴσχει· ὁ δ' οὐ δύναται ἦν πατρίδα γαῖαν ἰκέσθαι 15  
 οὐ γάρ οἱ πάρα νῆες ἐπήρετμοι καὶ ἑταῖροι,  
 οἳ κέν μιν πέμποιεν ἐπ' εὐρέα νῶτα θαλάσσης.  
 νῦν αὖ παῖδ' ἀγαπητὸν ἀποκτεῖναι μεμᾶσιν  
 οἴκαδε νισσόμενον· ὁ δ' ἔβη μετὰ πατρὸς ἀκουὴν  
 εἰς Πύλον ἡγαθέην ἥδ' εἰς Λακεδαίμονα διάν.' 20

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·  
 'τέκνον ἐμὸν, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων·  
 οὐ γὰρ δὴ τοῦτον μὲν ἐβούλευσας νόον αὐτῇ,  
 ὥς ἦ τοι κείνους Ὀδυσσεὺς ἀποτίσεται ἐλθών;  
 Τηλέμαχον δὲ σὺ πέμψον ἐπισταμένως, δύνασαι γὰρ, 25  
 ὥς κε μάλ' ἀσκηθῆς ἦν πατρίδα γαῖαν ἵκηται,  
 μνηστῆρες δ' ἐν νηὶ παλιμπετέες ἀπονέωνται.'

20. ἡγαθέην] Rhianus ἡμαθίην.

waylaid by the suitors, produce not only a keen interest but a painful suspense. This is the moment chosen for a change. We should say, in modern language, that it is the end of one volume of the novel, which closes with an exciting situation. The next volume—to continue the illustration—opens with an entirely new scene. The length at which the poet has narrated the circumstances connected with Telemachus' departure from Ithaca will be found sufficient justification for the unusual iteration of lines from earlier parts of the poem. Each repetition is a sort of reminiscence to bring the mind back to the story of the principal hero. But, after all, the main difficulty remains untouched that in this second council of the gods Athena makes no reference whatever to the proposal for sending Hermes to Odysseus, which she had made in b. i.; but speaks as if there

was no intention of doing anything for him.

23, 24. Athena had not expressed this νόος in her address in b. i.; she speaks there only of the return of Odysseus. The thought is first suggested in Nestor's words of comfort to Telemachus (3. 216), and reappears in the answer which Teiresias gives to Odysseus (11. 118).

27. παλιμπετέες. Not a syncopated form of παλιμπετέες as Schol. B. P. and others take it, but a neuter from παλιμπετής. See Buttm. Lexil. s. v. ἐπιτηδής. It is closely joined with ἀψ. as Il. 16. 395 ἀψ' ἐπὶ νῆας ἔεργε παλιμπετέες. The meaning is reversal of the original route, whence comes the implied notion of 'in vain,' which is sometimes attached to it. Compare the threat against Sennacherib (2 Kings 19. 28) 'I will turn thee back by the way by which thou camest.'

Ἦ ῥα, καὶ Ἑρμείαν, υἱὸν φίλον, ἀντίον ἠΐδα  
 'Ἑρμεία' σὺ γὰρ αὐτε τὰ τ' ἄλλα περ ἀγγελέος ἔσσι·  
 νύμφη ἐνπλοκάμφ εἰπεῖν νημερτέα βουλὴν,  
 νόστον Ὀδυσσεύος ταλασίφρονος, ὥς κε νέηται  
 οὔτε θεῶν πομπῇ οὔτε θνητῶν ἀνθρώπων·  
 ἀλλ' ὁ γ' ἐπὶ σχεδίσῃ πολυδέσμου πῆματα πάσχω·  
 ἡματί κ' εἰκοστῷ Σχερίην ἐρίβωλον ἴκοιτο,

34. ἡματί κ'] *χωρὶς τοῦ κε αἱ κοινότεραι* Schol. H. The reading of Aristarchus seems to have adopted the *κε*. See II. 9. 363. Bekk., ed. 2, omits *κ'*, because of the initial *F* in *εἰκοστῷ*.

28. ἀντίον ἠΐδα. Not necessarily, though generally, of an *answer*. Here in the sense only of *coram alloqui*. The accusative is governed by ἠΐδα, as may be seen by comparing *σέθεν ἀντίον* ἐπὶ II. 1. 230, *ἀντία δεσποίνης φάσθαι* Od. 15. 377.

29. σὺ γὰρ αὐτε. For this anticipation of the clause containing the reason cp. Od. 1. 337. αὐτε here, with its adversative force, serves to throw an emphasis on σὺ, 'thou for thy part.' See Od. 2. 103; 9. 256, 393; II. 1. 404. τὰ τ' ἄλλα περ, 'in all else whatsoever:' so τὰ περ ἄλλα Od. 15. 540.

Hermes is here called the general messenger of the gods. In the Iliad, Iris for the most part fulfils that office; 'Iris... ἥ τε θεοῖσι μετὰγγελος ἀθανάτοισι' II. 15. 144. But Iris is not mentioned in the Odyssey. Some old interpreters, relying on a false etymology that connected 'Iris with ἔρις, supposed that Hermes was messenger in matters of peace and Iris in affairs of war. See Serv. on Virg. Aen. 5. 606; Hesych. *ἔριδας τὰς ἐν οὐρανῷ ἱριδας ἀττικῶς*. Cp. Scholl. H. P. Q. T. ἐν μὲν Ἰλιάδι τῇ ἱριδι χρῆται διακόφῃ, καταπληκτικῇ γὰρ καὶ τοῖς πολεμικοῖς ἐοικυῖα· ἥ δὲ Ὀδυσσεῖα μυθώδης ἐστίν, ὥς καὶ δ' Ἑρμῆς. παρατηρητέον δὲ ὅτι καὶ ἐν Ἰλιάδι ἀπαξ ἐπέμφθη τῇ τοῖς λύτροις διασῶσαι τὸν Πρίαμον. Cod. Harl. gives ἐν τοῖς λύτροις, sc. in the Rhapsode of the 'Ransom.' Perhaps we may omit τῇ, and read *ὅπως διασῶσαι*.

The author of the hymn to Demeter (314 foll.) represents Zeus as first despatching Iris and afterwards Hermes; for the message of Iris fails of its purpose, and Hermes is sent *δρρ'* Αἰδῶνι μαλακοῖσι παραφάμενος ἐπέεσσιν, | ἀγῆν Περσεφόνηαν... ἔξαγάγοι. This

seems to give a hint that Iris is the general medium of communication between the gods, and also between gods and men, while Hermes is chosen for special service requiring careful management. Thus he is sent to convey the warning to Aegisthus (Od. 1. 38); to break to Calypso the necessity of Odysseus' dismissal (Od. 5); and to put Odysseus on his guard against the witcheries of Circe (Od. 10. 277).

31. νόστον, in apposition with βουλὴν, the words ὥς κε... ἀνθρώπων forming the epexegetis to νόστον.

32. θεῶν πομπῇ, such as Telemachus enjoyed (2. 417): the rest of the line is explained by the word *πέμψουσιν* inf. 37. Cp. Hdt. 4. 152 *ἀτίκοντο ἑς Ταρτησσὸν θείῃ πομπῇ χρεώμενοι*.

33. σχεδίσῃ, properly a feminine (see Od. 1. 97) from the adjective *σχεδῖος*, which may signify 'made of joined planks' (from *σχεδόν*, 'close'); to which meaning the epithet *πολυδέσμου* seems to point; compare also the further description, *γόμφοισιν δ' ἀρα τήν γε καὶ ἀρμονίῃσιν ἀρᾶσεν* (infra 248): so too Schol. Q., interpreting it by *γόμφοις ἐμπεπηγμένῃς*. Others understand by it 'a hastily made' boat, *νείως αὐτοσχέδιος* *πηχθείσης* Schol. V.; compare the later use of *σχεδιάειν*. Plato seems to use *σχεδία* in this sense, Phaedo 85 D *τὸν γοῦν βέλτιστον τῶν ἀνθρώπων λόγων λαβόντα καὶ δυσεξελεγκτότατον, ἐπὶ τούτῳ δρούμενον, ὥσπερ ἐπὶ σχεδίας κινδυνεύοντα, διαπλεῦσαι τὸν βίον, εἰ μὴ τις δύναται ἀσφαλέστερον καὶ ἀκινδυνότερον ἐπὶ βεβαιωσιέρον ὁχήματος... διαπορευθῆναι*.

34. Σχερίην. We read (Od. 6. 4) that the Phaeacians formerly dwelt ἐν εὐρυχώρῃ Ὑπερίῃ | ἀγχού Κυκλάων,







Φαίηκων ἐς γαίαν, οἳ ἀγχίθιοι γεγάσιν,  
οἳ κέν μιν περὶ κῆρι θεὸν ὥς τιμήσουσι,

35

and that they were transported thence by their king Nausithous and settled in Scheria. From the story which Odysseus tells of his voyage (Od. 19. 271 foll.), he seems to place Scheria off the coast of the Epirote Thesprotians; and this hint may have given rise to the tradition which identified Scheria with Corcyra. So Callimachus (as we find in Strabo, 7. 3. 6) τὴν μὲν Γαῦδον Καλυφούς νῆσόν φησι, τὴν δὲ Κερκύραν Σχερίαν, and Thucyd. (1. 25) speaks of τὴν τῶν Φαίηκων προνομολογῶν τῆς Κερκύρας κλέος ἐχόντων περὶ ναῦς, and (3. 70) he also alludes to the τέμενος τοῦ Ἀλλείνου in Corcyra. But when we attempt to establish the identity, the story melts into romance. Hypercia and Scheria are merely topographical descriptions:—the 'Highlands'—the 'Coast.' The Schol. E. has a story to the effect that ἡ Σχερία τὸ μὲν πρῶτον ἐκαλεῖτο Δρεπάνη (sickle), because there the sickle was kept with which Cronus was mutilated. It was afterwards called Scheria, so the story goes, because at Demeter's request Poseidon consented to stop (σχεῖν) the flood that threatened to drown her.

The Phaeacians themselves are represented as of divine lineage (ἀγχίθιοι), and their name has been etymologically connected with φαῖος, 'dark'; their home being in the wonderland of the West (ποτὶ ὄφρον). According to others, the name is to be referred to root φα, =bright. Their magic ships flit over the sea, ἥρει καὶ νεφέλῃ κεκαλυμμένοι (Od. 8. 562), and Nausicaa describes herself and her countrymen as living ἀπάνευθε πολυκλύστῳ ἐνὶ πόντῳ | ἔσχατοι, οὐδὲ τις ἄμμι βροτῶν ἐπιμίσγεται ἄλλος (Od. 6. 205). Welcker (Klein. Schrift. 2. 14) endeavours to identify the account of the Phaeacians with certain forms of northern legend, laying much stress on their being called πομποὶ ἀήμονες, and on their having carried Odysseus in a deep sleep across the sea. He finds in this a representation of the story of the Ferryman of the Dead: see further on Od. 8. 562.

Welcker also supposes that Homer sought in his description of the Phaeacians to portray the habits of his own Ionian countrymen.

Mure (Hist. Gk. Lit. vol. 1. Append. E.), commenting on the similarity of the words Phaeacian and Phoenician, thinks that it is 'some colony of these oriental adventurers in some part of the western Mediterranean which here forms the butt of Homer's playful satire.' He notices that Homer gives the epithets ναυσικλυτοὶ and ἀγανόι to both peoples, comparing Od. 7. 39 with 15. 415, and 13. 272 with 13. 120. According to Mure, 'Scher' is a Phoenician word signifying a 'busy port,' which suggests a ready etymology for Scheria. But the whole idea seems fanciful.

There is a more decided connection between the Elysian plain and the gardens of Alcinoüs. Both enjoy the constant presence of the genial Zephyr (Od. 4. 567; 7. 118), and Rhadamanthus, the inhabitant of Elysium, is the visitor of the Phaeacians (Od. 4. 564; 7. 323). This connection was remarked by the Schol. on Eurip. Hippol. 742 ἐτέραν γὰρ ἐμύθευσαν εἶναι τὴν ἐν ᾗ πλείστα καὶ θαυμαστά φύονται ἐν ταύτῃ γὰρ τὸ Ἑλυσίον πεδῖον καὶ τῶν Φαίηκων τὴν γῆν ἐμύθευσαν εἶναι. Nitzsch supposes that we have in Phaeacia a trace of Italian scenery idealised, but on the whole we shall not be able to improve upon the decision of Eratosthenes, quoted by Strabo (1. 2. 35), Ὅμηρον μῆτε εἰδέναι ταῦτα μῆτε βούλεσθαι ἐν γυναικίμοις τόποις ποιεῖν τὴν πλάνην (sc. Ὀδυσσῆος).

Ἰκοντό κε, not ἔεται, because his safe arrival is dependent on many contingencies. Compare the same mood expressing the same conditions in the speech of Teiresias, Od. 11. 104, 111.

36. περὶ κῆρι. περὶ gives the notion of a circle completed, as distinct from ἀμφί, which properly means only, 'on both sides.' From this comes the sense of 'completeness,' 'thoroughness,' passing into the meaning of 'excess,' as in περισσῶς. The grammarians had no uniform rule about the accentuation of περὶ, so as to distinguish its meanings, or its prepositional from its adverbial use. Cp. Schol. Par. on Il. 21. 163 Πτολεμαῖος δ Πινδαρίαν ἀναστρέφει τὴν πέρι ἵνα σημαίνει περισσῶς, but Herodian, on Il. 4. 46, writes, τὸ περὶ φυλάσσει

πέμψουσιν δ' ἐν νηὶ φίλην ἐς πατρίδα γαίαν,  
 χαλκὸν τε χρυσὸν τε ἄλλος ἐσθῆτά τε δόντες,  
 πόλλ', ὅσ' ἂν οὐδὲ ποτε Τροίης ἐξήρατ' Ὀδυσσεύς,  
 εἴ περ ἀπήμων ἦλθε, λαχὼν ἀπὸ ληίδος αἶσαν. 40  
 ὧς γάρ οἱ μοῖρ' ἐστὶ φίλους τ' ἰδέειν καὶ ἰκέσθαι  
 οἶκον ἐς ὑψόροφον καὶ ἐὴν ἐς πατρίδα γαίαν.'

\*Ὡς ἔφατ', οὐδ' ἀπίθησε διάκτορος ἀργειφόντης.  
 αὐτίκ' ἔπειθ' ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα,  
 ἀμβρόσια, χρύσεια, τὰ μιν φέρον ἡμὲν ἐφ' ὕγρην 45  
 ἥδ' ἐπ' ἀπερίονα γαίαν ἄμα πνοιῆς ἀνέμοιο.

39. Τροίης] v. l. Τροίης. So Schol. H. P. V. διαιρετέον. τὸ γὰρ ἐξῆς Τροίης ἀπὸ ληίδος, ἀπὸ τῆς Τρωικῆς λείας 43. foll.] μετνήχθησαν οὐ δεόντως ἐντεῦθεν εἰς τὰ περὶ τῆς Ἀθηνῶν ἐν α' λεγόμενα (Od. I. 96), καὶ εἰς τὰ περὶ Ἑρμοῦ ἡνίκα ἀπ' Ὀλύμπου εἰς τὴν Τροίαν κἄτεισιν (Il. 24. 339) Schol. H. P. Q. οὐδὲν δέ φασιν ὀφελος ἐνθάδε ῥάβδου ὥσπερ ἐν Ἰλιάδι (24. 245) πρὸς τὸ καμῖσαι τοὺς πυλαροῦς· οὐ συνορῶσι δὲ ὅτι ἰδιά τινὰ ἐστὶ θεῶν φορήματα, ὥς εἰ τις μέμφοιτο ὅτι Ποσειδῶν εἰς Αἰθιοπίαν πορευόμενος τὴν τρίαναν ἔχει Schol. P. Q. T. On μετενέχθησαν κ.τ.λ. (sup.) Dind. ad loc. adds, 'Versus 43-49 iisdem verbis perscripti leguntur Il. 24. 339-345, pluribus vero mutatis vel additis in Od. I. 96-101, ubi 97-101 προσητεθήσθαι (ab Aristophane) dicuntur.'

τὸν τόνον δτε σημαίνει τὸ περισσῶς. The Venetus A. has *περὶ κῆρι* uniformly, except in Il. 24. 435, the work of a later hand. In this phrase and in others analogous to it, it is preferable to take *περὶ* adverbially, and regard *κῆρι* as a localising dative; for the following reasons. We find (Od. 8. 63) the phrase *περὶ . . φιλεῖν*, and in Il. 9. 117 *κῆρι φιλεῖν*: so again in Od. 2. 88 *περὶ . . εἰδέναι*, and in Il. 2. 213; 5. 326 *φρεσὶν εἰδέναι*. If we translate *περὶ φιλεῖν* by *valde amare*, and *κῆρι φιλεῖν* by *ex animo amare*, we may combine the two in *περὶ κῆρι φιλεῖν* and render it *valde ex animo amare*. This is easier than to take *περὶ* as a preposition with *κῆρι* in the sense of *circum cor*, which offers no definite meaning. If we prefer to give a more local sense to *περὶ* and translate it 'all around,' 'quite through,' the sense will be the same, and *κῆρι* will still stand as a local epexegeis. The same explanation will suit such passages as *ἀλύσσοντες περὶ θυμῷ* Il. 22. 70, or *τοῖσιν τε περὶ φρεσὶν ἀσπετος ἀλήη* Il. 16. 157; but it is likely enough that such later expressions as *περὶ χάριτι* h. Hom. Cer. 429, *περὶ φόβῳ* Aesch. Cho. 35, and *περὶ τύρβῃ* Pers. 696, have arisen from a mis-

conception of the Homeric usage (see the whole question well treated by Kuhl, Quaest. Hom. p. 1. de particulae *περὶ* forma et usu Homérico).

39. *πῶλλ'* sums up the three accusatives in the preceding line, and introduces the clause with *ὅσα*.

Τροίης, i.e. Troy-land. See Od. 10. 40. Schol. H. P. V. joins *Τροίης*, as adj., with *ληίδος*.

40. *λαχὼν . . αἶσαν*, 'having got his meed from the spoil.' Cp. Il. 18. 327 *λαχόντα τε ληίδος αἶσαν*.

41. *ὧς*, 'in such wise,' i.e. including both the perils he must encounter, and the honourable escort from Phaeacia.

43-49. The whole passage is identical with Il. 24. 339-345, to which place the mention of the magic wand and its soporific powers seems more appropriate: for Hermes had on that occasion to lull the sentinels to sleep, *τοῖσι δ' ἐφ' ὕπνον ἔχευε διάκτορος ἀργειφόντης | πᾶσιν*, which words explain *τῇ τ' ἀνδρῶν ὄμματα θέλγει*. Virgil, in his adaptation of the passage, Aen. 4. 238 foll., extends the power of the wand to the causing or breaking the sleep of *death*, 'dat somnos adimitque et lumina morte resignat.'





εἵλετο δὲ ῥάβδον, τῇ τ' ἀνδρῶν ὄμματα θέλγει  
ὣν θέλει, τοὺς δ' αὖτε καὶ ὑπνῶοντας ἐγείρει.

τὴν μετὰ χερσὶν ἔχων πέτετο κρατὺς ἀργεῖφόντης.

Πιερὶν δ' ἐπιβὰς ἐξ αἰθέρος ἔμπεσε πόντῳ

50

σεύατ' ἔπειτ' ἐπὶ κῦμα λάρφ' ὄρνιθι ἑοικώς,

ὅς τε κατὰ δεινοὺς κόλπους ἄλδος ἀτρυγέτιοι

ἰχθῦς ἀγρώσσωσι πυκινὰ πτερά δεύεται ἄλμῃ·

τῷ ἱκελὸς πολέεσσιν ὀχῆσατο κύμασιν Ἑρμῆς.

ἀλλ' ὅτε δὴ τὴν νῆσον ἀφίκετο τηλόθ' ἑοῦσαν,

55

ἐνθ' ἐκ πόντου βὰς ἰοειδέος ἡπειρόνδε

54. τῷ ἱκελός] προσέθηκε τις οὐ δέοντως τὸν στίχον Schol. H. P. Q., with whom Eustath. agrees, 1522. 62. See note below.

48. τοὺς δ' αὖτε, 'others again.'

49. πέτετο. The word is used of any rapid movement, and is not confined to the flight of birds. Cp. ἴπποι . . πετίεσθην Il. 5. 366, ὀλοοῖτροχος . . πέτεται Il. 13. 140, δτ' ἂν . . πτήται νιφὰς ἢ χάλαζα Il. 15. 170, etc.

50. The flight of Hermes may be compared with that of Hera, Il. 14. 225 Ἥρῃ δ' αἶψα λαίπην μίον Οὐλύμποι, | Πιερὶν δ' ἐπιβᾶσα καὶ Ἥμαθιν ἐρατεινὴν | σεύατ' ἐφ' ἱπποπόλων ὀρηκῶν ὄρεα νιφύοντα, | ἀροτάτας κορυφὰς, οὐδὲ χθόνα μάρπτε ποδοῖν | ἐξ Ἀθώω δ' ἐπὶ πόντον ἐβήσατο κυμαίνοντα. Here then the words Πιερὶν δ' ἐπιβὰς refer to his passage over the peaks of the Pierian range, which runs north-west from Olympus.

ἐξ αἰθέρος should be joined with ἔμπεσε. Or it is possible to regard Pieria as the *plain* of that name, to which Hermes descends from Mount Olympus, as to a stage between it and the sea; in which case ἐξ αἰθέρος must be taken with ἐπιβὰς, for αἰθήρ is the clear air of mountain heights, as distinguished from the lower atmosphere, ἀήρ. Zeus on Olympus is described, Od. 15. 523, as αἰθέρι ναῖον.

51. λάρος. A distinction is made between the λάρος and αἰθῦα in the Peripl. pont. Eux. (33, ed. Müller); and Aristotle (Hist. Anim. 5. 9) does so even more explicitly, assigning to each a different breeding season. αἰθῦα, inf. 337, must be a bird that dives, perhaps the *mergus*. λάρος

may be the gull (*larus*) or the tern (*sterna*), neither of which dives deep. In modern Greece the gull is still called γλάρος. Pliny appears to refer to the λάρος where he says, 'gaviae in petris nidificant . . aestate' Nat. Hist. 10. 32. 48.

52. δεινοὺς κόλπους. So πέλαγος μέγα τε δεινόν τε Od. 3. 322. κόλπος is occasionally used of the whole sea, e.g. θαλάσσης εὐρέα κόλπον Il. 18. 140; but it seems properly to describe the water as lying enclosed, or sunken, between headlands. Compare ἐπὶ Κρίσης κατεφαίνετο κόλπος ἀπείρων | ὅς τε δίκαια Πελοπόννησον πείραν ἔργει h. Hom. Ap. 431. Curtius thinks that κόλπος may be connected with κλέπτω, as something that hides or covers.

53. πυκινὰ πτερά, thickness of plumage is characteristic of sea-birds.

54. τῷ ἱκελός. This line seems a mere tautology after ἑοικώς, but for a corresponding repetition in a simile cp. Il. 5. 87, 93 θῦνε γὰρ ἄμ πεδίον ποταμῷ πλήθοντι ἑοικώς . . ὡς ὑπὸ Τυδείδῃ πυκινὰ κλονέοντο φάλαγγες. On ἑοικώς Schol. P. says, κατὰ τὴν ὁρμὴν οὐ κατὰ τὴν μορφήν, ὡς καὶ Ἴρις μολυβδοῖν ἱκέλη (Il. 24. 80). The words are only meant to imply that Hermes swooped down, and swam on the water like a sea bird.

With πολέεσσιν cp. Trachin. 112 foll. πολλὰ . . κύματα . . βάντ' ἐπιόντα τε. ὀχῆσατο, 'rode on the thronging waves,' i.e. made them his ὄχημα.

56. ἡπειρόνδε, 'to land.' ἡπειρος (according to some = ἀπειρος, sc. γῆ)

ηιεν, ὄφρα μέγα σπέος ἵκετο, τῷ ἐνὶ νύμφῃ  
 ναῖεν ἐνπλόκαμος· τὴν δ' ἐνδοθὶ τέτμεν ἐοῦσαν.  
 πῦρ μὲν ἐπ' ἔσχαρόφιν μέγα καίετο, τηλόθι δ' ὁδμὴ  
 κέδρου τ' εὐκαέτοιο θύου τ' ἀνὰ νῆσον ὁδῶδαι 60  
 δαιομένων· ἢ δ' ἐνδον ἀοιδιάουσ' ὅπλῃ καλῇ,  
 ἱστὸν ἐποικομένην χρυσεῖῃ κερκίδ' ὑφαίνεν.  
 ὕλη δὲ σπέος ἀμφὶ πεφύκει τηλεθώσσα,  
 κλήθρη τ' αἰγειρός τε καὶ εὐώδης κυπάρισσος.  
 ἔνθα δέ τ' ὄρνιθες τανυσίπτεροι εὐνάζοντο, 65  
 σκῶπές τ' ἱρκές τε τανύγλωσσοί τε κορῶναι

61. δαιομένων] γράφεται καὶ οὕτως δαιομένων, νύμφη δὲ ἐνπλοκαμούσα Καλυψώ  
 Schol. H. P. 66. σκῶπες] τινὲς κῶπες γράφουσι Eustath.

stands for 'land,' in contrast to 'sea.' Here it is used of an island, as of Ithaca, Od. 13. 114.

59. ἔσχαρόφιν, a metaplastic form belonging to the 0 declension. It is a metrical necessity, as ἔσχαρῆφιν would be inadmissible in the hexameter. For similar metaplasms compare ὑσμῖνι and ὑσμίνη, ἀλκῆν and ἀλαί. The meaning of ἔσχάρα here seems to be a portable brazier, as in Aristoph. Acham. 888.

60. κέδρος. The Homeric κέδρος is not the cedar of Lebanon, but a variety of juniper, probably the Spanish juniper (*J. oxycedrus*), which grows freely on the shores of the Mediterranean.

εὐκάετος. Düntzer would connect this word with κῆνεις, but it should rather be referred to κεάζω, meaning either 'easily split' (Virgil's 'fissile lignum'), or, more likely, 'deftly split,' i.e. ready-made into billets for burning, σχίζαι.

θύον is a tree with resinous wood, probably the *arbor vitae*. Cp. Athen. 5. 207 E τὸ δὲ τὴν κέδρον καὶ τὸ θύον καὶ τὴν κυπάρισσον εὐώδη εἶναι ἱστορία ἐστὶ περὶ φυνῶν, which seems conclusive against the idea of θύον being a compound like incense. See Pliny, Nat. Hist. 13. 16 'inter pauca nitidioris vitae instrumenta haec arbor (citrus) est; quapropter insistendum ei paullum videtur. Nota etiam Homero fuit; Thyon Graece vocatur, ab aliis thya. Hanc itaque inter odores uri tradit in deliciis Circes [probably a reminiscence of Virg. Aen. 7. 10 foll.], quam deam volebat intellegi, magno

errore eorum qui odoramenta in eo vocabulo accipiunt, cum praesertim eodem versu cedrum laricemque una tradat uri, in quo manifestum est de arboribus tantum locutum.' But the *citrus* emits no scent in burning, so that it is better to regard θύον as one of the resinous trees; pine, cypress, or juniper.

61. ἀοιδιάουσα, 'vocale est verbum quo ipsum Nymphae cantum expressum dicas dulcissimum' Bothe.

62. κερκίδα. The κερκίς is generally considered equivalent to the later σπάθη, the wooden rod or blade used to strike the threads of the woof close together. It seems better to take it of the shuttle (connected with κρέω, κρόκος), as the use of the word by Eurip. (Troas. 198 οὐχ ἱστοῖς κερκίδα διενέουσα ἐξαλλάξω) could not refer to the σπάθη.

64. αἰγαιρος is probably the aspen (*populus tremula*). In Homer this tree is generally represented as growing in marshy soil, Od. 17. 208; Il. 4. 482, or at any rate in the vicinity of water, as here, and inf. 237; 6. 292. The constant movement of its leaves serves to point a simile in Od. 7. 103. Curtius suggests that αἰγαιρος (αἰγερ-γ-ος) may be connected with αἰγ-ίς, κατ-αγ-ίζω, as *populus* perhaps with πάλλω.

66. σκῶπες. Cp. Pliny, Nat. Hist. 10. 49, 70 'nominantur ab Homero scopos avium genus: neque harum satyricos motus cum insidentur plerisque memoratos facile conceperim mente, neque ipsae iam aves noscuntur.' The word may come from σκάπτειν, 'to

58. Εὐπλόκαμος: 25 lines, Κυλλοπαέγιος 16 lines

60. Κεῖδρου: Priamis treasure-room built by his son.

63. A natural park.

64. Κυπαρίσσης: 00. has a dorm-pal of fragrant cypress (p 340).



72. 10v. prob. pansy. dark violet-color. 416 γοδνεφῆς εἴδος ~ "black'ship

εἰνάλιαι, τῇσιν τε θαλάσσια ἔργα μέμηλεν.  
 ἡ δ' αὐτοῦ τετάνυστο περὶ σπείους γλαφυροῖο  
 ἡμερὶς ἡβώωσα, τεθήλει δὲ σταφυλῆσι  
 κρῆναι δ' ἐξείης πίσυρες ρέον ὕδατι λευκῷ,  
 πλησίαι ἀλλήλων τετραμμέναι ἀλλυδὶς ἄλλη.  
 ἀμφὶ δὲ λειμῶνες μαλακοὶ ἴου ἡδὲ σελίνου  
 θήλεον· ἔνθα κ' ἔπειτα καὶ ἀθάνατός περ ἐπελθὼν

70

72. ἴου] The v. l. σίου is said (see Athenaeus, 2. 6. c.) to be the emendation of King Ptolemy Euergetes, who insisted that the violet was here out of place. Eustath. does not allude to the origin of the variant, but he says, σίου τινες γράφουσιν, ὃ καὶ πολλοῖς ἀρέσκει τῶν παλαιῶν.

mock,' meaning a bird that 'mimics' the tones of others, or there may be a reference in it to a grotesque appearance in the bird itself, or to its curious gestures and movements. But we should rather connect σκάψ with σκέπ-τομαι, as κλάψ with κλέπ-τω, φῶρ with φέρ-ω, and regard it as meaning the 'staring' bird. So γλαῦξ is connected with λάω and λέυσσω. Perhaps in the absence of any evidence we may translate σκάψ 'horned owl'; Aristotle (Hist. Anim. 8. 3) mentions σκάψ among the γαμφίνυχες τῶν νυκτερινῶν, adding ὃ δὲ σκάψ ἐλάττων γλαυκός. Another reading is κῶπες, see Athen. 9. 391 c.

κορώναι εἰνάλιαι may be rendered 'cormorants,' whose dark plumage probably gained for them the popular name of 'sea-crows'; cp. Od. 12. 418. There is nothing inappropriate in making these birds roost in trees, as, in the southern seas, cormorants build their nests in the mangroves. But after all there is nearly as much uncertainty about these κορώναι as about σκῶπες. The Scholl. identify them with αἰθυαί, and Hesych. with λάραι. The epithet τανύγλωσσοι probably refers to their constant cry. The bird is, as it were, represented at the moment when he uttered his screech, with the tongue outstretched.

67. θαλάσσια ... μέμηλεν, 'occupy their business in the great waters,' i.e. in pursuit of fish, etc. For the expression cp. Od. 12. 116 πολέμια ἔργα μέμηλεν. Nitzsch compares ὁ γλαυκὴν ἐργάζονται Hes. Theog. 440.

68. ἡ δ'. This marks a new feature; cp. Od. 10. 162. Round the cave were alder, aspen, and cypress, but climbing

upon the cave, and hanging over the edge (αὐτοῦ = 'on the spot,' defined by περὶ σπείους), was a different kind of tree, viz. ἡμερὶς, the 'garden vine.' We may suppose that the form σπείους (stem σπείω) like δείους Il. 10. 376, was originally written σπείεος. See Monro, H. G. § 105, 5; App. c. 4.

τετάνυστο, 'trailed.'  
 69. ἡμερὶς only means 'brought into cultivation from the wild state' (ἡ ἀγρία Anth. P. 9. 561). Theophrastus (Hist. Plant. 3. 8. 2) says, speaking of different species of oak-trees, τὴν τὰς γλυκείας φέρουσιν οἱ μὲν τὴν ἡμερίδα καλοῦσι, οἱ δὲ ἐνυμῶδρον.

70. πίσυρες, an Aeolic form; see on Od. 4. 743.

ὑδατι λευκῷ, like ἀγλαὸν ὕδωρ (Od. 3. 429), means 'transparent,' 'clear,' or perhaps 'sunlit,' as opposed to μέλαν ὕδωρ, Od. 4. 359, in deep wells or shaded pools.

72. ἴου..σελίνου, material genitive with λειμῶνες, as αἰγέλεον ἄλσος Od. 6. 291, τέμενος .. φυταλιῆς καὶ ἀρούρης πυροφόροιο Il. 12. 314.

ἴου is the ordinary blue scented violet, i. e. ἴον μέλαν as distinguished from λευκῶϊον. If there be any value in the reading σίου (see crit. note), we may suppose it to refer to the *Sium nodiflorum* (Linn.), a marsh plant which grows freely in Greece. Cp. Diosc. περὶ ὕλ. latp. 2. 154 σίου τὸ ἐν ὕδασι εὐρίσκεται ἐν τοῖς ὕδασι θαμνίον ὀρθόν, λιπαρόν, φύλλα ἔχον πλατέα ἰσσοσελίνῳ ἑοικότα, μικρότερα δὲ καὶ ἀρωματίζοντα. See also Athen. 2. 6. c.

σελίνον, called ἐλεόβερετον Il. 2. 776, may either be parsley, or, more likely, a kind of celery.

73. ἔνθα κ' ἔπειτα, 'there indeed even

θήσαιοτο ἰδὼν καὶ τερφθείη φρεσὶν ᾗσιν.  
 ἔνθα στὰς θηεῖτο διάκτορος ἀργειφόντης. 75  
 αὐτὰρ ἐπειδὴ πάντα ἐφ' ἠθήσατο θυμῷ,  
 αὐτίκ' ἄρ' εἰς εὐρὺ σπέος ἤλυθεν οὐδέ μιν ἄντην  
 ἡγνοίησεν ἰδοῦσα Καλυψὼ, δια θεάων,  
 οὐ γάρ τ' ἀγνώτες θεοὶ ἀλλήλοισι πέλονται  
 ἀθάνατοι, οὐδ' εἴ τις ἀπόπροθι δώματα ναίει. 80  
 οὐδ' ἄρ' Ὀδυσσῆα μεγαλήτορα ἔνδον ἔτεμεν,  
 ἀλλ' ὁ γ' ἐπ' ἀκτῆς κλαῖε καθήμενος, ἔνθα πάρος περ,  
 δάκρυσι καὶ στοναχῇσι καὶ ἄλγεσι θυμὸν ἐρέχθων  
 [πόντον ἐπ' ἀτρύγετον δερκέσκετο δάκρυα λείβων].  
 Ἑρμείαν δ' ἐρέεινε Καλυψὼ, δια θεάων, 85  
 ἐν θρόνῳ ἰδρῶσασα φαεινῷ, σιγαλθέντι  
 'Τίπτε μοι, Ἑρμεία χρυσόβραπι, εἰλήλουθας  
 αἰδοῖός τε φίλος τε; πάρος γε μὲν οὐ τι θαμίζεις.  
 αὐδα δ' τι φρονέεις· τελέσαι δέ με θυμὸς ἀνωγεν,

80. οὐδ' εἴ τις] 'Αρίσταρχος, οὐδ' ἡ τις Schol. H. P. Aristarchus also read ναίει and not the v. l. ναίοι. 83. στοναχῇσι] στεναχῇσι αἱ τοῦ Ἀριστοφάνους. The line recurs inf. 157. 84.] ὁ στίχος οὗτος περιττός, ὁ γὰρ προκειμένος ἀρκεῖ Schol. H. P. Schol. H. on inf. 158, where the line again occurs, says ἐντεῦθεν εἰς τὸ ὀλίγον ἀνωγέρω (sc. v. 84) μετακίεταῖ ὁ στίχος. If it be retained here, it spoils the construction of the sentence, as there is nothing to connect κλαῖε with δερκέσκετο.

an immortal, if he came, might gaze as he set eyes upon the place.' This sentence still belongs to the *general* description of the grotto, and is preparatory only to the mention of Hermes in v. 75.

ἔπειτα, which often introduces a further fact as a natural sequence from what has gone before, serves here to give a new point in the description; as in the account of the cave of Phorcys, Od. 13. 106 ἐν δὲ κρητῆρές τε καὶ ἀμφιφορῆες ἔσσι | λαίνοι· ἔνθα δ' ἔπειτα τιθαβῶσσοις μέλισσαι. Cp. sup. i. 62.

77. ἀντην is to be joined with ἰδοῦσα, 'when she looked him in the face,' as ἀντην εἰσιδέειν Il. 19. 15. The accusative μιν depends on ἰδοῦσα and on ἡγνοίησεν. Cp. Od. 20. 15 ὅτ' ἐκὼν . . ἄνδρ' ἀγνοήσας ἔλαει.

79. οὐ γάρ τ' ἀγνώτες. Cp. Schol. P. Q. οὐ γάρ τῷ προσηρακέναι ἀλλὰ κατὰ

τινα θεῖαν δύναμιν ἐγνώρισεν ἰδοῦσα ἡ Καλυψὼ τὸν Ἑρμῆν. The following words οὐδ' εἴ τις . . ναίει are intended to describe Calypso's own case, living in her distant isle of Ogygia. See inf. 100.

81. οὐδ' ἄρα. Hermes found Calypso within, but he did not, 'as one might have thought,' see Odysseus there. Cp. Od. 9. 92 οὐδ' ἄρα Λατοφάγοι μῆδονθ' ἐτάρουσιν δλεθρον.

86. σιγαλθέντι. This word is usually referred to σιάλος, 'fat,' on the analogy of λιπαρός, the dropping of the γ being compared with λῶν, the Boeotian form of ἔγων, and ὀλίος for ὀλίγος in the Tarentine dialect. (See Curtius, 541.) Others connect the word with a root γαλ = 'shine,' with an intensive prefix σι. So Düntzer ad loc.

88. αἰδοῖός τε φίλος τε, 'an honoured and welcome guest.'

For the use of πάρος with the present tense see on Od. 4. 811.

87. Reply not given before Hermes has eaten. Polyphemos asks Odysseus before giving him food. The offering of food often formulaic and honorific.

93. Kipote: Calypso mixes nectar with water, or in a mix with

εἰ δύναμαι τελέσαι γε καὶ εἰ τετελεσμένον ἐστίν. 90  
[ἀλλ' ἔπειο προτέρω, ἵνα τοι παρ ξείνια θείω.]

Ἄς ἄρα φωνήσασα θεὰ παρέθηκε τράπεζαν  
ἀμβροσίης πλήσασα, κέρασσε δὲ νέκταρ ἐρυθρόν.  
αὐτὰρ ὁ πῖνε καὶ ἦσθε διάκτορος ἀργειφόντης.  
αὐτὰρ ἐπεὶ δείπνησε καὶ ἥραρε θυμὸν ἔδωδῃ, 95  
καὶ τότε δὴ μιν ἔπεσσιν ἀμειβόμενος προσέειπεν

Ἐῖρωτᾷς μ' ἐλθόντα θεὰ θεόν· αὐτὰρ ἐγώ τοι  
νημερτέως τὸν μῦθον ἐνισπήσω κέλεαι γάρ.  
Ζεὺς ἐμέ γ' ἠνώγει δεῦρ' ἐλθέμεν οὐκ ἐθέλοντα·  
τίς δ' ἂν ἐκὼν τοσσόνδε διαδράμοι ἀλμυρὸν ὕδωρ 100  
ἄσπετον; οὐδέ τις ἀγχι βροτῶν πόλις, οἳ τε θεοῖσιν  
ιέρα τε ρέζουσι καὶ ἐξαίτους ἐκατόμβας.  
ἀλλὰ μάλ' οὐ πῶς ἔστι Διὸς νόον αἰγίδοχοιο  
οὔτε παρελθεῖν ἄλλον θεὸν οὔθ' ἀλιῶσαι.

91.] Wanting in the best MSS. It is incompatible with sup. 86, where Hermes is represented as already seated. It is probably interpolated from Il. 18. 387. Perhaps we might justify it by understanding that the guest is here bidden to move from the reception-room to the dining-room. 100. τίς δ' ἂν.] Bekk., followed by Nauck, would read τίς κε as ἐκὼν takes the digamma.

90. εἰ τετελεσμένον ἐστίν, 'if it is a thing that ever hath been done;' which would imply the possibility of its being done again. Nitzsch compares τὸ γενόμενα φανερόν ἐστι δυνατὰ Arist. Poet. 9. 6. The same transition in meaning is seen in the verbal adjective in -τος. Compare also τετελεσμένον ἔσται Il. 1. 212, etc.

95. ἥραρε θυμὸν ἔδωδῃ. Cp. Gen. 18. 5 'I will fetch a morsel of bread, and comfort ye your hearts.' So πησαῖατο θυμὸν Od. 19. 198.

97. εἰρωτᾷς, 'thou dost question me at my coming,' referring back to v. 87, τίπτε μοι . . . εἰλήλουθας; For the collocation of θεὰ θεόν see inf. 155.

98. τὸν μῦθον, 'that story which I have to tell,' 'my story,' alluded to, sup. 88, in the words αὖδα ἐτι φρονέεις. κέλεαι γάρ. This is added, because the message is an unwelcome one, which Hermes would not tell if he were not bidden.

101. ἄσπετον is added to give definiteness to τοσσόνδε.

In the words οὐδέ τις we have a demonstrative clause instead of a relative, the meaning being 'where there is no city.'

103. οὐ πῶς . . . θεόν. Here ἔστι is used in the sense of ἔξεστι, and followed by an infinitive with the subject in the accusative. Cp. Od. 11. 158 τὸν οὐ πῶς ἔστι περῆσαι | πεζὸν ἔόντα. Ameis quotes also Od. 2. 310; 5. 137; 15. 49; 17. 12; 18. 52; 19. 555, 591; 21. 331; Il. 6. 267; 13. 114; 17. 464; 19. 225; 20. 97.

104. ἀλιῶσαι (ἄλιος) is connected with ἡλίος. Eustath. and others attempted to identify ἄλιος in this sense with ἄλιος from ἄλς, the notion in both being the 'barren waste' of sea. This false derivation may be the reason why ἄλιος and ἀλιῶω are found with the aspirate: it would be more correct to write ἄλιος and ἀλιῶω on the analogy of ἄλῃ and ἡλεός.

Here ἀλιῶσαι means, 'to thwart by open resistance;' παρελθεῖν, 'to overreach.' Compare ὅς σε παρέλθοι | ἐν

φησί τοι ἄνδρα παρῆναι οἰζυρώτατον ἄλλων, 105  
 τῶν ἀνδρῶν οἳ ἄστυ πέρι Πριάμοιο μάχοντο  
 εἰνάετες, δεκάτῳ δὲ πόλιν πέρσαντες ἔβησαν  
 οἴκαδ'· ἀτὰρ ἐν νόστῳ Ἀθηναίην ἀλίτοντο,  
 ἥ σφιν ἐπῶρσ' ἀνεμόν τε κακὸν καὶ κύματα μακρά.  
 [ἐνθ' ἄλλοι μὲν πάντες ἀπέφθιθεν ἐσθλοὶ ἐταῖροι, 110  
 τὸν δ' ἄρα δεῦρ' ἀνεμός τε φέρων καὶ κύμα πέλασσε.]  
 τὸν νῦν σ' ἠνώγειν ἀποπεμπέμεν ὅττι τάχιστα·

105-111.] περὶ τοὺς οἱ στίχοι καὶ πρὸς τὴν ἱστορίαν μαχόμενοι· οὗ γὰρ καθ' ὃν καιρὸν ὑπὸ τῆς Ἀθηνᾶς ὁ ἄνεμος ἐκινήθη καὶ οἱ ἄλλοι ἀπώλοντο Ὀδυσσεὺς τῇ νήσῳ προσπνέχθη· οἱ δὲ τελευταῖοι δύο ἐκ τῶν μετὰ ταῦτά (133, 134) εἰσι μετενηγεμένοι Schol. P. Q. Buttm. ap. Dind. Schol. refers these words to vv. 105-111, but the omission of those lines would make the pronoun τὸν in v. 112 ambiguous, therefore it is better to retain vv. 105-107, so that τὸν νῦν σ' κ.τ.λ. follows directly upon ἔβησαν. At any rate 110, 111 must be struck out. See note below. 112. ἠνώγειν] ἠνώγειν ἀπὸ τοῦ ἠνώγειν, ὡς τὸ ἥσκειν εἰρᾷ καλᾷ (Il. 3. 388) Schol. P. Aristarchus seems to have written the plpf. with the paragogic ν. See La Roche, H. T., p. 194 foll.

πάντεσσι δόλοισι Od. 13. 291; also παρελθούσα used of Circe slipping by unperceived, Od. 10. 573.

105. οἰζυρώτατον ἄλλων, 'beyond all others,' 'in reference to all others.' It is unnecessary to describe this idiom as a substitution of the superlative for the comparative. Nor need we explain it as an illogical use of the partitive genitive, nor as an ablative use of the genitive so strong as to imply 'away from' and therefore 'beyond' all others, as ἔξοχον ἄλλων. The very free use of the genitive with substantives and adjectives, marking different degrees or points of reference, is compatible both with comparatives or superlatives. Compare, for the genitive in this relation with substantives, ἡ Κέρκυρα τῆς Ἰταλίας καὶ Σικελίας καλῶς παράπλου κείται Thuc. 1. 36, and with adjectives νεώτατος ἄλλων Od. 15. 108, σείδ' ὅ, Ἀχιλλεῦ, οὗ τις ἀνὴρ προπάρειθε μακάρτατος Od. 11. 482, πόλεμον ἀξιολογώτατον τῶν προγεγενημένων Thuc. 1. 1, μεγίστην τῶν πρὸ αὐτῆς ib. 1. 10, κάλλιστον φανὲν τῶν προτέρων φάος Soph. Ant. 101. An exact parallel to this use of the genitive with superlatives is found in the phrase μόνος τῶν ἄλλων, as Ὁμήρου μόνου τῶν ἄλλων βαψοδύνεται τὰ ἐπη Lycurg. 184.

106. τῶν ἀνδρῶν, explanatory and corrective of ἄλλων, and in apposition

with it. He was not more wretched than all the rest of mankind, but than all the Greek heroes who fought round the walls of Troy.

107. ἔβησαν οἴκαδε is modified by the following words ἀτὰρ ἐν νόστῳ, etc. Cp. Od. 14. 241 ἔβημεν | οἴκαδε σὺν νῆεσσι, θεὸς δ' ἐκέδασεν Ἀχαιοὺς.

108. Ἀθηναίην ἀλίτοντο. Compare for the circumstances Od. 3. 135; and for the construction Od. 4. 378. Hermes is giving a general sketch of the disasters that happened to the Greeks on their return, without special reference to Odysseus, of whom Athena was always the champion and protector. The storm sent by her, 'unius ob noxam et furias Aiacei Oilei,' had no connection with the shipwreck of Odysseus which happened later. Whether we reject the whole passage, vv. 105-111, or not, it is at any rate impossible to retain vv. 110, 111 in this connection; for they imply that Odysseus was wrecked by Athena's storm, and driven on the shore of Calypso's isle; whereas, by his own statement (Od. 12. 403 foll.), Zeus was the cause of the shipwreck, as is plainly stated in these very same lines, when they occur later, and are put in Calypso's mouth (inf. 133, 134).

112. ἠνώγειν, 'bade thee.' The tense looks back to the time when Zeus despatched him.







οὐ γάρ οἱ τῇδ' αἴσα φίλων ἀπονόσφιν ὀλέσθαι,  
ἀλλ' ἔτι οἱ μοῖρ' ἐστὶ φίλους τ' ἰδέειν καὶ ἰκέσθαι  
οἶκον ἐς ὑψόροφον καὶ ἐὴν ἐς πατρίδα γαῖαν.' 115

\*Ὡς φάτο, ῥέγησεν δὲ Καλυψώ, δία θεῶων,  
καί μιν φωνήσας' ἔπεα πτερόεντα προσηύδα·  
'Σχέτλιοι ἐστε, θεοὶ, ζηλήμονες ἔξοχον ἄλλων,  
οἳ τε θεαῖς ἀγάασθε παρ' ἀνδράσιν εὐνάζεσθαι  
ἀμφαδίην, ἣν τίς τε φίλον ποιήσεται' ἀκοίτην. 120  
ὥς μὲν δτ' Ὀρίων' ἔλετο ῥοδοδάκτυλος Ἥως,  
τόφρα οἱ ἡγάασθε θεοὶ ῥεῖα ζῶντες,  
ἔως μιν ἐν Ὀρτυγίῃ χρυσόθρονος Ἄρτεμις ἀγνή

118. (ζηλήμονες) τὸ δὲ (ζηλήμονες) γράφεται καὶ δηλήμονες, ὃ ἐστὶ βλαπτικοί Eustath. ad loc. See below. 120. ἣν τις] γράφεται ἥτις Schol. Q. 123, 124.] οὐδέποτε παρ' Ὀμήρῳ ἢ Ἄρτεμις ἀρρενας φονεύει. διό τινες ἀθετοῦσι τοὺς στίχους Schol. H. P. Q.

113. τῇδε, 'here.'

118. σχέτλιοι. See on Od. 3. 161. The epithet is applied to headstrong heroes, as to Heracles, σχέτλιος, ὄβρι-  
μοεργὸς δὲ οὐκ ὀθεῖ' αἰσὺλα ῥέζων Il. 5. 403; and once in the milder sense of 'indefatigable' to Nestor, Il. 10. 164. It is used of Zeus, Il. 2. 111, and of the gods generally, as σχέτλιοι ἐστε θεοὶ δηλήμονες (Il. 24. 33), which last word is mentioned by Eustath. and Scholl. as a *varia lectio* for ζηλήμονες here. But the circumstances are quite different. In Il. 24 the gods are δηλήμονες in permitting the outrage upon Hector's body: here they are ζηλήμονες, 'jealous' of mortals favoured by goddesses; the words of τε θεαῖς ἀγάασθε being epexegetical of the epithet.

120. ἀμφαδίην, an adverb of fem. accusat. form. Cp. Il. 7. 106 σιγῇ ἐφ' ὑμῶν . . ἡὲ καὶ ἀμφαδίην. There is an uncertainty whether the comma should come after εὐνάζεσθαι or after ἀμφαδίην. The latter seems preferable, as then the words ἣν τις . . ἀκοίτην are explanatory of εὐνάζεσθαι ἀμφαδίην. Cp. Od. 6. 288, where ἀμφάδιος γάμος is used of honourable marriage. There is an irony in Calypso's words. The gods wink at the amours of the goddesses, but they will not endure that they should raise a mortal to the honourable position of ἀκοίτης. Here ποιήσεται is subjunctive.

121. Orion, the giant and hunter (Od. 11. 572), appears even in Homer as a constellation. Apollodorus quotes this account of his death—Ὀρίωνα δὲ Ἄρτεμις ἀπέκτεινεν ἐν Δήλῳ—and later mythology makes his offence to have been an attempt to violate Opis, as she was bringing ears of corn to Delos (Pausan. 1. 4. 5). Opis or Upis is, according to some, a surname of Artemis herself, which would explain another form of the story, as given in Horace, Od. 3. 4. 64 'Notus et integræ | tentator Orion Dianæ | virginea domitus sagitta.' It is when at the end of July Orion rises in all his splendour with the dawn in the eastern sky, and then pales before the morning light, that he appears as the lover of Eos.

123. Ὀρτυγίῃ. The above-mentioned legend about Orion serves to confirm the identity of Ortygia and Delos. The name Ortygia occurs in several localities, but it is always connected with the worship of Artemis (cp. Soph. Trachin. 214); and the existence of a Syracusan Ortygia (which Völcker understands to be alluded to in this passage) seems only to mean that the Syracusan colonists (B. C. 734) introduced into their new home the cult of the Delian Artemis. In Od. 15. 403 the island Συράη is described as being Ὀρτυγίης καθύπερθε, which would sufficiently mark the

οἷς ἀγανοῖς βελέεσσιν ἐποιχομένη κατέπεφνε.  
 ὥς δ' ὅπρ' Ἰασίωνι ἐνπλόκαμος Δημήτηρ, 125  
 ᾧ θυμῷ εἴξασα, μίγν' φιλότῃ καὶ εὐνῇ  
 νειῷ ἐνι τριπόλῳ οὐδὲ δὴν ἦεν ἀπυστος  
 Ζεὺς, ὅς μιν κατέπεφνε βαλὼν ἀργῇτι κεραυνῷ.  
 ὥς δ' αὖ νῦν μοι ἀγᾶσθε, θεοὶ, βροτὸν ἄνδρα παρεῖναι.  
 τὸν μὲν ἐγὼν ἐσάωσα περὶ τρόπιος βεβαῶτα 130  
 οἶον, ἐπεὶ οἱ νῆα θοὴν ἀργῇτι κεραυνῷ

127. νειῷ ἐνι τριπόλῳ] Schol. H. P. Q. quotes, though with disapproval, the reading *τριπόλῳ*. Does this imply the existence of a reading *νηῷ*?

position of the Cyclad Syros, west of Rhenea, and this is confirmed by the statement in v. 410, that the island was under the joint protection of Artemis and Apollo.

There is a further doubt whether Ortygia be a twin island to Delos, or identical with it. Strabo (10. 5. 5) identifies Ortygia with Rhenea, ἀνομάζετο δὲ Ῥηναία καὶ Ὀρτυγία πρότερον, the confusion probably arising from the fact that originally Delos and Rhenea (which was separated from it by a narrow channel about half a mile in breadth) were included under the same name. See Schol. on Theocr. 17. 10 νῆσος οὖτω Ῥηναία λεγομένη ἦν καὶ Δῆλον φασι. Ortygia and Delos are spoken of separately (h. Hom. Ap. 16) as the birth-places of Artemis and Apollo respectively, Leto having brought them forth, τὴν μὲν ἐν Ὀρτυγίῃ, τὸν δὲ κεραυνῇ ἐνὶ Δῆλῳ, see also Od. 6. 162. The name Ortygia comes from ὄρυξ, 'a quail;' and Welcker (Götterl. 1. 601) mentions that from May to September large flights of these birds are seen in the islands of the Archipelago.

124. ἀγανοῖς. See on Od. 3. 280. It should be noticed here that an arrow shot in *anger* is still called ἀγανὸν βέλος, showing that the 'painlessness' of the death, and not the merciful character of the visitation, is to be thought of. The death of Orion by the shafts of Artemis violates the generally observed rule by which the death of men is compassed by Phoebus; and those of women only, by Artemis. Here however Artemis is not acting in her capacity of Death-goddess; but slays Orion from jealousy.

125. Ἰασίων. See Hesiod (Theog. 970. where the form Ἰάσιος is used). Demeter is said to have borne a son Plutus to this lover in the island of Crete. This story points to an early legend which identified Iasion with the fertile power of the soil, the name being perhaps connected with *αἶα*, or, according to others, with *λένα*, ἀν-λέναι. Later mythology makes Iasion the inventor of the cultivation of corn, like Triptolemus (τρίτολος). In Theocr. 3. 50 Iasion and Endymion are coupled together. The story is complicated in various ways, for Iasion appears in different genealogical connections and with different mystic meanings in the religion and legends of Arcadia, Crete, and Samothrace.

126. ᾧ θυμῷ εἴξασα, 'yielding to her passion;' i. e. not by compulsion. Cp. Il 9. 598, where Meleager is described as giving willing aid to the Aetolians ᾧ θυμῷ εἴξας.

127. τρίτολος refers to the three ploughings: (1) at the end of autumn; (2) in the spring, to *freshen* the soil after the winter's frost; and (3) in summer, for a second crop. Theocr. (25. 25) speaks even of a field ploughed four times, τετράτολος. The third ploughing was called νεῶν, and the field so 'freshened' was called νεῖος, while the Lat. *novalis* rather signifies land ploughed for the first time. See Hesiod, Opp. 463, with Paley's note.

130. περὶ τρόπιος βεβαῶτα, 'bestriding the keel,' described more closely inf. 371 ἀμφ' ἐνὶ δούρατι βαίνει κέληθ' ὥς ἵππον ἐλαίαν. So περιβαίνειν with gen. Il 5. 21 οὐδ' ἐτλη περιβῆναι ἀδελφείου κταμένοιο. Compare also περισπείνεις sup. 68.

27. Τριτόλιον: Three-ploughed (fallow ground). Uncertain whether the three ploughings all at once, or in spring, summer, and autumn. In modern Greece land is allowed to lie fallow. Meaning "soil" is known to H.



Ζεὺς ἔλσας ἐκέασσε μέσφ' ἐνὶ οἴνοπι πόντῳ.  
 ἐνθ' ἄλλοι μὲν πάντες ἀπέφθιθεν ἐσθλοὶ ἑταῖροι,  
 τὸν δ' ἄρα δεῦρ' ἀνεμός τε φέρων καὶ κύμα πέλασσε.  
 τὸν μὲν ἐγὼ φίλεόν τε καὶ ἔτρεφον, ἥδ' ἐφασκον 135  
 θήσειν ἀθάνατον καὶ ἀγῆρων ἡματα πάντα.  
 ἀλλ' ἐπεὶ οὐ πως ἔστι Διὸς νόον αἰγιόχοιο  
 οὔτε παρεξελθεῖν ἄλλον θεὸν οὐθ' ἀλιύσαι,  
 ἔρρέτω, εἴ μιν κείνος ἐποτρύνει καὶ ἀνώγει,  
 πόντον ἐπ' ἀτρίγεται. πέμψω δέ μιν οὐ πῇ ἐγὼ γε 140  
 οὐ γάρ μοι πάρα νῆες ἐπήρετμοι καὶ ἑταῖροι,  
 οἳ κέν μιν πέμποιεν ἐπ' εὐρέα νῶτα θαλάσσης·  
 αὐτὰρ οἱ πρόφρων ὑποθήσομαι, οὐδ' ἐπικεύσω,  
 ὥς κε μάλ' ἀσκηθῆς ἣν πατρίδα γαῖαν ἵκηται.  
 Τὴν δ' αὖτε προσέειπε διάκτορος ἀργεϊφόντης 145

132. ἔλσας] Ζηρόδοτος ἑλάσας γράφει Schol. H. P. Q. 133, 134.] See on  
 vv. 110, 111. 136. ἀγῆρων] So Aristarch. Al. ἀγήραον Schol. H.

132. ἔλσας, from εἶλω, as κέλσας from κέλλω Od. 9. 149, κέρσας from κείρω Il. 24. 450. εἶλω, in its derived sense of 'squeezing,' may well be used of a 'crushing blow': others take it as equivalent to the Virgilian 'detrusit ad undas' Aen. 7. 773.

οἴνοπι must be a general epithet referring to the dark colour of the tumbling sea like πορφύρεος, and cannot have a special reference, as some suppose, to the red glare of the lightning, for the word is used without any of such surrounding circumstances, as in Il. 2. 613, etc.

133, 134. See on 110, 111 sup.

136 ἡματα πάντα. He had lived as an ἀθάνατος with Calypso up to this time; cp. Od. 8. 453 τόφρα δέ οἱ κομιδὴ γε θεῶν ὡς ἐμπεδος ἦεν, but, as Dr. Hayman remarks, now that Calypso has no hope of keeping her lover, she feeds him with mortal food. See inf. 199-201. But θεῶν ὡς may mean no more than that he was right royally treated.

139. ἔρρέτω, 'let him take himself off,' with the meaning of 'abire in malam rem.' Cp. Il. 9. 377; 20. 349.

With ἐποτρύνει καὶ ἀνώγει supply ἔρρειν.

140. ἀτρίγεται, as an epithet of the

sea, is commonly connected with τρυγᾶν, 'to gather in the fruits,' the word thus meaning 'unharvested,' 'barren,' in contrast with the land, which is πολύφορος, Il. 14. 200. (In Il. 17. 425 ἀτρίγεται is used as an epithet of αἰθήρ.) This was the general view of the older commentators, but Herodian is quoted as referring the word to τρύων and understanding by it ἀκαταπύνητος, 'inexhaustible,' 'not to be wearied.' Curtius s.v. is not indisposed to adopt this rendering, supposing the form to come through ἀτρίγεται, and applying the meaning to the restless waves. Others connect ἀτρίγεται with τρύζειν, understanding by it the 'murmuring' or 'seething' sound of the sea. But this signification is not applicable to αἰθήρ.

πέμψω expresses rather her inability than her refusal to obey the order ἀποπέμψμεν sup. 112. 'I cannot send him away, for I have no ships.'

143. ὑποθήσομαι, to be taken immediately with ὥς κεν ἵκηται. So Il. 16. 84 ἐν φρεσὶ θεῶν . . ὥς ἂν μοι τιμὴν μεγάλην καὶ κύδος ἀρῇαι, and sup. 31 βουλὴν . . ὥς κε νέηται.

οὐδ' ἐπικεύσω is parenthetical, and parallel to πρόφρων, so that πρόφρων may be rendered, 'with all my heart;' οὐδ' ἐπικεύσω, 'without reserve.'

‘οὐτω νῦν ἀπόπεμπε, Διὸς δ’ ἐποπίζεο μῆνιν,  
μή πῶς τοι μετόπισθε κοτεσσάμενος χαλεπήνη.’

‘Ὡς ἄρα φωνήσας ἀπέβη κρατὺς ἀργειφόντης  
ἡ δ’ ἐπ’ Ὀδυσσῆα μεγαλήτορα πόντια νύμφη  
ἦι, ἐπεὶ δὴ Ζηνὸς ἐπέκλυεν ἀγγελιάων. 150

τὸν δ’ ἄρ’ ἐπ’ ἀκτῆς εὔρε καθήμενον· οὐδέ ποτ’ ὄσσε  
δακρυόφιν τέρσοντο, κατεΐβετο δὲ γλυκὺς αἰὼν  
νόστον ὀδυρομένῳ, ἐπεὶ οὐκέτι ἦνδανε νύμφη.  
ἀλλ’ ἦ τοι νύκτας μὲν λαύσκεν καὶ ἀνάγκη  
ἐν σπέσσι γλαφυροῖσι παρ’ οὐκ ἐθέλων ἐθελούσῃ· 155

ἡματα δ’ ἐν πέτρῃσι καὶ ἡιόνεσσι καθίζων  
[δάκρυσι καὶ στοναχῇσι καὶ ἄλγεσι θυμὸν ἐρέχθων]  
πόντον ἐπ’ ἀτρύγετον δερκέσκετο δάκρυα λείβων.  
ἀγχοῦ δ’ ἴσταμένη προσεφώνεε διὰ θεάων·

‘Κάμμορε, μή μοι ἔτ’ ἐνθάδ’ ὀδύρεο, μηδὲ τοι αἰὼν 160  
φθινέτω· ἤδη γάρ σε μάλα πρόφρασσ’ ἀποπέμψω.  
ἀλλ’ ἄγε δούρατα μακρὰ ταμὼν ἀρμόδζεο χαλκῷ

156. ἐν πέτρῃσι] ἂμ πέτρῃσι αἱ τοῦ Ἀριστάρχου Schol. H. P. 157]. Omitted in many MSS. Cp. sup. 83, 84. 158.] ἐντεύθεν εἰς τὸ ἄλγιον ἀνωτέρω (84) μετακίεται ὁ στίχος Schol. H.

146. ἐποπίζεο. The lawless are described as θεῶν ὄπιν οὐκ ἀλέγοντες Il. 16. 388, or οὐδ’ ἐπιδα τρομέουσι θεῶν Od. 20. 215. Ὅπιν is connected with ὄψ in the sense of ‘regard’ due to the gods, or the ‘inspection’ or ‘visitation’ of the gods, like ἐπισκοπή.

147. χαλεπήνη, intrans., as inf. 485.

153. οὐκέτι, ‘no longer.’ As his preserver from shipwreck she had found favour in his eyes; but that feeling had now passed, and was succeeded by home-sickness.

154. λαύσκεν. Curtius regards λαῖω as a reduplication from a root *au* or *af*. Compare the form of the aorist *δ-ε-σα*. καὶ ἀνάγκη, ‘even perforce;’ i.e. if he would not come willingly.

155. παρ’ οὐκ ἐθέλων ἐθελούσῃ. The grammatical order of the words here gives way to the favourite usage of bringing contrasted words into immediate juxtaposition. Cp. Od. 3. 272 ἐθέλων ἐθέλουσαν, sup. 97 θεὰ θεόν, inf. 224 μετὰ καὶ τότε τοῖσι γενέσθω,

Od. 15. 488 παρὰ καὶ κακῷ ἐσθλὸν ἐθῆκεν, Plat. Apol. 37 D καλὸς οὖν ἂν μοι ὁ βίος εἴη .. ἄλλην ἐξ ἄλλης πόλιν πόλεως ἀμειβομένῳ. The Alexandrine grammarian called this hyperbaton, ἀντιστροφή Ἰωνική.

156. ἡιόνεσσι. See on inf. 418.

160. κάμμορε. See on Od. 2. 351.

161. πρόφρασσα. A feminine form of adjective following the meaning and usage of πρόφρων. It is probable that πρόφρασσα stands for προ-φρα-τια, where φρα is the weak form of the root, in which a represents the sonant nasal. The strong forms of the root are φρεν, φρον, the weak φρα, or φραν. Other instances in Homer of adjectives used only in the fem. gender, are, e.g. ἀμφιέλισσαι, and μέτασσαι Od. 9. 221. πρόφρασσα is used as a synonym of ἐθέλουσα in Il. 10. 290 ὅτε οἱ πρόφρασσα παρίστης, | ὅς νῦν μοι ἐθέλουσα παρίστασθαι.

162. χαλκῷ, with *axe* or *adze*. See inf. 244.

55. The willingness of Agam. would involve an infidelity that would not be a serious charge against him. Agam. is not blamed for keeping Cassandra as a concubine. There are cases when husband and wife are separated in space. When this is not the case, concubines are objected to (d. 433, I 457). In Helen's absence Men. had a son (612)





εὐρείαν σχεδὴν ἀτὰρ ἱκρία πῆξαι ἐπ' αὐτῆς  
 ὑψοῦ, ὥς σε φέρησιν ἐπ' ἡεροειδέα πόντον.  
 αὐτὰρ ἐγὼ σῆτον καὶ ὕδωρ καὶ οἶνον ἐρυθρὸν 165  
 ἐνθῆσω μενοεικέ', ἃ κέν τοι λιμὸν ἐρύκοι,  
 εἴματά τ' ἀμφιέσω, πέμψω δέ τοι οὖρον δπισθεν,  
 ὥς κε μάλ' ἀσκηθῆς σὴν πατρίδα γαίαν ἱκται,  
 αἶ κε θεοὶ γ' ἐθέλωσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν,  
 οἷ μιν φέρτεροί εἰσι νοῆσαι τε κρηναί τε. 170  
 Ὡς φάτο, ῥίγησεν δὲ πολύτλας δῖος Ὀδυσσεύς,  
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·  
 'Ἄλλο τι δὴ σὺ, θεὰ, τόδε μήδεαι οὐδέ τι πομπήν,  
 ἥ με κέλεαι σχεδὴν περάαν μέγα λαῖτμα θαλάσσης,  
 δεινὸν τ' ἀργαλέον τε· τὸ δ' οὐδ' ἐπὶ νῆες εἴσαι 175  
 ὠκύποροι περόωσιν, ἀγαλλόμεναι Διὸς οὐρῶ.  
 οὐδ' ἂν ἐγὼν ἀέκῃτι σέθεν σχεδὴς ἐπιβαίην,  
 εἰ μή μοι τλαίης γε, θεὰ, μέγαν ὄρκον ὀμόσσαι

168. ἱκται] Ἀριστοφάνης ἱκοιο Schol. H. P. La Roche quotes the reading ἡν πατρίδα from two MSS.

163. ἱκρία. See Appendix I.

164. ὑψοῦ. This is added, as the ἱκρία form the highest parts of the hull. He begins the σχεδὴν by laying the keel, and finishes off with the ἱκρία. Notice the emphatic position both of εὐρείαν and ὑψοῦ. The vessel is to be broad in the beam, and to have plenty of free-board, as we say. Briege would place a comma after αὐτῆς so as to make ὑψοῦ qualify φέρησιν, 'carry you high and dry.'

166. μενοεικέα refers to all three nouns in the preceding line.

168. ἱκται is preferable to ἱκοιο, the reading of Aristophanes; the subjunctive implying the direct result of the πομπή and the οὐρος.

173. Ἄλλο τι δὴ σὺ, θεὰ, τόδε μήδεαι, 'surely thou art *herein* devising something else.' For this use as a cognate or adverbial accusative with the verb cp. Od. 1. 409 τόδ' ἱκάνει, 17. 444 νῦν δεῦρο τόδ' ἱκν. With the whole phrase cp. Od. 7. 200 Ἄλλο τι δὴ τόδ' ἔπειτα θεοὶ περιμνησάντωνται, and Od. 20. 114 τέρας νῦν τειφ τόδε φαίνεις, ib. 351 τί κακὸν τόδε πάσχετε;

175. τὸ δ' οὐδ'. 'But it not even can good ships travel *over*.' This translation is intended to suggest that ἐπὶ is used rather adverbially than as a preposition. The sentence is thrown by parataxis into a demonstrative form; whereas later Greek would express it by the relative with a direct preposition, μέγα λαῖτμα ἐφ' ὃ κ.τ.λ.

νῆες εἴσαι. See on Od. 3. 11. The contrast here is between good ships properly built and such an one as Odysseus might be able to make for himself.

176. ἀγαλλόμεναι. The use of the word suggests that common impersonation of the ship, which seems to us to 'walk the water like a thing of life.'

177. οὐδ' ἂν ἐγὼν. There is no parallelism between οὐδέ here and in 175. It is really equivalent to the full force of its constituents οὐδέ, 'but I will not.' Odysseus is cautious to a fault here. Calypso had said sup. 161 ἤδη γάρ σε μάλα πρόφρασσ' ἀποπέμψω.

178. εἰ μή μοι... Ἄλλο, 'unless, goddess, thou shouldst make up thy mind to swear me a mighty oath that thou

μή τί μοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο.

\*Ὡς φάτο, μείδῃσεν δὲ Καλυψὼ, δία θεάων, 180  
χειρί τέ μιν κατέρεξε νῆπος ἵ' ἔφατ' ἔκ τ' ὀνόμαζεν·

Ἥ δὲ ἀλιτρός γ' ἐσσι καὶ οὐκ ἀποφώλια εἰδώς,  
οἷον δὴ τὸν μῦθον ἐπεφράσθης ἀγορευσαί.

ἴστω νῦν τόδε γαῖα καὶ οὐρανὸς εὐρὺς ὑπερθε

καὶ τὸ κατειβόμενον Στυγὸς ὕδαρ, ὅς τε μέγιστος 185

179. ἄλλο] Ἀριστοφάνης ἄλλοις γράφει Schol. H. P. Q. Nauck suggests that this is an error for ἄλλως. 185. ὕδαρ] γράφεται καὶ ὕδατος, πρὸς δ' ἐσημείουτο Ἀριστοφάνης Schol. H.

wilt not plot against me any *fresh* mischief, to my hurt.' This rendering takes κακὸν as substantival and makes πῆμα predicative. Cp. Od. 7. 195 κακὸν καὶ πῆμα, Od. 3. 152 πῆμα κακοῖο. But it is also possible to make κακὸν adjectival, in direct agreement with πῆμα. The important word after all is ἄλλο, contrasting every other possible harm with the immediate horrors of the lonely and dangerous voyage.

182. ἀλιτρός, used of a culprit Il. 8. 361, has here a sportive tone. 'In sooth thou art a rogue, and not simple-hearted.' Calypso is laughing at the prudent way in which Odysseus manages to take care of himself. Full of craft himself, he suspects a crafty intention in every one else. For ἀποφώλια see Od. 8. 177.

183. οἷον δὴ is equivalent in meaning to οἷτι τοῖον, 'in that thou hast devised such clever words as these to speak;' or, 'To think what clever words thou hast devised!' used as an exclamation. Cp. Od. 2. 239; 22. 217; Il. 2. 230; 5. 578; 6. 166; 14. 95; 17. 173 etc.

185. Στυγὸς ὕδαρ. According to Hesiod, Theog. 389, Zeus gave special powers to the Ocean-nymph Styx, when she came with her sons to Olympus, αὐτὴν μὲν γὰρ ἔθηκε θεῶν μέγαν ἔμμεναι δρκον. In a later passage, Theog. 775 foll., Styx is represented as having her home near the dwelling of night, νόσφιν δὲ θεῶν κλυτὰ δάματα ναίει | μακρῶσιν πέτρῃσι κατηρέφει, ἀμφὶ δὲ πάντῃ | κίσιον ἀργυρέοισι πρὸς οὐρανὸν ἐστῆρικται. This is probably intended to represent the scenery of some stalactitic cave. When a solemn oath was to be taken in Olympus, Ζεὺς δὲ τε Ἴριν ἐπεμψε θεῶν μέγαν δρκον ἐνέικαι | τηλόθεν ἐν χρυσῇ

προχῶν πολυάνυμον ὕδαρ | ψυχρὸν, ὃ τ' ἐκ πέτρης καταλείβεται ἡλιβάτοιο | ἠψήλην πολλὸν δὲ θ' ὑπὸ χθονὸς εὐρυοδείης | ἐξ ἱεροῦ ποταμοῖο βέει διὰ νύκτα μέλαιναν, | Ὀκεανοῖο πέρας, δεκάτῃ δ' ἐπὶ μοῖρα δέδασται (i.e. a tenth part of the water of the ocean flows through Styx), ἐννέα μὲν περὶ γῆν τε καὶ εὐρέα κῆτα θαλάσσης | ὅλγης ἀργυρέης ἐλιγμένους εἰς ἅλα πίπτει, | ἥ δὲ μὲν ἐκ πέτρης προρέει μέγα πῆμα θεοῖσι. A god who should forswear himself by Styx, after having poured a libation of its water, was condemned to lie in trance without breathing or speaking for a year, and without tasting nectar or ambrosia. After that ordeal he is separated from all councils and banquets of the gods till nine years have passed, and he only resumes his prerogatives in the tenth (see the whole passage in Hesiod). The description of the Styx is not very easy to realise: possibly we are to conceive of the stream as flowing at first in the upper world, then making a plunge, and running in a subterranean channel, like streams in many limestone districts; but the actual picture (as Pausanias saw it, 8. 18) is that of the brook called Styx in Arcadia, which tumbles over a rocky precipice near Nonacris, and parting into two cascades as it descends, falls into a basin of black rock; the waters uniting again to form the torrent called Crathis. It is still called Mavroneria or Draconeria, the 'black' or 'terrible water,'—a reminiscence of the old legends connected with it,—and local tradition attributes to the water the strange property of destroying or piercing any vessel in which it is placed. Another form of oath by Styx is given in Il. 14. 271 foll.





δρκος δεινότατός τε πέλει μακάρεσσι θεοῖσι,  
μή τί σοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο.  
ἀλλὰ τὰ μὲν νοέω καὶ φράσσομαι, ἥσθ' ἂν ἐμοὶ περ  
αὐτῇ μηδοίμην, ὅτε με χρεῖά τῶσον ἴκω·  
καὶ γὰρ ἐμοὶ νόος ἐστὶν ἐναΐσιμος, οὐδέ μοι αὐτῇ 190  
θυμὸς ἐνὶ στήθεσσι σιδήρεος, ἀλλ' ἐλεήμων·

Ἄς ἄρα φωνήσας ἡγήσατο δία θεάων  
καρπαλίμως· ὁ δ' ἔπειτα μετ' ἵχνια βαίνει θεοῖο.  
Ἴξον δὲ σπείος γλαφυρὸν θεὸς ἠδὲ καὶ ἀνὴρ,  
καὶ ῥ' ὁ μὲν ἔνθα καθέζετ' ἐπὶ θρόνου ἔνθεν ἀνέστη 195  
Ἑρμείας, νύμφη δ' ἐτίθει πάρα πᾶσαν ἐδωδῇ,  
ἔσθειν καὶ πίνειν, οἷα βροτοὶ ἄνδρες ἔδουσιν·  
αὐτῇ δ' ἀντίον Ἴξεν Ὀδυσσεύς θεοίοιο,  
τῇ δὲ παρ' ἀμβροσίην δμῶαι καὶ νέκταρ ἔθηκαν.  
οἱ δ' ἐπ' ὀνείαθ' ἐτόιμα προκείμενα χεῖρας ἱαλλον. 200  
αὐτὰρ ἐπεὶ τάρπησαν ἐδητύος ἠδὲ ποτῆτος,  
τοῖς ἄρα μύθων ἦρχε Καλυψὼ, δία θεάων

Ἰδιογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεύ,  
οὕτω δὴ οἰκόνδε φίλην ἐς πατρίδα γαίαν  
αὐτίκα νῦν ἐθέλεις ἰέναι; σὺ δὲ χαίρε καὶ ἔμπησ. 205

187.] See on 179 sup. 202. τοῖς ἄρα] ὅτι (sc. ἡ ἀπλῇ affixed by Aristonicus) ἐνὸς πρὸς ἑνα διαλεγόμενου φησὶ Schol. P.

187. βουλευσέμεν, sc. ἐμέ, 'that I will not.'

188. ἀλλὰ τὰ μὲν. A slight additional emphasis is here given by μὲν to the demonstrative τὰ. I am not plotting, she says, nor will I plot any mischief for you, 'but I am thinking of and will devise for you just that plan which I should contrive for mine own self, whenever the need might come so sore on me.'

190. οὐδέ μοι αὐτῇ. There is a particular stress made by the use of αὐτῇ. Calypso is contrasting her own temper with that of the gods who had spitefully ordered the departure of Odysseus.

197. ἔσθειν. For this poetical present from the root ἐσθ, beside the usual ἐσθ-ω, see Curtius, Verb. p. 207.

οἷα. The neuter plural implies the various kinds of food included under πᾶσαν ἐδωδῇ. So in Od. 14. 62

κτῆσιν.. οἷά τε φ' οἰκῇ ἀναξ εὐθυμὸς ἔδωκε. See also inf. 422, and Od. 8. 365. Though Calypso sets before Odysseus mortal food, she uses nectar and ambrosia herself.

202. τοῖς ἄρα. Notice that this verse, the ordinary opening of an address, has passed into a regular epic formula, so that it can be used here, though the number of τοῖς is, strictly speaking, inaccurate. Only Odysseus is present besides the speaker, Hermes having departed, sup. 148. Cp. Od. 7. 47; 13. 374; 17. 184; 19. 103, 508; Il. 5. 420; 17. 628; 21. 287.

204. οὕτω δὲ, 'so then, dost thou really desire?' Compare the use of 'sio' in Latin: 'Siccine me patriis avectam perfide ab oris, | perfide, deserto liquisti in littore, Theseu?' Catull. Pel. and Thet. 132; cp. also Il. 2. 158.

205. σὺ δὲ χαίρε καὶ ἔμπησ, 'yet fare

εἴ γε μὲν εἰδείης σῆσι φρεσὶν ὅσσα τοι αἶσα  
 κήδ' ἀναπλήσαι, πρὶν πατρίδα γαῖαν ἰκέσθαι,  
 ἐνθάδε κ' αὖθι μένων σὺν ἐμοὶ τόδε δῶμα φυλάσσοις  
 ἀθάνατός τ' εἴης, ἱμειρόμενός περ ἰδέσθαι  
 σὴν ἀλοχον, τῆς αἰὲν ἐέλδαι ἤματα πάντα.  
 οὐ μὲν θὴν κείνης γε χερσίων εὖχομαι εἶναι,  
 οὐ δέμας, οὐδὲ φῦν, ἐπεὶ οὐ πως οὐδὲ ζοικε  
 θνητὰς ἀθανάτησι δέμας καὶ εἶδος ἐρίζειν.

210

Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·  
 'πύτνα θεὰ, μή μοι τόδε χῶεο· οἶδα καὶ αὐτὸς  
 πάντα μάλ', οὐνεκα σεῖο περίφρων Πηνελόπεια  
 εἶδος ἀκιδνοτέρῃ μέγεθός τ' εἰσάντα ἰδέσθαι·  
 ἦ μὲν γὰρ βροτός ἐστι, σὺ δ' ἀθάνατος καὶ ἀγήρως.

215

208. σὺν ἐμοί] οὐ παρ' ἐμοί Schol. M. The majority of MSS. have σὺν, but Eustath. παρ', and so most edd. 217. εἰσάντα] Ἀρίσταρχος εἰς ἄντα, αἱ δὲ κοινότεραι εἰς σῶμα Schol. H. P. For εἰς σῶμα Porson writes εἰς ἄντα, the reading of Eustath.

thee well nathless.' Her first sense of anger may have made her wish his ruin, now tenderer feelings have come back upon her.

208. ἐνθάδε .. αὖθι, 'here, on the spot,' as in Il. 23. 674. For this doubling of the adverb cp. αὐτοῦ ἐνθα Il. 8. 207, κείθι αὐτοῦ h. Hom. Ap. 374. An analogous grouping is seen in ὅς δ' αὐτὸς Od. 3. 65.

σὺν ἐμοί. Join with φυλάσσοις, 'help me to keep.' Compare Horace's 'servare nidum,' and Virgil's 'servare sedes.' If παρ' ἐμοί be read, it must be taken with μένων.

211. χερσίων. This comparative is supplied by the grammarians with a positive of the form χέρης, of which χέρη Il. 1. 80 is the dative. The forms χέρης Od. 15. 324, and χέρηα Od. 14. 176, are variants for χέρεις, χέρεια. The relation of χέρης to χερσίων is the same as that of πλεός to πλείων. The older commentators regarded these words not as adjectives of the positive degree, but as syncopated forms of the cases of the comparative χερσίων. So Schol. H. on Od. 14. 176 gives χέρεια instead of χέρηα, and describes it as the reading of Aristarchus, and Schol. A. on Il. 1. 80 ascribes the

same view to Herodian; as also Eustath. 55. 25. Sometimes these forms have a distinctly comparativel force, as in Il. 4. 400; Od. 14. 176; but it disappears in Od. 18. 229; 20. 310. In Il. 12. 270 we find χερειότερος, and in Il. 20. 434 the shorter form χέρων, lengthened again in Il. 15. 513 into χερότερος. Benfey compares the χερν or χρευν of the stem with the Skt. *hrasni* or *hrasna*, 'short.' See Monro, H. G. page 322.

215. τῶς χῶεο, Od. 23. 212. For a similar adverbial accusative cp. ἔξω τό γε Od. 17. 401, κοτεσσαμένη τό γε Il. 14. 191. See on 173 sup.

216. περίφρων. Calypso lays all the stress on Penelope's beauty. Odysseus has the tact to speak only of the wisdom of his wife; and in his description of his home-sickness (219, 220) he alludes only to his home and says no more about Penelope.

217. ἀκιδνοτέρῃ. This is a word of uncertain meaning and derivation. The Scholl. render it as equivalent to ἀσθενεστέρα or εὐτελεστέρα, giving a preference to the former interpretation.

μέγεθος, 'size,' always comes into the Greek idea of beauty. A handsome woman is 'A daughter of the gods, divinely tall, And most divinely fair.'





30. φᾶρος: for πέπλος, as K 543. Here φᾶρος and καθ. 'Calypso' correspond to chiton and chlasma' 03. φᾶρος as a woman's garment was prob. of linen.

32. καλοῦργη· κεηδένω

34. Tools are αχζ, αδζc, plumbline or rule, prob. also a saw (file, chisel not named)  
Metal nails and screws did not exist

## 5. ΟΔΥΣΣΕΙΑΣ Ε. 219 234. 229

ἀλλὰ καὶ ὥς ἐθέλω καὶ ἐέλδομαι ἡματα πάντα  
οἴκαδ' εἴ τ' ἐλθέμεναι καὶ νόστιμον ἡμαρ ἰδέσθαι. 220

εἰ δ' αὖ τις ραῖησι θεῶν ἐνὶ οἴνοπι πόντῳ,  
τλήσομαι ἐν στήθεσσι νύχθ' ἔχων ταλαπενθέα θυμόν  
ἥδη γὰρ μάλα πόλλ' ἔπαθον καὶ πόλλ' ἐμόγησα  
κύμασι καὶ πολέμῳ· μετὰ καὶ τόδε τοῖσι γενέσθω.

Ἔσθ' ἔφατ', ἥελιος δ' ἄρ' ἔδυν καὶ ἐπὶ κνέφας ἦλθεν 225  
ἐλθόντες δ' ἄρα τῷ γε μυχῷ σπείους γλαφυροῖο  
τερπέσθην φιλότῃτι, παρ' ἀλλήλοισι μένοντες.

Ἦμος δ' ἡριγένεια φάνη ροδοδάκτυλος Ἥως,  
αὐτίχ' ὁ μὲν χλαῖνάν τε χιτῶνά τε ἔννυτ' Ὀδυσσεύς,  
αὐτὴ δ' ἀργύφειον φᾶρος μέγα ἔννυτο νύμφη, 230  
λεπτὸν καὶ χαρίεν, περὶ δὲ ζώνην βάλετ' ἱξυῖ  
καλὴν χρυσεῖήν· κεφαλῇ δ' ἐφύπερθε καλύπτρην  
καὶ τότ' Ὀδυσσῆι μεγαλήτορι μήδετο πομπήν.  
δῶκε μὲν οἱ πέλεκυν μέγαν, ἄρμενον ἐν παλάμῃσι,

232. ἐφύπερθε] αἱ Ἀριστάρχου, ἐφύπερθε αἱ εἰκαυτέραι (see crit. note on Od. i. 117)  
ἐπέθηκε Schol. H. 234. δῶκε μὲν οἱ] Bekk., ed. 2, and most modern edd. read  
δῶκέν οἱ, because of the initial F of οἱ. Of this reading La Roche says, 'recepissem  
si vel in uno codice legeretur.'

224. μετὰ γενέσθω, 'let this too  
come into the list of my woes.' See  
note on sup. 155.

226. ἐλθόντες .. τερπέσθην .. μένον-  
τες. For the confusion of plural and  
dual cp. Il. 8. 79 οὔτε δὲ Δίαντες  
μενέτην θεράποντες Ἄρῃος, Il. 5. 275  
τῷ δὲ τάχ' ἐγγύθεν ἦλθον ἐλαύνοντ'  
ὠκείας ἵππους.

Join μυχῷ with τερπέσθην, 'having  
gone their way, they took their pleasure  
in the recess of the cave.'

229. χλαῖνάν τε χιτῶνά τε. This seems  
an unnatural order, as the χιτῶν must  
be put on before the χλαῖνα, but the  
prothysteron is really natural, because  
the χλαῖνα takes precedence as im-  
pressing the eye, more than the under-  
garment could do. Cp. Od. 3. 467;  
10. 365, etc.

230. ἀργύφειον. Another form is  
ἀργυφός Od. 10. 85. Bensley refers this  
termination to a root φα, Skt. *bhā*,  
implying 'likeness'; in which sense it  
reappears as a characteristic suffix of

diminutives; cp. *ζωύφιον*, *ξυλῆφιον*.  
Düntzer compares ἀργύφ-εος with κο-  
ρυφή, as well as with diminutives in  
-υφιον.

232. κεφαλῇ depends upon περιβά-  
λετο only, ἐφύπερθε being purely ad-  
verbial, as in Il. 14. 184 κρηδέμῳ δ'  
ἐφύπερθε καλύψατο δια θεῶν.

καλύπτρην. This does not seem to  
be different in meaning from κρηδεμνον,  
except in so far that the same piece of  
stuff when tied round the head would  
be called κρηδεμνον, and when suffered  
to fall over the face as a veil, καλύπτρη.  
See Od. i. 334.

234. πέλεκυς (Skt. *parasya*) is the  
axe for felling (cp. ἐκβάλλειν inf. 244),  
and is therefore called *εὐλοκόπος* Xen.  
Cyr. 6. 2. 36.

ἄρμενον ἐν παλάμῃσι must be joined  
together, as in Il. 18. 600, where the  
potter's wheel is described as τροχὸν  
ἄρμενον ἐν παλάμῃσι. Compare also Il.  
19. 395 μάλιστα φαεινὴν χειρὶ λαβὼν  
ἀραρίαν.

χάλκεον, ἀμφοτέρωθεν ἀκαχμένον· αὐτὰρ ἐν αὐτῷ 235  
 στείλειδν περικαλλῆς ἐλάινον, εὖ ἐναρηρὸς·  
 δῶκε δ' ἔπειτα σκέπαρνον ἐύξουν· ἦρχε δ' ὁδοῖο  
 νήσου ἐπ' ἐσχατιῆς, ὅθι δένδρεα μακρὰ πεφύκει,  
 κλήθρη τ' αἰγυιρὸς τ', ἐλάτη τ' ἦν οὐρανομήκης,  
 αὖα πάλαι, περίκηλα, τά οἱ πλώοιεν ἐλαφρῶς. 240  
 αὐτὰρ ἐπειδὴ δεῖξ' ὅθι δένδρεα μακρὰ πεφύκει,  
 ἡ μὲν ἔβη πρὸς δῶμα Καλυψῶ, δῖα θεάων,  
 αὐτὰρ ὁ τάμνετο δοῦρα· θοῶς δέ οἱ ἦντο ἔργον.  
 εἴκοσι δ' ἔκβαλε πάντα, πελέκκησεν δ' ἄρα χαλκῷ,  
 ἕξσε δ' ἐπισταμένως καὶ ἐπὶ στάθμην ἵθυνε. 245  
 τόφρα δ' ἔνεικε τέρετρα Καλυψῶ, δῖα θεάων·

240. περίκηλα] So Aristarchus, Χρῆσιππος δὲ διήρει, περὶ κῆλα, περὶ σσῶς ξηρά Schol. P.

235. The words ἀμφοτέρωθεν ἀκαχ-  
 μένον seem to mean that there was a  
 double blade, as in the Lat. *bisepennis*, so  
 called because it looked like a bird with  
 outstretched wings, the handle being in  
 the centre. This description of the  
*πέλεκυς* suggests the interpretation given  
 by A. Göbel, on Od. 19. 574, who  
 represents that the test in the τόξου  
 θέσις was to shoot an arrow between  
 the upper cusps of a row of 12 such  
 axes, standing upright, with the end of  
 the handle fixed in the ground.

237. σκέπαρνον (σκεπ, σκάπτω) is  
 the 'adze,' for squaring and smoothing  
 (cp. ἕξσε inf. 245). So in Soph. O. C.  
 101 unsmoothed stone is called ἀσκέπ-  
 αρνος.

ἐύξουν, this epithet only means that  
 the σκέπαρνον had as good and smooth  
 a handle as the πέλεκυς, unless it refers  
 to the high polish of the blade. Any-  
 how, it cannot be taken actively in the  
 sense of 'smoothing.'

ὁδοῖο, a local genitive. 'She was  
 his guide—went first—on the way.'

239. ἐλάτη τ' ἦν. Repeat here ὅθι  
 from preceding line.

240. αὖα πάλαι, περίκηλα, 'long ago  
 sapless and dry.' The same epithets  
 are used of billets for firing, Od. 18.  
 309. Here the meaning must be that  
 the trees were dead though still stand-  
 ing, and in that condition they might  
 serve, on an emergency, in place of pro-  
 perly seasoned wood.

πλώοιεν is from πλῶω, i. e. πλόφω, a

bye-form of πλέω. It has the meaning  
 of floating (cp. Il. 21. 302) rather than  
 of sailing. So πλατὴ νήσος Od. 10. 3.

243. ἦντο, points to a pres. ἄνυμι.  
 Cobet rejects this form and proposes  
 to read ἦνετο, which Nauck adopts.

244. εἴκοσι . . πάντα, 'he felled full  
 twenty.' The force of πάντα seems to  
 be 'all told,' 'fully reckoned:' so αἰσυν-  
 νῆται . . ἐννέα πάντες Od. 8. 258, δι-  
 οῦστέωσιν πελέκεσσιν δυοκαίδεκα πάντων  
 Od. 19. 578, πεντήκοντά τοί εἰσιν ἐνὶ  
 μεγάροισι γυναῖκες | θυγαῖ . . τῶων δώδεκα  
 πάσαι ἀναιδέως ἐπέβησαν Od. 22. 421,  
 δέκα πάντα τάλαρτα Il. 19. 247; com-  
 pare also Mosch. 1. 6 ἐν εἴκοσι πᾶσι  
 μάθοις νῦν = 'among a full score.'

πελέκκησεν describes the next pro-  
 cess with the axe after felling, namely,  
 trimming the trees by lopping off the  
 limbs. The work of the σκέπαρνον  
 begins with the word ἕξσε.

245. ἐπὶ στάθμην, 'to the line.'  
 στάθμη is a string which, having been  
 rubbed with chalk or ochre, is drawn  
 tight along a surface. It is then lifted  
 by the workman's finger and thumb  
 and suffered to fly back again, so as to  
 leave a straight line marked in colour.  
 It is to be distinguished from σταφύλη,  
 the plumb-line for testing levels, Il. 2.  
 765. Cp. Herc. Fur. 944 βάθρα | φοί-  
 νικι κανόνι . . ἡρμοσμένα, and Leonid.  
 Tarent. Epig. ap. Reisk. 23 μίλτφ φυρό-  
 μενοι κανόνες.

246. τέρετρα are small borers or  
 gimlets that can be used with one hand.

35. ἀμφοτέρωθεν: since the oar was used as a hammer, it was not sharpened on both sides. The cut would be wedge-like

37. σκεπάρον: leaving apex, sharpened only on the inner side? etc.

39. κλῖθεγ: add a heavier wood (for pegs?)

45. 'trim straight to the line'. This has been used as an argument that the oxydry is not a mere raft. But would <sup>not</sup> this manner of working cut a raft as well?

46. ῥέπειρα: auger = ῥύπανον c 385. (A large <sup>oiled</sup> auger for ship-hull bows would need 3 or 4 men). Used to bore holes diff. diameters for dowels & the nails, i.e. wooden pegs

48 ἀπρονίσιον: binders i.e. slabs laid across the trimmed hunk.

50. φορτίδος: the only standard comparison for size & qty. Seymour 20 or 25 x 10 or 12, Buckholz 50 x 20.

52. στυπίνες: Seymour 2 upright set into the floor & aft as supports for the platform. Others = braces for cedar ribs

53. ἐπιγυκίδες: Seymour binders for gunwale. Others = planks

54. ἐνίκριον: 10 or 12 feet long

59. μύρα: <sup>ιστία</sup> fl. because the linen cloth was pulled in strips

## 5. ΟΔΥΣΣΕΙΑΣ Ε. 247-252 231

τέτρηθεν δ' ἄρα πάντα καὶ ἤρμοσεν ἀλλήλοισι,  
 γόμφοισιν δ' ἄρα τήν γε καὶ ἄρμονίησιν ἀρασσεν.  
 ὅσσον τίς τ' ἔδαφος νηὸς τορνῶσεται ἀνήρ  
 φορτίδος εὐρείης, εὐ εἰδὼς τεκτοσυνάων, 250  
 τόσσον ἔπ' εὐρείαν σχεδίην ποιήσας Ὀδυσσεύς.  
 ἱκρία δὲ στήσας, ἀραρὼν θαμέσι σταμίνεσσι,  
 ποίει· ἀτὰρ μακρῆσιν ἐπηγκενίδεσσι τελεύτα.  
 ἐν δ' ἰστὸν ποίει καὶ ἐπὶ κρίον ἄρμενον αὐτῷ·  
 πρὸς δ' ἄρα πηθάλιον ποιήσατο, ὅφρ' ἰθύνοι. 255  
 φράξε δέ μιν ῥίπεσσι διαμπερὲς οἰσύνῃσιν  
 κύματος εἴλαρ ἔμεν· πολλὴν δ' ἐπεχεύατο ὕλην.  
 τόφρα δὲ φάρε' ἔνεικε Καλυψῶ, διὰ θεάων,

247, 248.] Ἀριστοφάνης τὸ αὐτὸ φέτο περιέχειν ἄμφω Schol. P. B. Q. Vind. ἀρασσεν] γράφεται καὶ ἄρπεν Schol. V. So Eustath. and Apollon. 251. ποιήσας] ἐτίτοι, τορνῶσας Ὀδυσσεύς Schol. B. E. H. Q. 253. ἐπηγκενίδεσσι] οὕτως Ἀρίσταρχος. Ῥιανὸς δὲ ἐπηγανίδεσσι Schol. P. Hesych. Gloss. ἐπηγανίδες, probably a textual error. Buttm. read in Schol. P. ἐπεκτανίδεσσι.

τρύπανον in Od. 9. 385 is a larger auger or drill.

247. τέτρηθεν . . ἀλλήλοισι, 'he bored all his pieces through and fitted them to one another.' This means that he took care that the hole in the upper piece corresponded with the one in the lower; and having thus put them in position, 'he hammered the boat together with pegs and clamps.'

248. γόμφοι are wooden pegs, such as shipwrights call 'trenails,' as distinct from ἥλοι, which are of metal.

ἄρμονιαι may represent some simple form of mortice and tenon, by which one piece of wood is made to fit into another, so that it can be driven home with a few blows of the hammer. Brieger (Philolog. 29. p. 193 foll.) understands by ἄρμονιαι strips of elastic wood, e.g. a young sapling split longitudinally, pinned across the flat timbers at the bottom of the hull, in which interpretation γόμφοι and ἄρμονιαι would be very closely connected: the real joint being the ἄρμονιαι pinned down by γόμφοι. (See Appendix on Homeric Ship.) Herodotus uses the word in his description of the Egyptian boats (2. 96), τὰς ἄρμονίας . . ἐπάκτωσαν τῇ βύβλῳ, but there he is only speaking of the joints between the planks which needed calking.

249. ὅσσον τίς τε, 'as wide as a man might trace him out the hull of a broad-built freight-ship, well-skilled in carpentry, of such a size did Odysseus make his broad boat.'

τορνῶσεται is the short form of the subjunctive, so frequent a mood in similes: compare τινάξῃ inf. 368, ἐξερέσει Od. 4. 337, etc. The τόννος alluded to here is neither the *lathe* nor the *graver*, but a pencil at the end of a string that works round a centre, used for striking circles. Cp. Il. 23. 255 τορνῶσαντο δὲ σῆμα, describing the circle drawn for the outline of the tomb. A similar use in Latin is given by Propertius (3. 26. 43) 'incipi iam angusto versus includere torno.' The use of this word, which can mean nothing but the striking of a curve, disposes at once of the square-box plan, which Brieger and others (see Appendix) make for the σχεδίη.

252. ἱκρία . . τελεύτα. Transl. 'And he worked away, setting up the decks by fitting them to the close-set ribs, and he finished off with the long side-planking.' In this rendering the words ἱκρία στήσας find their epexegetis in ἀραρὼν θαμέσι σταμίνεσσι. For interpretation of the details in vv. 252-260 see Appendix I.

ιστία ποιήσασθαι· ὁ δ' εὖ τεχνήσατο καὶ τά.  
 ἐν δ' ὑπέρas τε κάλους τε πόδας τ' ἐνέδησεν ἐν αὐτῇ, 260  
 μοχλοῖσιν δ' ἄρα τὴν γε κατεΐρυσεν εἰς ἄλα διαν.

Τέτρατον ἡμαρ ἔην, καὶ τῷ τετέλεστο ἅπαντα·  
 τῷ δ' ἄρα πέμπτῳ πέμπ' ἀπὸ νήσου διὰ Καλυψῶ,  
 εἰματά τ' ἀμφιέσασα θυώδεα καὶ λούσασα.  
 ἐν δέ οἱ ἀσκὸν ἔθηκε θεὰ μέλανος οἴνοιο 265  
 τὸν ἕτερον, ἕτερον δ' ὕδατος μέγαν, ἐν δέ καὶ ἦα  
 κωρύκῳ ἐν δέ οἱ ὄψα τίθει μενοεικέα πολλὰ·  
 οὖρον δὲ προέηκεν ἀπήμονά τε λιάρῳ τε.  
 γηθόσυνος δ' οὖρῳ πέτασ' ἰστία διὸς Ὀδυσσεύς.  
 αὐτὰρ ὁ πηδαλίῳ ἰθύνετο τεχνήντων 270  
 ἥμενος· οὐδέ οἱ ὕπνος ἐπὶ βλεφάροισιν ἔπιπτε  
 Πηλιάδας τ' ἐσορῶντι καὶ ὄψε δύνοντα Βοώτην

272. ἐσορῶντι] γρ. καὶ ἐσορῶντα διχῶς αἱ Ἀριστάρχου Schol. H. This is un-

260. ἐν δέ . . ἐνέδησεν. With this combination compare Il. 23. 709 ἀν δ' Ὀδυσσεὶς πολύμητις ἀνίστατο, and, similarly, Hdt. 2. 176 ἀνέθηκε δὲ καὶ ἐν τοῖσι ἄλλοις ἱεροῖσι ὁ Ἀμασις ἔργα . . ἐν δὲ καὶ ἐν Μέμφι τὸν κολοσσόν, Il. 2. 720 ἐρέται ἐν ἐκάστη ἐμβέβασαν.

261. μοχλοῖσιν. If μοχλοὶ are 'levers,' there is an inaccuracy in κατεΐρυσεν, for the action of the lever is to lift and push, not to drag. But κατερύειν had become the technical word for getting the ship down into the water, and is so used here, although the addition of μοχλοὶ seems to alter the picture. But it is not impossible that μοχλοὶ may mean 'rollers,' a far more natural thing to use.

262. τέτρατον . . ἅπαντα. 'It was the end of the fourth day *when* all was now accomplished for him.' A similar paratactic use of καὶ is found in Attic Greek as well, as in Soph. O. R. 717 παιδὸς δὲ βλάστας οὐ διέσχον ἡμέραι | τρεῖς καὶ νιν . . κείνος ἔρριψεν. So in Lat. 'nec longum tempus et. . .'

263. τῷ δ' ἄρα πέμπτῳ. So τῷ δέ οἱ ἐγδοάτῳ . . ἤλυθ' Ὀρίστης Od. 3. 306.

264. ἀμφιέσασα καὶ λούσασα. For the prothysteron see on 229 sup.

266. τὸν ἕτερον, ἕτερον δ'. Antithetical adjectives, as ἕτερος, ἄλλος, πρό-

τερος, πρῶτος, are often used with the demonstrative article. There seems no special reason for omitting the article with the second ἕτερον, except the tendency to bring two contrasted words as closely together as possible. In Il. 21. 71 we read, αὐτὰρ ὁ τῇ ἐτέρῃ μὲν ἑλὼν ἐλλίσσετο γούνων | τῇ δ' ἐτέρῃ ἔχεν ἔγχος. τὴν ἐτέρην occurs in Il. 18. 509, Od. 13. 68; τῇ ἐτέρῃ in Od. 19. 481; τῆς ἐτέρης Il. 16. 179; ἡ ἐτέρῃ Od. 10. 354; τοῦ ἐτέροιο Il. 9. 219; τὸν ἕτερον Od. 12. 101; τῷ ἐτέρῳ Il. 21. 166; τῷ ἐτέρῳ Od. 9. 430; τοὺς ἐτέρους Od. 11. 257; τῶν ἐτέρων Il. 12. 93. In about fifty other passages ἕτερος is found without the article.

ἐν δέ καὶ ἦα. This use of the preposition is a true epanalepsis, resuming ἐν . . ἔθηκε in the preceding line. So ἐν μὲν γαῖαν ἔτευξ' ἐν | δ' οὐρανόν Il. 18. 483, παρ δ' ἐτίθει κάναον καλὴν τε τράπεζαν, | παρ δὲ δέπας οἴνοιο Od. 8. 69.

268. ἀπήμων is used both actively, as here, and passively, as νόστος ἀπήμων Od. 4. 519. But even in the latter case we might render, 'a home-journey that brought no harm.' In Od. 8. 566 it is used as an epithet of the Phaeacians, the 'safe' guides.

272. Πηλιάδες. Cp. Hesiod, Opp.

59. ῥορία: surq. only three times

60.

ῥάδους. perhaps = stays. n. hantlines to haul up to yard the sail ~~to~~ body when  
taking it in.

62. Robinson Crusoe took four months - preparing his craft  
If we include the 8<sup>th</sup> day, we reach the 11<sup>th</sup> day of the poem.

65. The winds are controlled by any divinity, a. Upello A 479, Athena B 420, Cice  
Heri master = Aesles (K 21). They feast at home Zephyrus - Thrace (T 200)

71. By day 00. could sleep since he could look ahead for a long distance before  
he prepared to take rest.

2. H.S.W.D. 620. at 'sailing' Pleiades draw up your boat.

Only here does an Hom. mariner speak by stars. Shaks says 'Phoenicians taught  
youth - saw the Wain as a guide in sailing'

If the epithet 'late-sailing' refers to a time 'year', it is the only place H. who  
see a determination to...



Boötes also called Ἀρκτοφύλαξ. Also from another of its stars

Ἀρκτοῦρος

"the constellation was invented to drive the <sup>(i.e. as Ploughman)</sup> Wain <sup>as</sup> Arctos.  
thence to give the Bear, the same group in each case going by a  
double name

\* Ἀρκτον θ', ἦν καὶ ἄμαξαν ἐπὶ κλησιν καλέουσιν,

intelligible, unless we suppose, with Porson, 'duae lectiones commixtae erant, ἑσπέρωντα et ὀρώοντα, vel ἑσπέρωντι et ὀρώοντι.'

619 Πληιάδες σθένος δβριμον Ὀρίανος | φεύγουσαι, with Götting's note:— 'magna pars Graecorum cum Boeotis stellarum imagines venationem Orionis ita repraesentare putabant, ut Orion cum Sirio cane ἄρκτον, πελειάδας (πληιάδας, columbas), βάδας (suculas), πτωκάδα (leporem) cet. persequeretur. . . Iones vero *plaustrī* (ἀμάξης) imaginem cum bubulco Boote in iisdem siderum sedibus videre sibi videbantur.' According to this view the Pleiads were regarded as a flock of doves, scared by the hunter Orion (see Od. 12. 65, and note); and to this fancy Aeschylus refers in a Fragment quoted by Athenaeus 491 A, where he describes them, with a characteristic oxymoron, as ἀπτεροὶ πελειάδες. There was a legend that the Pleiads were nymphs in the train of Artemis, pursued by Orion and changed into doves; or seven sisters, whose names and parentage vary in different stories: the most common representing them as children of Atlas by the ocean nymph Pleione. Hesiod (Opp. 383) therefore calls them Ἀτλαγγενεῖς, and, as they were born on Mount Cyllene, Pindar and Simonides give them the epithet ὄρειαι, (Pind. Nem. 2. 11). Among this sisterhood are generally reckoned Maia, mother of Hermes by Zeus; Electra, the ancestress of the Dardanids; Taygete, mother by Zeus of Lacedaemon. Then come three, whose names are connected with Boeotian legend, Alcyone, Celaeno, and Sterope. Last of all is Merope, the only mortal sister of the group, wife of Sisyphus and mother of Glaucus. This inferiority of Merope is one expression of the story of the 'lost Pleiad;' but other forms of the legend put Electra in place of Merope. The actual group of stars consists of 1 star of the first magnitude, 3 of the 5th, 2 of the 6th, and several smaller stars; but they are ordinarily represented as a cluster of seven, one of them being rarely visible. When the Pleiads rise, in the middle of May, harvest is near; and the Pleiads as the harbingers of promised plenty were, perhaps, regarded as a flight of doves bringing nectar and ambrosia to Zeus. At the

time of their setting, towards the end of October, the storms of winter are near, and Orion is visible in the evening sky. At this season of the year that form of the story would be most in vogue which represents them as flying in dismay before the mighty hunter. Hesiod (Opp. 622) seems to prefer the etymology which connects them with πλεῖν, as though they marked the seasons when the sailor might put to sea, or when he was safer on shore. Others referred the word to πλείων, because the Pleiads are a group of stars, ὅτι πλείους ὁμοῦ κατὰ συναγωγὴν εἰσι Schol. Il. 18. 486. Hyginus, f. 192 'quia plures erant Pleiades dictae.' Cp. Manil. 5. 522 'Pleiadum glomerabile sidus.' The Latin equivalent for the Pleiads was Vergiliae, as marking by their rising the close of spring (*ver*); unless the right orthography be Virgiliae, from *virga*, with a possible reference to the term βότρυς, by which name this 'cluster' of stars was also known in Greece.

Βωώτης is called by Hesiod Ἀρκτοῦπος, or 'bear-watcher.' He may be said to 'set late,' because the brilliancy of his light keeps him long visible after dawn. But Sir G. C. Lewis (Astron. of Ancients, p. 59) suggests that the epithet 'slow-setting,' as applied to Boötes, alludes to the fact that his disappearance is a long process, because at the time of setting the constellation is in a somewhat vertical position; whereas his rising is rapid, because his horizontal position brings him speedily into view. Cp. Catull. (66. 67), where the Coma Berenices says, 'vertor in occasum tardum dux ante Boöten | qui vix sero alto mergitur Oceano.'

273. Ἀρκτον. The Bear (*Ursa Maior*) (the 'lesser bear' is a later conception) stands at bay, and watches (*δοκεῖν* Il. 8. 340) Orion; a picturesque way of representing the revolutions of the two constellations in concentric circles; the Bear moving in the lesser one. Cp. Manil. Astron. 1. 502 'Aretos et Orion adversis frontibus ibant.' From the fact of 'turning round on the same spot' (αὐτοῦ σπρίφεται), the bear was also called Helice. This must be regarded

ἥ τ' αὐτοῦ στρέφεται καὶ τ' Ὀρίωνα δοκεῖ,  
οἷη δ' ἄμμορός ἐστι λοετρῶν Ὀκεανοῖο· 275  
τὴν γὰρ δὴ μιν ἀνωγε Καλυψὼ, δια θεάων,  
ποντοπορευέμεναι ἐπ' ἀριστερὰ χειρὸς ἔχοντα.  
ἐπτὰ δὲ καὶ δέκα μὲν πλέεν ἡματα ποντοπορεύων,  
ὀκτωκαιδεκάτῃ δ' ἐφάνη ὄρεα σκιδεντα

277. *χειρὸς* γρ. *της* Schol. H. M., which Nanck adopts.

as only a poetical description, for the circles described by the Bear and Orion are not so near together as to justify such language. Perhaps the general result may be thus summed up. Odysseus may be supposed to be steering generally in an eastward direction. This keeps the Bear on his left hand. We may suppose the time of the year to be about the Autumnal Equinox. Near midnight Boötes would be just setting in the NW. horizon, and the Pleiads just rising in the SE. An hour or two later Orion would come up in the SE., and become a conspicuous constellation. The Bear, whose head is turned towards the rising Orion, seems to the poet to be looking suspiciously at the Hunter, who has thus appeared in the sky.

ἐπικλησιν καλέουσιν, 'they sur-name; ἐπικλησιν being an adverbial accusative with καλέουσι. The word generally denotes a later or nick-name (εἰς ἐπὶ τῇ πρώτῃ πρόσθετος), given to commemorate some peculiarity. Cp. Il. 7. 138; 16. 177; 22. 29, 506. Similar is the use of ἐπώνυμος, as in Od. 7. 54; 19. 409; Il. 9. 562.

275. οἷη δ' ἄμμορος. On this expression Aristotle (Poet. c. 25) remarks, καὶ τὸ 'οἷη δ' ἄμμορος' κατὰ μεταφοράν τὸ γὰρ γραιμώτατον μόνον. Of course, as a matter of fact, the Bear is not the only constellation that never sets. Strabo considers that Homer here includes under ἀρκτος the whole of the northern heavens, but the description given of the wheeling of the Bear so as to confront Orion sufficiently disproves this. Heliodorus, quoted in Apoll. Lex. Hom., admits that Homer made the statement through ignorance (ὅτι ἡγήσατο). Sir G. C. Lewis suggests, as a more probable solution of the difficulty, that the Great Bear was the only group of stars in the northern sky

which had in Homer's time been reduced to a constellation. Cp. Virg. Georg. 1. 246 'Arctos Oceani metuentes aequore tingi,' Ov. Met. 13. 725 'Arcton aequoris expertem.' Sophocles, Trach. 130, compares the ceaseless recurrence of joy and sorrow to the ἀρκτος στροφάδες ἐκλυθεῖαι. And Callimachus gives a fresh mythological colouring to the story by making Tethys, out of regard for Hera, refuse a refuge in the waters to Callisto (the Bear), the concubine of Zeus. With λοετρῶν Ὀκεανοῖο cp. Il. 5. 5 foll. of Sirius, ὅς τε μάλιστα λαμπρὸν παμφάνησι λευκόμενος Ὀκεανοῖο.

277. ἐπ' ἀριστερὰ χειρὸς. It is probable that ἀριστερός is related to ἀρκτος by the same euphemism as that which employs the word εὐάνυμος for 'left.' The comparatival termination expresses the distinct contrast of left and right. 'Αριστερά is not found in Homer as a substantive without the preposition ἐνί. Sometimes it occurs without any dependent genitive, as in Od. 3. 171; Il. 2. 526; 7. 238; 12. 201, 219, 240; being parallel to the phrase ἐνὶ δεξιᾷ Il. 7. 238; 12. 239. It is also frequently followed by a genitive, as μάχης Il. 5. 355; 11. 498, ῥῆσιν Il. 12. 118, τοῖσιν Il. 23. 336, στρατοῦ Il. 13. 326. In addition to these passages Ameis quotes Xen. Anab. 1. 8. 4 τὰ δεξιὰ τοῦ κέρατος. But the use with χειρὸς is found only here in Homer, with the exception of an imitation of the phrase in h. Hom. Merc. 153. In Pindar Pyth. 6. 19 we have σὺ τοι σχεθὼν νιν ἐπὶ δεξιᾷ [ἐπὶ δεξίᾳ] χειρὸς ὄρεάν | ἀγέεις ἐφημοσύναν, and in Aratus Phaen. 278 κατὰ δεξιὰ χειρὸς is used with the same meaning. It is not unlikely that here χειρὸς has a picturesque reference to the hand of the steersman, as presenting a sort of centre point from which the various directions seem to diverge.

74. Arctos: on the same course, i.e. round the North Pole. The orbit of the Bear (on the Waggon) never carries it far enough to bring it below the horizon.

Just when Orion rises in the Eastern horizon, the Bear begins to rise from the lowest point of her orbit round the pole, and thus seems to be retreating from its enemy Orion

81. ῥινοί : buckles or beads?

γαίης Φαιήκων, ὅθι τ' ἀγχιστον πέλεν αὐτῷ. 280

εἶσατο δ' ὥς ὅτε μινὼν ἐν ἡεροειδέι πόντῳ.

Τὸν δ' ἐξ Αἰθιοπῶν ἀνίων κρείων ἐνοσίχθων  
τηλόθεν ἐκ Σολύμων ὀρέων ἴδεν· εἶσατο γάρ οἱ  
πόντον ἐπιπλῶν· ὁ δ' ἐχώσατο κηρόθι μάλλον,  
κινήσας δὲ κάρη προτὶ δν μυθήσατο θυμόν. 285

‘Ἦ πόποι, ἦ μάκα δὴ μετεβούλευσαν θεοὶ ἄλλως  
ἀμφ’ Ὀδυσσῆ ἐμέϊο μετ’ Αἰθιοπέσσιιν ἰόντος,  
καὶ δὴ Φαιήκων γαίης σχεδὼν, ἔνθα οἱ αἶσα  
ἐκφυγέειν μέγα πείραρ διζύος, ἦ μιν ἰκάνει·

281. *ὅτε μινὼν* *ei mēn mōnōn anagnōstéon, ἔσται, ἐφάνη ὡς ἀπὸς· ei δὲ ἐρινόν, ἔσται, συντά Schol. V. ὁ μέντοι Ἀρίσταρχος ἐρινόν· .. ἐνιοὶ δὲ μινὼν κατὰ Οἰνωτροῦς τὸ νέφος Schol. P. Q. T. Fäsi conj. ὡς ὅτε τε βίον ἡεροειδέι.* The lemma of Vindob. 56 and Schol. Par. ap. Cram. An. Par. 3. 17. 14 give a good reading, viz. *ὡς τε μινόν.*

280. *ὅθι τε*, ‘at the part where (the land) lay nearest to him.’

281. *ὡς ὅτε μινόν.* If we adopt this reading (see crit. note), the simile of the shield must mean that the low land of Phaeacia seemed to form the circumference, while the mountains rising inland resembled the boss. It is doubtful whether the final syllable of *ὅτε* could remain short before the digamated *μινόν* or *μινός*. Cp. inf.

426 *ἐνθα κ' ἀπὸ μινὸς δρόφῃ*, also Od. 22. 278. It is difficult to understand the meaning of the division of letters said to represent the reading of Aristarchus, *ὡς ὅτ' ἐρινόν*, unless we can suppose that the sight of a large fig-tree (on the far horizon, so that its stem would not be in view) resembled the mass of a mountain-group. And if the word *ἐρινόν* really exists, it means a fig, not a fig-tree. Besides, it is more natural to supply *γαῖα* as the subject to *εἶσατο* than *ὄρεα*. The interpretation of the Scholl. *μινόν* (Hesych. *ἐρινόν*) = ἀχλὺς ‘mist’ looks no better than a makeshift. The easiest solution in every way is to read *ὡς τε μινόν*. If *ὡς ὅτε* be retained, it must be taken as a condensed expression equivalent to *εἶσατο ὡς μινόν ὅτε εἶδεται*. For this use of *ὡς ὅτε* cp. Od. 19. 494; Il. 2. 394; 4. 462; 12. 132; 13. 471. 571; 18. 219.

282. *Αἰθιοπῶν.* See Od. 1. 22. Poseidon had gone to visit the Aethiopians and to receive a sacrifice at their hands.

283. *Σολύμων.* Strabo places the Solymi on the heights of the Taurus chain in Lycia and Pisidia (1. 12. 10). Homer does not seem, like Herodotus (1. 173), to identify the Solymi with the Lycians: on the contrary, we should gather from Il. 6. 168-186 that the two peoples were hostile to one another. Possibly a colony from Crete settled in the district Milyas, driving back the original inhabitants into mountain fastnesses.

284. *μάλλον.* That is, his smouldering anger against Odysseus blazed up afresh, when he saw him near the Phaeacian land, and so, almost independent of the sovereign of the seas.

286. *πόποι.* This word is best regarded as an interjection like *παπᾶ*, almost always expressive of astonishment, anger, or sorrow. But cp. Il. 2. 272. The Schol. on Od. 1. 32 says, *πόποι οἱ θεοὶ κατὰ τὴν τῶν Δρυόπων φωνήν*, as an alternative interpretation, and some of the Alexandrine poets seem to have employed it accordingly as a vocative, as, indeed, it might be taken in h. Hom. Merc. 309; but the best grammarians concur in taking it as an interjection.

*μετεβούλευσαν ἄλλως.* The adverb forms a sort of epexegetis to the preposition in composition.

288. *σχεδόν*, sc. *Ὀδυσσεὺς ἔστι.*

289. *πείραρ διζύος.* See note on Od. 12. 51.

ἀλλ' ἔτι μὲν μὴν φημι ἄδην ἐλάαν κακότητος.' 290

Ὡς εἰπὼν σύναγεν νεφέλας, ἐτάραξε δὲ πόντον  
χερσὶ τρίαιναν ἐλὼν· πάσας δ' ὀρόθυνεν ἀέλλας  
παντοίων ἀνέμων, σὺν δὲ νεφέεσσι κάλυψε  
γαίαν ὁμοῦ καὶ πόντον· ὀρώρει δ' οὐρανόθεν νύξ.  
σὺν δ' Εὐρύς τε Νότος τ' ἔπεσε Ζέφυρός τε δυσαῆς 295  
καὶ Βορέης αἰθρηγενέτης, μέγα κῦμα κυλίνδων.

καὶ τότε Ὀδυσσεύς λυτο γούνατα καὶ φίλον ἦτορ,  
ὀχθήσας δ' ἄρα εἶπε πρὸς δὴν μεγαλήτορα θυμόν·  
'ὦ μοι ἐγὼ δειλὸς, τί νύ μοι μήκιστα γένηται;  
δεῖδω μὴ δὴ πάντα θεὰ νημερτέα εἴπεν, 300  
ἣ μ' ἔφατ' ἐν πόντῳ, πρὶν πατρίδα γαίαν ἰκέσθαι,  
ἀλγέ' ἀναπλήσειν· τὰ δὲ δὴ νῦν πάντα τελεῖται,  
οἴοισιν νεφέεσσι περιστέφει οὐρανὸν εὐρύν

296. αἰθρηγενέτης] Ῥιανὸς καὶ Ἀριστοφάνης αἰθρηγενεὶς λέγουσι Schol. H. P. Q.  
302. ἀναπλήσειν] γράφεται ἀναπλῆσαι Schol. T. V.

290. ἀλλ' ἔτι .. κακότητος, 'but I promise that I will yet drive him to his heart's content along the road of misery.' Cp. Il. 19. 423 οὐ λήξω πρὶν Τρῶας ἄδην ἐλάσαι πολέμοιο. In this rendering κακότητος is a local genitive, as in ἐπειγόμενος ὁδοῖο, διαπρήξαι πεδίοιο, etc. But other commentators take ἄδην as a real accusative, as if from ἄδη, 'satiety,' in which case ἐλάσαι ἄδην will mean 'to drive him to satiety,' κακότητος being directly dependent upon ἄδην. The translation given here may be taken as combining the substantival and adverbial force of the word. Cobet, Miscell. Crit. p. 309, proposes to read ἐλάν from ἐλῶ to 'satiatiate.' But this seems to make tautology with ἄδην, and it loses the particular liveliness of the phrase ἐλάαν in the mouth of Poseidon, who appeared on the scene with his καλλίτριχες ἔπποι, inf. 380.

293. Join συν-κάλυψε, 'shrouded up.' νεφέεσσι is the instrumental dative.

294. ὀρώρει .. νύξ. Both the language and the rhythm are meant to suggest the sudden descent of darkness. 'At one stride comes the dark.' Coleridge, Anc. Marin.

295. Join συν-έπεσε, 'dashed to-

gether.' So inf. 317 μωγομένων ἀνέμων.

296. αἰθρηγενέτης, 'sky-born.' Schol. P. Q. V. interprets it as 'bringing fair weather,' αἰθρίαν καὶ εὐδίαν ποιών, or 'producing cold,' αἰθρον ποιών, τουτέστι πάγον. But the passive sense is supported by αἰειγενέτης Od. 14. 446. The north wind is thus represented as a land wind, coming down from the heights and not up from the sea. Cp. Plut. fluv. 5. 3 Κανκάσιον ὄρος .. Βορέου κοίτη. In Il. 15. 171, 19. 358 we find αἰθρηγενεὶς as an epithet of Boreas.

299. μήκιστα, 'in the issue.' Cp. Virg. Aen. 2. 70 'quid misero mihi denique restat?' but the meaning is not quite the same.

300. δεῖδω μὴ .. εἴπεν. The aorist indicative implies that his anxiety is about a fact which has already taken place. Cp. Soph. Elect. 580 δρᾶ .. μὴ πῆμα σαυτὴ τίθης (not τιθῆς), 'take care that you are not making' (but the reading is not certain, as the best MS. has the corrupt. τίθης); and similarly, Eur. Ion 1523 δρᾶ σὺν .. μὴ τῷ θεῷ τὴν αἰτίαν προστίθης, or, better, Hel. 119 σκοπεῖτε μὴ δόκησιν εἶχετ' ἐκ θεῶν.

303. οἴοισιν νεφέεσσι may be taken as equivalent to οὐνεκα τοίοισι, or, perhaps, as an ejaculation.

93. H. thinks more than one wind needed to create a storm (Pann. 1087 'a conflict of opposing blasts'). Ap. 331. A single wind may force 'warrior off his course' (l. 67)

95. Zephyrus is a stormy and cold wind in the real world of H. In Elysium it is a cooling breeze (S 567), in 'Luna' Phaeacians it ripens fruit (7119)

96. Boreas: the breeze and by Calypso nevertheless came from about the same quarter

350. εἰς: only case in H. of indir. after a verb of fearing



10. Some think this ° subject group ~ W. pediment & temple at Regina

13. Kat' d'keys : down from on high, elsewhere = utterly,

16. Os. forgot, or was unable, to lower ° sail. All he seemed to do was to loosen the  
σπορωι and then the mast would sink to the stem. (cf. 409). In a storm the  
σπορωι was heeled and the mast fell backward suddenly. Note that the mast was not  
loose.

Ζεὺς, ἐτάραξε δὲ πόντον, ἐπισπέρχουσι δ' ἀελλαι  
παντοίων ἀνέμων. νῦν μοι σὼς αἰπὺς δλεθρος. 305

τρισμακάρες Δαναοὶ καὶ τετράκεις, οἱ τὸτ' ὄλοντο  
Τροίῃ ἐν εὐρείῃ, χάριν Ἀτρεΐδῃσι φέροντες.  
ὥς δὴ ἐγὼ γ' ὄφελον θανέειν καὶ πότμον ἐπισπεῖν  
ἡματι τῷ ὅτε μοι πλείστοι χαλκήρεα δοῦρα  
Τρῶες ἐπέρριψαν περὶ Πηλείωνι θανόντι. 310

τῷ κ' ἔλαχον κτερέων, καὶ μευ κλέος ἦγον Ἀχαιοί·  
νῦν δέ με λευγαλέφ θανάτῳ εἴμαρτο ἀλῶναι.

Ὡς ἄρα μιν εἰπόντ' ἔλασεν μέγα κύμα κατ' ἄκρης,  
δεινὸν ἐπεσσύμενον, περὶ δὲ σχεδίην ἐλέλιξε.

τῇλε δ' ἀπὸ σχεδῆς αὐτὸς πέσε, πηδάλιον δὲ 315  
ἐκ χειρῶν προέηκε· μέσον δὲ οἱ ἰστὸν ἔαξε

δεινὴ μισγομένων ἀνέμων ἐλθοῦσα θύελλα,  
τηλοῦ δὲ σπείρον καὶ ἐπίκριον ἔμπεσε πόντῳ.

τὸν δ' ἄρ' ὑπὸ βρυχα θῆκε πολλὸν χρόνον, οὐδ' ἐδυνάσθη  
αἰψα μάλ' ἀνσχεθέειν μεγάλου ὑπὸ κύματος ὀρμῆς 320

312. ἀλῶναι] Ἰζίαν (i.e. Demetrius the Grammarian of Adramyttium) ἀλέσθαι Schol. H.; for which Buttm. reads ἀλέσθαι. 314. ἐπεσσύμενον] Ἀρίσταρχος ἐπισσύμενον διὰ τοῦ; Schol. H. P. This implies that Aristarchus regarded the form ἐπεσσύμενον as a perf. pass.; and his reading is intended to represent a present or aorist. 315. πέσε] Ῥιανδὲς, αὐτὸν βάλε, δ καὶ ἀμεινον Schol. B. H. P. Q.

304. Odysseus, being ignorant that it is Poseidon's work, attributes the storm to Zeus. So Schol. P. Q. T. κατὰ τὴν κοινὴν δόξαν εἰς Δία ἀναφέρει τὴν αἰτίαν τοῦ χειμῶνος.

305. σὼς, 'certain.' Perhaps there is an ironical tone in the word, as we say 'safe to be destroyed.' σῶς-σά-ος, cp. Lat. *sa-nus*. The phrase occurs again in Il. 13. 773.

309. ἡματι τῷ. The scene is described in Od. 24. 37 foll. In the struggle for the possession of the corpse of Achilles, Ajax bears off the body on his shoulders, while Odysseus keeps the Trojans at bay.

311. κλέος ἦγον, carrying on the force of κει, 'would have spread my fame,' like κλέος φέρειν or φορέειν Od. 3. 204; 19. 333; or, according to others, 'would have brought back tidings of me.'

312. λευγαλῆος, 'miserable,' stands to λυγρός as ἀτραλῆος to ὑγρρός. For

the introduction of ε in the first syllable some compare *πευκάλιμος* with *πυκνός*, but Curtius refers them to different roots. εἴμαρτο, 'had been fated,' even before I began this voyage.

313. κατ' ἄκρης, 'down from above.' Cp. Od. 8. 508, and Virg. Aen. 1. 114 'ingens a vertice pontus | in puppim ferit.'

316. προέηκε, 'tossed it from his hand.' This describes the suddenness of the act more graphically than μεθέηκε, 'let it go.'

319. ὑπὸ βρυχα, probably a metaphoric accusative from *ὑπὸ βρυχος*, as in Hdt. 7. 130 *Θεσσαλίαν πᾶσαν ὑπὸ βρυχα γενέσθαι*. See Od. 3. 458 note. As the subject to θῆκε we must supply *θύελλα*, or rather *κύμα* implied in *θύελλα*, and expressed in the next line, 'it kept him long under water.'

320. ὑπὸ . . ὀρμῆς should be taken with *ἀνσχεθέειν*, 'to emerge from beneath the rush of the wave.' So *ἐν*

εἵματα γάρ ρ' ἐβάρυνε, τά οἱ πῶρε δία Καλυψῷ.  
 ὀψέ δὲ δὴ ρ' ἀνέδν, στόματος δ' ἐξέπτυσεν ἄλμην  
 πικρὴν, ἣ οἱ πολλὴ ἀπὸ κρατὸς κελάρυσεν.  
 ἀλλ' οὐδ' ὥς σχεδὴς ἐπελήθετο, τειρόμενός περ,  
 ἀλλὰ μεθορμηθεὶς ἐνὶ κύμασιν ἐλλάβει' αὐτῆς, 325  
 ἐν μέσση δὲ καθίζε τέλος θανάτου ἀλεείνων.  
 τὴν δ' ἐφόρει μέγα κύμα κατὰ ῥέον ἔνθα καὶ ἔνθα.  
 ὥς δ' ὅτ' ὀπωρινὸς Βορέης φορέησιν ἀκάνθας  
 ἄμ πεδίον, πυκιναὶ δὲ πρὸς ἀλλήλησιν ἔχονται,  
 ὥς τὴν ἄμ πέλαγος ἀνεμοὶ φέρον ἔνθα καὶ ἔνθα. 330  
 ἄλλοτε μὲν τε Νότος Βορρὴ προβάλεσκε φέρεσθαι,  
 ἄλλοτε δ' αὐτ' Εὖρος Ζεφύρῳ εἴξασκε διώκειν.  
 Τὸν δὲ ἶδεν Κάδμου θυγάτηρ, καλλίσφυρος Ἰνώ,

329, 330. ἄμ πεδίον, .. ἄμ πέλαγος] διὰ τοῦ μ γραπτέου Schol. P. Al. ἀμπεδίον, ἀμπέλαγος.

ἀπὸ τῆς ἡμῶν λύνει Od. 7. 5. This is better than to give *νότος* the force of *propter* and to join it with *οὐκ ἔδυνάσθη*.

325. μεθορμηθεὶς, 'having made a dart after it.'

327. κατὰ ῥέον ἔνθα καὶ ἔνθα. Properly speaking this expression implies a contradiction, as a current is supposed to set in one direction: but in this conflict of divers winds, Odysseus was in the midst of a maze of cross currents and eddies.

328. ὀπωρινός, from *ὀπώρα*, 'the ripening season.' It includes our 'mid-summer' as well as 'autumn,' beginning with the rising of the Dog Star and ending with the setting of the Pleiads; that is, from the end of July to the end of October. It follows directly after *θέρους* Od. 11. 192, etc.

329. πυκινά. See the description of the 'wind-witch,' as given by Schleiden, 'The Plant, p. 354.' 'In autumn, on the Russian Steppes, the stem of the thistle-plant rots off, and the globe of branches dries up into a ball, light as a feather, which is then driven through the air by the winds. Numbers of such balls often fly at once over the plain with such rapidity that no horseman can catch them; now hopping with short, quick, springs along the ground, now caught by an eddy and rising

suddenly a hundred feet into the air. Often one "wind-witch" hooks on to another; twenty more join company, and the whole gigantic, yet airy, mass rolls away before the piping east wind.'

Notice the transition to the indicative mood. See note on Od. 4. 335.

333. Ἰνὼ Λευκοθέη. The connection of Ino with sea-faring life, though not explained, is yet hinted at by the legends which represent her as drowning herself along with her son Melicertes (*Melkart*, a name of Phoenician origin). This son is known in Greek as Palaemon; cp. Eur. I. T. 270 ὦ ποντίας παῖ Λευκοθέας, νεῶν φύλαξ, | δίστοτα Παλαίμων. Ino had two sons, Learchos and Melicertes, but Athamas their father, in a fit of madness inspired by Hera, slew Learchos, and Ino leaped from a sea-cliff between Megara and Corinth, with her other boy in her arms, to preserve him from a worse fate. The sea-gods saved them, and took them to live in the waters; λέγουσι δ' ἐν καὶ θαλάσσῃ | μετὰ κύραισι Νηρήος ἀλκίαις βίστον ἀφθιτον | Ἰνὸς τετάρχαι τὸν ὅλον ἀμφὶ χρόνον Pind. Ol. 2. 28. She received divine honours in many places on the Greek coast. In the Hellenising period of Roman religion, Mater Matuta was identified with Leucothea, and Portunus with Palaemon.

21. Its mantle was fastened by a pin or by several pins (see above). Has it been simply thrown over "shoulder, O.I. would not have been as impeded.

"By Leucothear's loopy hands, | And her son that rubs the eliants" (Comus 375)

34. αἰθέρα: fairies - a diff. language employed by gods & men. So the gods have a specialized food, and drink  
Through Goddesses, Circe & Calypso have human speech

35. amid the lapping waves of the sea.

38 πολυδέσμων: 80 - 100 kenail needed for a raft 20 (n 25) x 10 (n 12)

Λευκοθέη, ἥ πρὶν μὲν ἔην βροτὸς αὐδήεσσα,  
νῦν δ' ἀλὸς ἐν πελάγεσσι θεῶν ἔξ ἔμμορε τιμῆς. 335

ἥ ῥ' Ὀδυσῆ' ἐλέησεν ἀλώμενον, ἄλγε' ἔχοντα·

[αἰθυίῃ δ' εἰκυῖα ποτῇ ἀνεδύσετο λίμνης,]

ἔξε δ' ἐπὶ σχεδὴς πολυδέσμου εἰπέ τε μῦθον

· Κάμμορε, τίπτε τοι ὦδε Ποσειδάων ἐνοσίχθων

ὠδύσατ' ἐκπάγλως, ὅτι τοι κακὰ πολλὰ φυτεύει; 340

οὐ μὲν δὴ σε καταφθίσει, μάλα περ μενεαίνων.

ἀλλὰ μάλ' ὧδ' ἔρξαι, δοκέεις δέ μοι οὐκ ἀπινύσσειν

334. αὐδήεσσα] ὁ μὲν Ἀριστοφάνης τὰς ἀνθρωποειδεῖς θεὰς αὐδήεσσας φησὶν οἰονεῖ φωνὴν μετεἰληφῆσθαι· ὁ δὲ Ἀριστοτέλης οὐδήεσσαν λέγει, οἰονεῖ ἐπίγειον· οὕτως καὶ Χαμαιλέον Schol. H. P. Q. Schol. H. on Od. 10. 136 gives Ἀρίσταρχος οὐδήεσσα, which Dind. has corrected to Ἀριστοτέλης. We are told on the authority of Scholl. E. P. Q. T. that Aristotle wrote οὐδήεσσα as the epithet of Ino, but αὐλήεσσα of Circe and Calypso, as living solitary in their own palaces. This seems impossible, as these adjectives in -eis express a participation in the nature of the noun from which they are derived. 337.] οὐκ ἐφέρετο ἐν τοῖς πλείοσι. Ἀρίσταρχος δὲ περὶ τῆς μὲν ἀθετήσεως διατάζει, γράφει δὲ διὰ τοῦ ὅ πεδύσατο. Butt. asks if this implies three readings, ἀνεδύσατο, ὑπεδύσατο, and ἐπέδυσσας. ποτῇ] ὅν τῳ ἢ γράπτειν Schol. V. γράφεται καὶ ποτῇ, ἀμεινον δὲ χωρὶς τοῦ ἢ ἐν δοτικῇ Schol. H. P. Q.

The surname Leucothea may contain a picturesque reference to the white foam of the stormy waves, or more likely to the fair calm (λευκὴ γαλήνη Od. 10. 94) which a sea-goddess had the power to produce. Leucothea is the single instance in Homer of such an apotheosis of a mortal. See on Od. 11. 601 foll.

334. αὐδήεσσα. The word αὐδήεις was considered of doubtful interpretation by the ancients. Cp. Eustath. αὐδήεσσα ἥ ἡ διαβόητος κατὰ τοὺς παλαιούς, ὁ ἐστὶν αἰδῖμος διὰ τὰ ἐν αὐτῇ ἐνυμνάντα, ἥ ἡ ἐνδοξος· εὐγενής γάρ ἡ κατὰ Ἀριστοφάνην ἡ χρομένη ἀνθρωπίνῃ φωνῇ... γράφεται δὲ καὶ οὐδήεσσα, τουτέστι ἐπίγειος, νύμφη γάρ ἦν καὶ οὐκ ἐκ τῶν οὐρανίωνων. The interpretation of Aristophanes, 'speaking with human voice,' seems to be the best. The word is used in Homer of the horse Xanthus when gifted with human speech by Hera, Il. 19. 407; of Circe, Od. 10. 136; of Calypso, Od. 12. 449; of ἄνθρωποι, Od. 6. 125; and Hesiod (Theog. 142 foll.) distinguishes ἀθάνατοι from θνητοὶ αὐθέντες. Some have compared αὐδήεις with μέροφ, making the former the distinguishing mark between mortals and immortals, and μέροφ (= 'articulating')

the point of contrast between civilised men and savages or wild beasts. This seems right for αὐδήεις, but it is hardly possible that μέροφ should mean, as it was formerly interpreted, μερίων τὴν σφα. It is rather connected with σ-μερ, Skt. smar, and means 'thinking' creatures; or with mar and μορ—'mortal' beings. The use of two distinct languages by gods and men respectively is alluded to in Homer several times. See on Od. 10. 305. The form οὐδήεσσα, accepted by Barnes, and, among recent editors, by Düntzer, would come from a noun οὔδος, a collateral form of οὔδας. See critical note.

335. θεῶν .. τιμῆς, 'enjoyeth her meed of honour from the gods;' cp. θεῶν ἀπο μῆδεα εἰδώς Od. 6. 12.

337. See critical note. The line is probably an interpolation, imitated from inf. 353. ποτῇ too is unsuitable, if it be a noun, to describe the coming up of the bird through the water; and it is difficult to suppose that it is the dative feminine of an adjective ποτός equivalent to ποτηνός.

340. ὅτι .. φυτεύει is an explanation of ὧδ' ἐκπάγλως, which latter word is a metathesis for ἐκπλάγως, from ἐξεπλάγ-ην (ἐκπλήσσω).

εἵματα ταῦτ' ἀποδὺς σχεδὴν ἀνέμοισι φέρεσθαι  
 κάλλιπ', ἀτὰρ χεῖρεσσι νέων ἐπιμαίεο νόστου  
 γαίης Φαιήκων, ὅθι τοι μοῖρ' ἐστὶν ἀλύξαι. 345  
 τῇ δέ, τόδε κρήδεμνον ὑπὸ στέρνοιο τάνυσσαι  
 ἄμβροτον· οὐδέ τί τοι παθέειν δέος οὐδ' ἀπολέσθαι.  
 αὐτὰρ ἐπὴν χεῖρεσσιν ἐφάψαι ἡπίροιο,  
 ἄψ ἀπολυσάμενος βαλέειν εἰς οἶνοπα πόντον  
 πολλὸν ἀπ' ἡπείρου, αὐτὸς δ' ἀπονόσφι τραπέσθαι.' 350  
 Ὡς ἄρα φωνήσασα θεὰ κρήδεμνον ἔδωκεν,  
 αὐτῇ δ' ἄψ ἐς πόντον ἐδύσετο κυμαίνοντα  
 αἰθυίῃ ἐικυῖα· μέλαν δέ ἐ κῦμα κάλυψεν.  
 αὐτὰρ ὁ μερμήριξε πολύτλας δῖος Ὀδυσσεύς,  
 ὁχθήσας δ' ἄρα εἶπε πρὸς δν μεγαλήτορα θυμόν· 355  
 ὦ μοι ἐγὼ, μή τίς μοι ὑφαίνησιν δόλον αὔτε  
 ἀθανάτων, ὅτε με σχεδὴς ἀποβῆναι ἀνώγει.

346. στέρνοιο] στέρνοισι, διχῶς αἱ Ἀριστάρχειαι Schol. H. P. τάνυσσαι] So accented in 1 aor. med. imperat., τὸ δὲ τάνυσσαι ἀπαρέμματον, διὰ τὸ βαλέειν Schol. P.  
 347. δέος] Αἱ. κακόν. 349. ἄψ] Aristoph. wrote here, and in Od. 8. 92, αἴψ'.  
 357. ὅτε με] Bekker, ed. 2, writes ὅ τε and ὅ τ' in several places where the

344. ἀτὰρ χεῖρεσσι, 'but swimming with your hands strive to get home on the Phaeacian shore:' literally, 'grasp your return.'

345. γαίης depends on νόστου, as in νόστον Ἀχαιῖδος, Od. 23. 68; cp. also γῆς πατρίδας νόστος Eur. I. T. 1066. Others take γαίης Φαιήκων in direct apposition to νόστου, inasmuch as his getting home actually consisted in a landing on Phaeacian ground. Notice that νόστος is used here merely of 'coming' to a place, without any idea of 'returning.' But, probably, the notion of getting *home*, coming to *rest*, is not absent.

346. τῇ, used like the French *tiens*; compare also the use of ἀγρεῖ; the plural form τῆς is given by the Schol. on Aristoph. Acham. 204. Probably τῇ is the root τᾱ with the imperatival termination -θι, so that τῇ is related to τά-θι as ἴσθι to ἴσταθι. Join τῇ with τάνυσσαι, as βάσκ' ἴθι, *vade age*, etc. Cp. Od. 10. 287.

ὑπὸ στέρνοιο. Cp. Il. 4. 106 ὑπὸ στέρνοιο τυχήσας.

349. ἀπολυσάμενος, 'having unbound it from thee.'

350. ἀπονόσφι τραπέσθαι. This expresses the reverential attitude of those who must not gaze on the actual working of superhuman power. The same injunction is given by Circe, Od. 10. 528, and reappears in the story of Orpheus and Eurydice, as told by Virgil, Georg. 4. Cp. Theocr. 24. 93 ἄψ δὲ νέεσθαι | ὄστρετος, Virg. Ecl. 8. 101 'rivoque fluenti | transque caput iace nec respexeris.'

353. ἐικυῖα. Not like a sea-bird in shape, but in the sudden plunge with which she dives into the sea. Nitzsch compares from Apoll. Rhod. 4. 966, a similar description of the Nereids, ἐνθ' αἰμὲν κατὰ βένθος ἀλτήγkαι αἰθυήσιν | δύνον.

356. μὴ . . ὑφαίνησιν, so μὴ σε κίχλω Il. 1. 26, μὴ τοι κατὰ πάντα φάγωσι Od. 15. 12.

δόλον αὔτε. Odysseus was suspicious of Calypso; now *again* he mistrusts Leucothea.

357. ὅτε . . ἀνώγει. The common reading is ὅτε, which Aristophanes is said

44. νόστος: arrival, landing

46. Κηρυξ: magic power like guide Aphr. (= 114), Hermes wand (= 97) and  
Ciris wand (K 238)



68. ἡ ἰσὺς θύμωρα. shock of grain in the stalk <sup>and ear</sup> ready dried and ready for threshing.

ἀλλὰ μάλ' οὐ πῶ πείσομ', ἐπεὶ ἐκάς ὀφθαλμοῖσι  
γαῖαν ἐγὼν ἰδόμεν, ὅθι μοι φάτο φύξιμον εἶναι.  
ἀλλὰ μάλ' ὧδ' ἔρξω, δοκέει δέ μοι εἶναι ἀριστον· 360  
ὄφρ' ἂν μὲν κεν δούρατ' ἐν ἀρμονίῃσιν ἀρήρη,  
τόφρ' αὐτοῦ μενέω καὶ τλήσομαι ἄλγεα πάσχων·  
αὐτὰρ ἐπὴν δὴ μοι σχεδίην διὰ κύμα τινάξῃ,  
νῆξομ', ἐπεὶ οὐ μὲν τι πάρα προνοῆσαι ἄμεινον.'

Εἶτος ὁ ταυθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν, 365  
ὥρσε δ' ἐπὶ μέγα κύμα Ποσειδάων ἐνοσίχθων,  
δεῖνόν τ' ἀργαλέον τε, κατηρεφές, ἥλασε δ' αὐτόν.  
ὥς δ' ἄνεμος ζαῆς ἤϊων θημῶνα τινάξῃ

ordinary reading is *δτε* or *δτ'*, inasmuch as the meaning 'because' does not attach to *δτε*, and *δτι* is never elided (but cp. Od. 15. 317). On the present passage Schol. H. P. remarks, *γράφεται δ τὲ με. χωρίζει Ἀριστοφάνης διὰ τὸ δτε*, and, in the Palatinus, over *δ* is written *διό*. Porson supposed Aristophanes to take *δτε* as *δς τε*, which Butt. denies. But Hentze-Amels, Anh. takes *δτε* as masculine. The places which Bekker alters in the Odyssey are 8. 78, 299; 14. 90, 366; 20. 333, to which La Roche adds the present passage. Cp. Il. 1. 518; 17. 25; 21. 488; Od. 13. 314 as illustrations of the force of *δ*. 364. *πάρα*] *ἀναστρεπτικόν τὴν πάρα*. *ἄλλοι γὰρ τὸ πάρεστιν, ἐπεὶ οὐδὲν μοι πάρεστιν ἄμεινον προνοήσασθαι* Schol. H. M. T. On which Dind., 'Μοι ab scholiasta additum esse potest. Non improbabilis tamen Cobeti coniectura est veterem versus scripturam fuisse, *νῆξομ', ἐπεὶ οὐ μὲν μοί τι πάρα*.' It is unusual to find *ἐπεὶ* | *οὐ* without synzesis. 365. *εἶτος*] MSS. *εἶος* or *εἴως*. Nauck and Ahrens write *ῥος*.

to have separated into *δτε*; compare *δ θαρσαλέος ἀγόρευεν*, 'in that he spake boldly,' Od. 1. 382, where *δ* is used without the generalising *τε*. Nearly parallel to the present passage is Od. 13. 128 *οὐκέτ' ἐγὼ γε . . τιμήεις ἔσομαι δτε με βροτοὶ οὐ τι τίονσι*, where *οὐκέτι* seems to suggest *δτε*, and to stand as a sort of antecedent to it. There seems no reason why *δτε* should be separated here. The use of the Lat. *cum* shows how a temporal conjunction can gain a causal sense even when used with a present indicative, as in Plaut. Capt. 1. 2. 42 'laudo, malum cum amici tum ducis malum.' Cp. Il. 16. 34 *γλαυκῇ δέ σε τίκετ θάλασσα | πέτραι τ' ἡλίβατοι, δτι τοι νόος ἐστὶν ἀπηνής* with Il. 16. 433 *ὦ μοι ἐγὼν, δτε μοι Σαρπηδόνα . . μοῖρα δαμήναι*. See, generally, Monro, H. G. § 269 foll.

358. The emphasis is on *ἐκάς*, not on *ἰδόμεν*. 'I will not yet do her bidding, for the shore, when I caught sight of it, was far away.'

359. *φύξιμον*, used substantively, 'a place of refuge.'

361. *ὄφρ' ἂν . . κεν*. This is similar to the frequent use in Attic Greek of *ἂν . . ἂν*, a combination which is never found in Homer. The passages in which *ἂν . . κεν* occur are Il. 11. 187 *ὄφρ' ἂν μὲν κεν ὄρῃς*, Il. 13. 127 *φάλαγγες ἄς οὐτ' ἂν κεν Ἀργεὶς ἐνύσαιτο μετελθάν*, Il. 24. 437 *σοὶ δ' ἂν ἐγὼ πομπὴς καὶ κε κλυτὸν Ἄργος ἰκοίμην*, Od. 6. 259 *ὄφρ' ἂν μὲν κ' ἀγροὺς [κεν ἀγροὺς] ἵομεν*, Od. 9. 334 *τοὺς ἂν κε καὶ ἤθελον αὐτὸς ἐλέσθαι*. A double *κε* is found in Od. 4. 733. See Monro, H. G. § 363. Nauck suggests that *ὄφρ' ἂν μὲν* was a correction for the apparently unmetrical *εἶος (ῥος) μὲν*.

363. Join *διὰ . . τινάξῃ*.

366. *ὥρσε δέ*, apodosis to *εἶτος*, as in Od. 4. 121.

368. *ἤϊων*, 'corn.' Cp. Od. 2. 289. Such heaps of corn are left after winnowing, as in Il. 5. 502 *ὕπολευκαί-νονται ἀχυρμαί*.

καρφαλέον, τὰ μὲν ἄρ τε διεσκέδασ' ἄλλυδις ἄλλη,  
ὡς τῆς δούρατα μακρὰ διεσκέδασ'. αὐτὰρ Ὀδυσσεὺς 370  
ἄμφ' ἐνὶ δούρατι βαῖνε, κέλῃθ' ὡς ἵππον ἐλαύνων,  
εἵματα δ' ἐξαπέδυνε, τά οἱ πόρε διὰ Καλυψά.  
αὐτίκα δὲ κρήδεμνον ὑπὸ στέρνοιο τάνυσσεν,  
αὐτὸς δὲ πρηνὴς ἀλλὶ κάππεσε, χεῖρε πετάσσας,  
νηχέμεναι μεμαῶς· ἶδε δὲ κρείων ἐνοσίχθων, 375  
κινήσας δὲ κάρη προτὶ δν μυθήσατο θυμόν·  
‘Οὕτω νῦν κακὰ πολλὰ παθὼν ἄλῳ κατὰ πόντον,  
εἰς δ' κεν ἀνθρώποισι διοτρεφέεσσι μιγήης·  
ἀλλ' οὐδ' ὥς σε ἔολπα ὀνόσσεσθαι κακότητος.’  
ᾧ δ' ἄρα φωνήσας ἵμασεν καλλίτριχας ἵππους, 380  
ἵκετο δ' εἰς Αἰγᾶς, ὅθι οἱ κλυτὰ δώματ' ἔασιν.

373.] See on sup. 346. 378. διοτρεφέεσσι] γράφεται Φαιήκεσσι Schol. B. The meaning must be that Φαιήκεσσι is a v. l. for ἀνθρώποισι, or a gloss on ἀνθρώποισι διοτρεφέεσσι.

369. τὰ μὲν ἄρ τε. The enclitic goes closely with τὰ. This demonstrative clause is not uncommon in such combinations, as Od. 22. 302 οἱ δ' ὥστ' αὐγυπιοὶ .. ἐπ' ὀρνίθεσσι θόρωσι | ταὶ μὲν τ' ἐν πεδίῳ νέφεα πτώσσουσαι ἵενται, Il. 4. 482 αἰγείρους ὥς | ἢ βᾶ τ' ἐν εἰαμενῇ .. πεφύκει .. τὴν μὲν θ' ἀρματοπηγὸς ἀνὴρ .. ἐξέταμεν.

371. ἄμφ' ἐνὶ δούρατι, 'he bestrode a single plank, as one mounted on a riding-horse.' There is only one other place in Homer in which the art of riding is alluded to, Il. 15. 679 ὥς δ' ὅτ' ἀνὴρ ἵπποισι κελητίζειν εὖ εἰδώς, and even there it is not the action of an ordinary rider that is described, but the feats of an acrobat or voltigeur, like those mentioned in Sil. Ital. 10. 470 'nudo stare tergo dum rapta volucris | transigeret cursu sonipes certamina campi.' The feat of Diomed, Il. 10. 513, was a case of necessity: he rode the horses ὅπ' ἀνάγκης (Schol. ad loc.). And the simile in Od. 13. 81 refers to a team of horses drawing a chariot. In Hesiod we have the description of a mounted procession at a wedding, τοὶ δ' αὖ προπάροιθε πόλῃος | νῶθ' ἵππων ἐπιβάντες ἱθύνεον Scut. Herc. 285.

373. The tenses are graphic. Odysseus succeeds in scrambling on the

plank, and, bestriding it, he rests there while he strips himself. Then he ties the scarf round his chest and plunges into the sea.

377. ἄλῳ. Imperative from ἀλάομαι. With the form ἀλῶν (i. e. ἀλάου), as though from ἀλόομαι, cp. ὄραω and ὄροω, ἀντιάω and ἀντιάω.

378. διοτρεφέεσσι. This epithet is generally used of a king or chieftain, being under the special protection of Zeus; as warriors are under the tutelage of Ares and are called θεράποντες Ἄρης. In this passage it is applied to a whole people, the Phaeacians, who are called, sup. 35, ἀγχιθεοί. Compare δῖος as a national epithet of Achaeans and Pelasgians.

379. ἀλλ' οὐδ' ὥς .. κακότητος, 'yet I expect, that not even so [i. e. not even though thou reach the shore at last], wilt thou disparage thy misery.' A threat uttered in sarcastic language; as if Odysseus would not be satisfied with anything short of the extremity of suffering. Cp. sup. 290, and the words of Priam to the Trojans, Il. 24. 241 ἢ ὀνόσασθ' ὅτι μοι Κρονίδης Ζεὺς ἄλγε' ἔδωκεν; Od. 17. 378 ἢ ὀνόσαι ὅτι τοὶ βίοντον κατέδουσιν ἄνακτος;

381. Αἰγᾶς. The first interpretation of Schol. E. V., sc. Αἰγαί, πόλις Ἀχαιᾶς,



83. Oriental people reckon time from the night. Gen. 1 "And it was evening,  
and it was morning". So the Gauls and Germans.  $\phi$ .  $\nu$   $\chi$   $\theta$   $\gamma$   $\rho$   $\sigma$   $\nu$ ,  
seennight, fortnight.

Αὐτὰρ Ἀθηναίη, κούρη Διὸς, ἀλλ' ἐνόησεν·  
 ἦ τοι τῶν ἄλλων ἀνέμων κατέδησε κελεύθους,  
 παύσασθαι δ' ἐκέλευσε καὶ εὐνηθῆναι ἅπαντας·  
 ὦρσε δ' ἐπὶ κραιπνὸν Βορέην, πρὸ δὲ κύματ' ἔαζεν, 385  
 ἕως δ' γε Φαιήκεσσι φιληρέτμοισι μιγείη  
 διογενὴς Ὀδυσσεὺς, θάνατον καὶ Κῆρας ἀλύξας.

— Ἔνθα δὺν νύκτας δύο τ' ἡματα κύματι πηγῷ  
 πλάζετο, πολλὰ δὲ οἱ κραδίη προτιύσσειτ' ὀλεθρον.  
 ἀλλ' ὅτε δὴ τρίτον ἡμαρ ἐνπλόκαμος τέλεισ' Ἥως, 390  
 καὶ τότ' ἔπειτ' ἄνεμος μὲν ἐπαύσατο ἡ δὲ γαλήνη  
 ἔπλετο νηνεμία, ὃ δ' ἄρα σχεδὸν εἰσίδε γαίαν  
 ὄξυ μάλα προῖδῶν, μεγάλου ὑπὸ κύματος ἀρθεῖς.

386. [ἔως] *τινὲς δὲ γράφουσιν, ὅπως* (sc. ὅπως) *Φαιήκεσσι* Schol. B. H. P. Q. Perhaps this explains the line noticed in the preceding note; which may have run ὅπως φ.

389. *πλάζετο*] So Aristarchus, *Ἀολικῶς ἐκτείνων τὸ ἀ.* This may mean that he regarded it as coming from *πλήσσω*, and not from *πλάζομαι*, 'to wander.' Schol. P. Q.

391. *ἡ δὲ*] Ἀρίσταρχος *ἡ δὲ, ἄρθρον δεχόμενος τὸ ἡ οἱ δὲ ἀντὶ τοῦ καὶ* (i. e. *ἡδὲ*) Schol. H. The same reading is assigned to Aristarchus by Schol. A. on Il. 15. 127 *ἡ δ' ἐπέεσσι καθάπετο θοῦρον Ἀρηα*, instead of *ἡδ'*. See on Od. 12. 168.

393. *ὑπὸ*] *ἐν τῇ Ἀριστοφάνους καὶ Ῥιανού, ἐπὶ κύματος* Schol. H. accepted by Nauck.

seems on the whole the most probable. In Il. 8. 203 *Αἰγαί* is coupled with the Achæan *Ἐλίκη*, as cities connected with the cult of the Ionian Poseidon; cp. also Il. 13. 21. How the sea spent its fury on this coast may be gathered from Ovid's description of Helice and Buris, as cities overwhelmed but still visible in the water (Met. 15. 293). The Schol. P. describes Aegae as a submerged island beyond Euboea, or else near Samothrace. Pliny (N. H. 4. 18) understands by Aegae a precipitous islet between Tenos and Chios. The word itself is descriptive of waves and storms. being connected with *ἄλσσω*, *ἐπ-αιγ-ίζω*, etc. Cp. Artemidor. 2. 12 *καὶ γὰρ τὰ μεγάλα κύματα αἴγας ἐν τῇ συνθηεῖα λέγομεν, καὶ τὸ φοβερώτατον πύλαγος Αἰγαιῶν λέγεται*. The same root appears in Aegina, *αἰγιάλος*, *Αἰγιάλεια*, etc.

384. *εὐνηθῆναι*. With this metaphor cp. Il. 12. 281; 5. 524.

385. *πρὸ δὲ κύματ' ἔαζεν*, 'and beat down the waves in front of him.' The conflict of winds had raised a heavy cross sea, in which no swimmer could live. Ameis quotes here Tac. Ann. 2.

23 'postquam incerti fluctus variis undique procellis desierunt, omne caelum et mare in aquilonem cessit.'

388. *πηγῷ* (*πήγνυμι*). This adjective includes the idea of 'solid' as well as 'big.' Cp. Od. 21. 334 *ξείνος μάλα μὲν μέγας ἡδ'*, *εὐπηγής*, of a man in good condition, Il. 9. 124 *ἱπποῦς* | *πηγούς* *ἀθλοφόρους*. Here it may be compared with *τρόφι κύμα* Il. 11. 307, *τροφόεντα κύματα* Od. 3. 290.

390. *τέλεισσε*, not in the sense of 'ending,' but of bringing into full and perfect action. When day-light has fully come, dawn may be said to be over.

391. *ἡ δὲ γαλήνη*. See critical note. This reading of Aristarchus gives a better contrast to *ἄνεμος μὲν*. 'And there came a breathless calm.' Or if *νηνεμία* be taken as an adjective used substantivally (like *ὕγρη* Od. 1. 97, *ζεφυρία* Od. 7. 119), it will be in apposition to *γαλήνη*, 'a calm, a hushing of the wind;' so Il. 5. 523 *νηνεμῆς*, 'in still weather.' Cp. Hdt. 7. 188, where *νηνεμία* is coupled with *αἰθρή*.

393. *ὄξυ .. προῖδῶν*, 'with a quick look forward as he was lifted by a

ὥς δ' ὅτ' ἂν ἀσπασίος βίोटος παίδεσσι φανήη  
 πατρὸς, δς ἐν νούσῳ κῆται κρατέρ' ἄλγεα πάσχω, 395  
 δηρὸν τηκόμενος, στυγερὸς δέ οἱ ἔχραε· δαίμων,  
 ἀσπασίον δ' ἄρα τὸν γε θεοὶ κακότητος ἔλυσαν,  
 ὥς 'Οδυσῇ' ἀσπαστὸν εἰσατο γαῖα καὶ ὕλη,  
 νῆχε δ' ἐπειγόμενος ποσὶν ἡπείρου ἐπιβῆναι.  
 ἀλλ' ὅτε τόσσον ἀπῆν ὅσσον τε γέγωνε βοήσας, 400  
 καὶ δὴ δοῦπον ἄκουσε ποτὶ σπιλάδεσσι θαλάσσης·  
 ῥόχθει γὰρ μέγα κύμα ποτὶ ξερὸν ἡπείριοι  
 δεινὸν ἐρευγόμενον, εἴλυτο δὲ πάνθ' ἄλδος ἄχρη·  
 οὐ γὰρ ἔσαν λιμένες νηῶν ῥχοι, οὐδ' ἐπιωγαί,

395. κῆται] The MSS. give κείται. The conjunctive κῆται is a conjecture of G. Hermann, Opusc. 2. 55. 398. 'Οδυσῇ'] Bekker objects to the elision of iota after a vowel, and writes 'Οδυσεῖ. Eustath. however says, ἐξὸν 'Οδυσεῖ γράψαι διὰ διφθόγγου· συνείληπται ὅμως ἐκ τῆς 'Οδυσεῖ δοτικῆς. See Schol. H. on Od. 13. 35 'Οδυσῇ, τὸ πλήρες 'Οδυσεῖ.

great wave.' The wind had fallen, but the ground-swell had not subsided; *πολλάκις δὲ πανσαμέναν τῶν ἀνέμων μένει τὸ πέλαγος κύματι κοφῶ κυλινδούμενον* Schol. Q. T. Thus Odysseus could only catch a glimpse of the coast, as he rose out of the trough of the sea. Cp. Virg. Aen. 6. 357 'prospexi Italiam summa sublimis ab unda.'

394. φανήη. We often find *φαίνεσθαι* used of the reappearance of things which had been lost. Cp. *φάνημεν* Od. 9. 466, of the return of Odysseus and his companions to their comrades after their escape from the Cyclops; or *ὅς τις ἐξέφανη*, of the loss of the men who were detained by Circe's treachery; or *ἐξεφαάνθη*, of the reappearance of the planks from the whirlpool, Od. 12. 442. So here, the father's life had seemed lost beyond all hope of recovery. Human skill was not supposed by the ancients to reach to inward ailments; cp. Od. 9. 411 *νοῦσόν γ' οὐ πως ἔστι Διὸς μεγάλου ἀλέσσαι*. Nitzsch quotes from Seneca (Ep. 95), 'Medicina quondam paucarum fuit scientia herbarum, quibus sisteretur fluens sanguis, vulnera coirent paullatim.' See especially the remarks of Plato (Rep. 406) about invalids and their doctoring, *τῇ παιδαγωγικῇ τῶν νοσημάτων ταύτῃ τῇ νῦν ἱατρικῇ πρὸ τοῦ Ἀσκληπιάδου οὐκ ἐχρᾶν-*

*το, ὡς φασιν, πρὶν Ἑρόδικον γενέσθαι*, i. e. fifth cent. B.C.

396. ἔχραε, 'assails,' a gnomic aorist parallel to κῆται. Cp. *ἐπέχραον* Od. 2. 50. The form is that of a thematic aorist (*χρᾶν* or *χρᾶν-*).

400. ὅσσον τε γέγωνε βοήσας, the personal subject being *τις*, which is not expressed; cp. Il. 13. 287 *οὐδέ κεν ἔνθα τεὸν γε μένος καὶ χεῖρας ὄνοιτο*. *γέγωνε* is a perfect with a present signification. Translate, 'as far as one makes himself heard with a shout;' for *γεγόνειν οὐ ψιλῶς ἔστι φανεῖν ἄλλ' ἀκουστον φθέγγεσθαι* Schol. Venet. on Il. 8. 223. The etymology of the word is most uncertain. Fick refers it to the root *gan*, *gā* = 'cognoscere.' May it be connected with the Lat. *gannire*? The verb occurs in three forms, *γεγανῶναι*, *γεγανίσκω*, and, more rarely, *γεγᾶναι*, as in Eurip. Or. 1218; Soph. Phil. 238.

402. ῥόχθει. We are told by Zosimus, Vit. Demosth., that Demosthenes cured himself of a lisping intonation by repeating over and over the rasping syllables of this line.

403. ἄχρη, the 'sea-spray,' already suggested by the word *ἐρευγόμενον*.

404. ἐπιωγαί. Not harbours, but roadsteads, where ships might lie under the lee of the land; *τότοις ἀλίμενοι μὲν δυνάμενοι δὲ διὰ τὴν ἐκ τῶν ἀνέμων σκέπην δέεσθαι νέας* Schol. P. Q. T.

96. Saigun: generally a hostile power. It's is more personal - a god praised by men.



11. ἐκτοθεν: 'outside' opposes to ἀγχ./β. θαλάσ.

16. ἐσσεταί: indep. fut. after neg.-only clause facing (E 487, P 241)

17. παρὲνέξομαι: fut. '6i chiefly' event regarded as necessary & determined by some more independent speaker. Murs 3165

ἀλλ' ἀκταὶ προβλήτες ἔσαν σπιλάδες τε πάγοι τε 405  
 καὶ τότ' Ὀδυσσῆος λύτο γούνατα καὶ φίλον ἦτορ,  
 ὀχθήσας δ' ἄρα εἶπε πρὸς δν μεγαλήτορα θυμόν·  
 'ὦ μοι, ἐπεὶ δὴ γαῖαν ἀελπέα δῶκεν ιδέσθαι  
 Ζεὺς, καὶ δὴ τόδε λαῖτμα διατμήξας ἐτέλεσσα,  
 ἔκβασις οὗ πη φαίνεθ' ἄλδς πολιοῖο θύραζε 410  
 ἔκτοσθεν μὲν γὰρ πάγοι ὀξέες, ἀμφὶ δὲ κύμα  
 βέβρυχεν ῥόδιον, λισσὴ δ' ἀναδέδρομε πέτρη,  
 ἀγχιβαθὴς δὲ θάλασσα, καὶ οὗ πως ἔστι πόδεσσι  
 στήμεναι ἀμφοτέροισι καὶ ἐκφυγέειν κακότητα·  
 μή πῶς μ' ἐκβαίνοντα βάλλῃ λίθακι ποτὶ πέτρη 415  
 κύμα μέγ' ἀρπάξαν· μελέῃ δέ μοι ἔσσεται ὁρμή.  
 εἰ δέ κ' ἔτι προτέρω παρανήξομαι, ἦν που ἐφεύρω  
 ἡϊόνας τε παραπλήγας λιμένας τε θαλάσσης,

409. ἐτέλεσσα] γρ. ἐπέρασ(σ)α Schol. H. P. On which Dind., 'est haud dubie glossesema, quod ipsum in textu habet M., ἐπέρασσα scriptum, sed superscripto ἐτέλεσσα.' La Roche adopts ἐπέρασσα, comparing Od. 9. 323; 5. 174; 6. 272, etc.

The Schol. further explains ἐπιωγαί as places *ἐνθα κλῶνται τὰ κύματα ἢ ὁ ἄνεμος*, and this interpretation is right; but his proposed etymology *ιωή*, the roar of the wind or water, and *ἀγνυμι*, cannot be accepted. It is better to refer the word to *ἀγνυμι* simply, as in the form *κυματογή*, and to consider the initial *l* the representative of the *f* prefixed to *ἀγνυμι*, or a mere syllable of reduplication, as in *l-αύ-ω*. In Od. 14. 533 we have the uncompounded form *βορέω ὑπ' ἰωγῇ*, according to the reading of Aristarchus, the Scholl. giving *ὑπιογῇ*. But the addition of *ἰω* to the simple word does not have any more effect upon the meaning than in *ἐπιμάρτυρες*, *ἐπαρωγοί*, etc.

405. ἀκταὶ are probably 'headlands'; high bluff cliffs, as in Antig. 592 ἀντιπλήγες ἀκταί, while σπιλάδες according to the Scholl. are αἱ διεσχισμέναι καὶ κεκοιλωμένοι πέτραι, jagged points of broken rock.

πάγοι (πήγνυμι) should be something more massive, perhaps 'reefs'; but not necessarily a level range of rock, as we have πάγοι ὀξέες inf. 411.

409. ἐτέλεσσα (see critical note). Cp. Od. 7. 325, where τέλεσσαν means

'completed their journey,' being parallel to ἀπῆνυσαν in the following line. λαῖτμα is then directly governed by διατμήξας, as λαῖτμα διέτμαγον Od. 7. 276. Cp. also Od. 15. 294 νηὺς ἀνύσειε θέουσα θαλάσσης ἀλμυρὸν ὕδαρ.

410. ἔκβασις ἄλδς θύραζε. Here begins the apodosis; 'nowhere is any escape from the sea clear away.' θύραζε is merely epexegetical of ἄλδς, as in Il. 16. 408 ἰχθὺν ἔλκειν ἐκ πόντοιο θύραζε.

411. ἔκτοσθεν seems to imply that there was an outlying range of rocks on which the surf was breaking, within which was deep water and a sheer face of cliff.

415. μή πως. See on sup. 356; and cp. Il. 23. 341 μή πως ἵππους τε τρώσῃς . . χάσμα δὲ τοῖς ἄλλοισιν ἐλεγχεῖν δὲ σοὶ αὐτῷ ἔσσεται, Od. 16. 87 μή μιν κερτομέωσιν, ἐμοὶ δ' ἄχος ἔσσεται αἰνόν. So here, 'and my endeavour will be all in vain,' which is better than to take ἔσσεται in dependence on μή.

418. ἡϊόνας. The etymology of ἡϊόν is not clear. It is possibly connected with *εἰαμενῆ*, see Butt. Lexil. s. v.; or more likely with *εἰμ*, whether as the

δείδω μή μ' ἐξαυτίς ἀναρπάξασα θύελλα  
 πόντον ἐπ' ἰχθυόεντα φέρη βαρέα στενάχοντα, 420  
 ἥε τί μοι καὶ κῆτος ἐπισσεύη μέγα δαίμων  
 ἐξ ἄλδς, οἶά τε πολλὰ τρέφει κλυτὸς Ἀμφιτρίτη·  
 οἶδα γὰρ ὥς μοι ὁδῶδυσται κλυτὸς ἐννοσίγαιος.' ὁδὸς οὐκ ἔστι

Εἶος ὁ ταυθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,  
 τόφρα δέ μιν μέγα κύμα φέρε τρηχεῖαν ἐπ' ἀκτὴν. 425  
 ἔνθα κ' ἀπὸ ρινούδς δρῦφθη, σὺν δ' ὅστέ' ἀράχθη,  
 εἰ μὴ ἐπὶ φρεσὶ θῆκε θεὰ γλαυκῶπις Ἀθήνη·  
 ἀμφοτέρησι δὲ χερσὶν ἐπεσσύμενος λάβε πέτρης,  
 τῆς ἔχετο στενάχων, εἴως μέγα κύμα παρήλθε.

422. ἐξ ἄλδς] Ἀρίσταρχος γράφει εἰν ἀλί Schol. H. ἡ διπλῇ (sc. Aristonici) . . ὅτι  
 ἐν θαλάσῃ ἀν λέγει ἐξ ἄλδς Schol. H. P. Q.

Schol. says, because it is a beach on which one may walk, or as the outstretching line of coast, which seems to 'go' forward. We find *ἡών* Il. 7. 462; 12. 31, or *ἡόνες*, sometimes used merely to describe the sandy sea-beach; so *ἡόνος βαθείης* Il. 2. 92, *ὅθι κύματ' ἐπ' ἡόνος κλύεσκον* Il. 23. 61. The passages which describe *ἡών* more specifically are Il. 17. 263 *ἐπὶ προχῶσσι διωπετέος ποταμοῖο* | *βέβρυχεν μέγα κύμα ποτὶ ῥόον, ἀμφὶ δέ τ' ἀκραι* | *ἡόνες βοῶσιν ἐρευγομένης ἄλδς ἔξω*. This may be compared with Od. 6. 138 *ἡόνας προχούσας* in connection with ib. 47 *παρ' ὀχθῆσιν ποταμοῖο*. In Il. 14. 35 the drawing up of the ships on shore is thus described—*τῷ βα προκρόσσας ἔρυσαν καὶ πλῆσαν ἀπάσης* | *ἡόνος στόμα μακρόν, ὅσον συνέεργαθον ἀκραι*, sc. the promontories of Sigeium and Rhœteium, enclosing the bay where the Scamander emptied itself into the sea. The general result from a comparison of these passages seems to be that *ἡόνες* are jutting horns of shore, especially such as are found at the mouths of rivers, for the most part lying low, though not always. This interpretation harmonises well with *παραπλήγες*, which is the direct opposite to *ἀντιπλήγες*, used as an epithet of *ἀκταί* Soph. Antig. 592, 'headlands, which oppose a full front to the blow of the waves.' *παραπλήγες* will then mean, not merely 'shelving,' as some give it, but 'where

the seas strike aslant.' This would be the case where the waves fall on the curving sides of a bay, for, instead of striking full upon them, they break slantwise, and run along instead of being hurled back.

422. ἐξ ἄλδς. See critical note. If this reading be retained, we may render *ἄλδς* 'shore-water,' as distinct from *πέλαγος*, 'the open sea;' the idea then being that such monsters haunted the rocks and caverns in the coast. See Gieseke, Hom. Lex. *ἄλς*, 'mare potissimum quod alluit littus, cui opponuntur et altum mare et terra.' But the distinction is not carefully observed, as we find *πόντος ἄλδς* Il. 21. 59, *ἄλδς ἐν πελάγεσσι* sup. 335.

*κλυτὸς Ἀμφιτρίτη*, see on Od. 3. 88.

426. *ἐνθα κε*, 'there he would have had his skin stripped, and his bones smashed.'

*ὅστέα* is probably accusative, parallel to *ρινούδς*. This use of the accusative after a passive verb may be compared with such phrases as *ἐπιτετραμμένος τὴν ἀρχήν*, or such colloquial English as 'he was left a fortune.'

427. *ἐπὶ φρεσὶ θῆκε . . λάβε πέτρης*. The indicative *λάβε* shows that the suggestion was followed. Elsewhere the suggested plan is represented by an infinitive, as Od. 18. 158 *τῇ δ' ἐπὶ φρεσὶ θῆκε . . μνηστῆρεςσι φανῆναι*. Cp. also Od. 21. 1 foll.





καὶ τὸ μὲν ὥς ὑπάλυξε, παλιρρόθιον δέ μιν αὖτις 430  
 πλῆξεν ἐπεσσύμενον, τηλοῦ δέ μιν ἔμβαλε πόντῳ.  
 ὥς δ' ὅτε πουλύποδος θαλάμης ἐξελκομένοιο  
 πρὸς κοτυληδονόφιν πυκινὰ λαίγγγες ἔχονται,  
 ὥς τοῦ πρὸς πέτρῃσι θρασειάων ἀπὸ χειρῶν  
 ῥινοὶ ἀπέδρυφθεν· τὸν δὲ μέγα κύμα κάλυψεν. 435  
 ἔνθα κε δὴ δύστηνος ὑπὲρ μόρον ὦλετ' Ὀδυσσεύς,  
 εἰ μὴ ἐπιφροσύνην δῶκε γλαυκῶπις Ἀθήνη.  
 κύματος ἔξαναδύς, τὰ τ' ἐρεύγεται ἠπειρόνδε,  
 νῆχε παρέξ, ἐς γαῖαν ὁρώμενος, εἴ που ἐφεύροι  
 ἡϊόνας τε παραπλήγας λιμένας τε θαλάσσης. 440  
 ἀλλ' ὅτε δὴ ποταμοῖο κατὰ στόμα καλλιρβοιο  
 ἔξε νέων, τῇ δὴ οἱ ἐέλισατο χῶρος ἄριστος,  
 λείος πετράων, καὶ ἐπὶ σκέπας ἦν ἀνέμαιο,  
 ἔγνω δὲ προρέοντα καὶ εὔξατο δν κατὰ θυμόν·

431. ἐπεσσύμενον] ὁ Ἰεῖων [see crit. note, sup. 312] ἀπεσσύμενον, probably to suit more closely with the meaning of παλιρρόθιον. 437. εἰ μὴ ἐπιφροσύνην δῶκε] γρ. εἰ μὴ ἐπὶ φρεσὶ θῆκε (sc. θεά) Schol. H P.

431. ἐπεσσύμενον does not resume ἐπεσσύμενος in v. 428, but is the nominative in agreement with κύμα, as sup. 314. There is something graphic in the change;—Odysseus flings himself upon the coast, but the wave flings itself on him.

432. ὥς δ' ὅτε, 'and as when many a pebble sticks to the suckers of the polyp, as it is dragged forth from its hole, so the skin from his sturdy hands was stripped off against the rocks.'

433. κοτυληδόνες, 'suckers,' are so called from their cup-like shape (κοτύλη, connected with κοῖλος). Here κοτυληδονόφιν stands as a dative parallel with πέτρῃσι. There is a general resemblance between the polyp and Odysseus, in so far as both cling with a tenacious grasp, but we must not push the applicability of the simile too far, lest a contradiction be involved. For the small stones stick to the suckers, while the skin of the man's hands is left sticking on the rock which he grasped.

436. ὑπὲρ μόρον. See on Od. i. 34.

437. ἐπιφροσύνην, 'prudence:' so in the plural ἐπιφροσύνας ἀνελέσθαι Od. 19. 22.

438. κύματος . . τὰ τε. For this use of a plural relative after a collective noun in the singular see on Od. i. 312; cp. also Virg. Aen. 8. 427 'fulmen quae plurima,' etc. For the force of τὰ τε see note on Od. i. 50.

ἔξαναδύς, not only 'rising up from the overwhelming wave,' but rather 'getting outside the line of breakers;' as Odysseus himself interprets it by the word ἀναχασσάμενος Od. 7. 280.

439. νῆχε παρέξ, 'he kept swimming along outside;' οὔτε πηλοῖον πᾶν περ δηλοῖ ἢ παρά, οὔτε πόρρω περ δηλοῖ τὸ ἐξ Schol. E. Join ἐς γαῖαν ὁρώμενος.

441. ἔξε κατὰ στόμα. So ἴκοντο κατὰ στρατόν Il. i. 484.

442. νέων (νῆχω) is from a root συν. The two forms are analogous to σμάω and σμήχω, ψάω and ψήχω.

443. λείος πετράων, 'smooth of all rocks,' i. e. 'free from.' Compare ἀκηγνοὶ σίταιο Il. 19. 163, ἀχαλκός ἀσπίδων.

ἐπὶ may be rendered 'moreover,' 'besides,' or, more likely, 'thereat.'

444. ἔγνω δὲ προρέοντα. This makes the apodosis to ἀλλ' ὅτε δὴ sup. 441; 'he recognised him (sc. for a god) as

‘Κλυθι, ἀναξ, ὅτις ἐσσί· πολύλλιστον δέ σ’ ἰκάνω, 445  
φεύγων ἐκ πόντοιο Ποσειδάωνος ἐνιπᾶς.

αἰδοῖος μὲν τ’ ἐστὶ καὶ ἀθανάτοισι θεοῖσιν  
ἀνδρῶν ὅς τις ἴκηται ἀλώμενος, ὥς καὶ ἐγὼ νῦν  
σὸν τε ῥόον σά τε γούναθ’ ἰκάνω πολλὰ μογῆσας.  
ἀλλ’ ἐλέαιρε, ἀναξ· ἰκέτης δέ τοι εὐχομαι εἶναι.’ 450

‘Ὡς φάθ’, ὁ δ’ αὐτίκα παῦσεν ἐδν ῥόον, ἔσχε δὲ κύμα,  
πρόσθε δέ οἱ ποίησε γαλήνην, τὸν δ’ ἐσάωσεν  
ἐς ποταμοῦ προχόας· ὁ δ’ ἄρ’ ἄμφω γούνατ’ ἔκαμψε  
χεῖράς τε στιβαράς· ἀλλ’ γὰρ δέδμητο φίλον κῆρ.  
ῥῥεε δὲ χροᾶ πάντα, θάλασσα δὲ κῆκιε πολλή 455  
ἂν στόμα τε ρίνας θ’· ὁ δ’ ἄρ’ ἀπνευστος καὶ ἀναυδος  
κεῖτ’ ὀλιγηπελέων, κάματος δέ μιν αἰνὸς ἴκανεν.  
ἀλλ’ ὅτε δὴ ρ’ ἐμπνῦτο καὶ ἐς φρένα θυμὸς ἀγέρθη,

445. πολύλλιστον] κατ’ αἰτιατικὴν ἀντὶ τοῦ πολυλλίστως Schol. P. T. Eustath. gives both πολυλλίστος (active) and πολυλλίστον. 458. ἐμπνυτο] ἐμπνυτο διὰ τὸ ἐ Schol. H. ‘ἐμπνυτο est lectio Aristarchea, ut liquet ex Schol. ad Il. 22. 475’ Pors. Vulg. ἀμπνυτο.

he flowed forth.’ Cp. Soph. Antig. 960  
ἐγὼ ψάων τὸν θεόν.

κατὰ θυμόν, ‘in his heart;’ not as the  
Schol. suggests, because exhausted  
swimmers have no breath left for words;  
but cp. Il. 23. 769.

445. πολύλλιστον, ‘greatly longed  
for;’ so ἀσπασίη τρύλλιστος ἐπήλυθε  
νῦξ ἐρεβεννή Il. 8. 488 Others take  
it as an epithet acknowledging the  
divinity of the river-god, εὐχεται τῷ  
ποταμῷ ὡς ἂν ἐκαστοῦ ἔχοντος δαίμονα  
Schol. T.

446. φεύγων = ‘in my efforts to  
escape.’

448. ἀνδρῶν depends on ὅς τις that  
follows; the relative clause having the  
force of a substantive. Ameis quotes as  
instances of the relative sentence follow-  
ing directly the genitive which depends  
on it, Od. 2. 128; 3. 185; 4. 613;  
8. 204; 9. 94; 11. 179; 14. 106, 221;  
15. 25, 35, 395; 16. 76; 18. 289;  
Il. 7. 50; 11. 658; and as instances  
of the genitive following the relative  
clause, Od. 1. 401; 3. 401; 4. 196;  
7. 156, 322; 11. 147; 18. 286; Il. 4.  
232; 15. 494, 743.

452. πρόσθε, i.e. in front of the  
swimmer, as πρὸ δὲ κύματ’ ἔαζεν sup.  
385.

453. γούνατ’ ἔκαμψε. In Il. 7. 118  
ἀσπασίας γόνυ κάμψεν is used of rest  
after battle, from the idea of bending  
the knees to sit. This is imitated by  
Aesch. P. V. 404 ἀσμενος δὲ τὰν..  
κάμψειεν γόνυ, ib. 32 ὀρθοστάδην, ἀπνως,  
οὐ κάμπτων γόνυ. Cp. Catull. Pel. and  
Thet. 303 ‘niveos flexerunt sedibus  
artus.’ But here the addition of στι-  
βαράς χεῖρας shows that the picture  
is rather that of an exhausted man,  
with arms dropping at his sides and  
knees bending under him. So the  
common phrase λύτο γούνατα.

455. ῥῥεε, imperfect from a present  
οἰδέω.

458. ἐμπνυτο (ἐμπνέω), i.e. ἐνέμπνυτο,  
probably a non-thematic formation, with  
long vowel, which in the middle is  
irregular.

θυμὸς ἀγέρθη, ‘his spirit was rallied  
within his breast.’ So when Menelaus  
saw that his wound was not mortal,  
ἀπορρόν οἱ θυμὸς ἐνὶ στήθεσσι ἀγέρθη  
Il. 4. 152.





60. αδ. πρυμνέντα: sea-flowering . (μύρρα σε σκεύος)

63. Κύρε: as Os. Kiriad the soil - Ithaca (v 354), Agam. ° native soil (5522)

καὶ τότε δὴ κρήδεμνον ἀπὸ ἔο λῦσε θεοῖο.  
καὶ τὸ μὲν ἐς ποταμὸν ἀλιμυρήντα μεθῆκεν, 460  
ἄψ δ' ἔφερεν μέγα κύμα κατὰ ῥόον, αἶψα δ' ἄρ' Ἴνῳ  
δέξατο χερσὶ φίλησιν· ὁ δ' ἐκ ποταμοῖο λιασθεῖς  
σχοίνῳ ὑπεκλίνθη, κύσε δὲ ζεῖδωρον ἀρουραν  
ὀχθήσας δ' ἄρα εἶπε πρὸς δὴν μεγαλήτορα θυμόν  
'Ω μοι ἐγὼ, τί πάθω; τί νύ μοι μήκιστα γένηται; 465  
εἰ μὲν κ' ἐν ποταμῷ δυσκηδέα νύκτα φυλάσσω,  
μή μ' ἄμυδις στίβη τε κακὴ καὶ θῆλυς ἔερση  
ἐξ ὀλιγῆς πελίδος δαμάσῃ κεκαφητότα θυμόν·  
αὔρη δ' ἐκ ποταμοῦ ψυχρὴ πνέει ἥῳτι πρό.

459. ἀπὸ ἔο] Zenodotus ἀπὸ ἔο, ἡ κοινὴ, ἀπὸ ἔθεν Schol. H. P. La Roche points out that this is inaccurate, ἀπὸ ἔο being the reading of Aristarchus, Zenodotus having read ἐοῦ or οὐ, Textkrit. p. 252. 466. φυλάσσω] So Aristarchus, Schol. H. P. Al. φυλάξω. 469. αὔρη δ' ἐκ] αὔρη γάρ Schol. H. P.

459. ἀπὸ ἔο. The lengthening of the ο depends upon the original form of ἔο, which was σφέο, as the Skt. *sua*, and Lat. *sui*. Cp. Od. 9. 398, 461; 21. 136, 163; II. 5. 343; 13. 163; 20. 261.

460. ἀλιμυρήντα. This is commonly rendered 'running with noise into the sea,' according to the old interpretations, ἐς θάλασσαν ῥέων, ὁ τὴν ἰδίαν μοῖραν ἐμβάλλων ἐν ἁλί Schol. B. on II. 21. 190. And it certainly appears in that passage as a *generic* epithet of rivers. But others prefer to narrow it to the epithet of a river at the moment of embouchement, and render it 'maris aestu redundans,' i.e. met and forced back by the sea water.

462. λιασθεῖς, 'sidling away;' perhaps connected with κλίνειν, or, according to Döderl., with ἀλεύεσθαι.

466. ἐν ποταμῷ may mean 'apud fluvium,' as πόλιν οἰκουμένην ἐν τῷ Εὐεῖνῳ πόρτῳ Xen. Anab. 4. 8. 22, or perhaps actually in the torrent-bed, or at any rate within its banks. Cp. II. 18. 520 οἱ δ' ὅτε δὴ β' ἱκανον ὄθι σφίσιν εἶκε λοχῆσαι | ἐν ποταμῷ.

νύκτα is accusative of duration, as in Od. 22. 195 νύκτα φυλάξεις | εὐνῇ ἐνὶ μαλακῇ.

φυλάσσω, intransitive = 'keep watch;' cp. II. 10. 192.

467. μή . . δαμάσῃ, see on sup. 356.

θήλυς is used in seven places besides

the present as an adjective of two terminations only, viz. Od. 6. 122; 10. 527, 572; II. 5. 269; 10. 216; 19. 97; 23. 409. Transl. 'I fear lest the cruel frost and fresh dew quench my life exhausted after my swooning.' θῆλυς, connected with θάω and θάλλω, bears the meaning of 'nourishing' or 'freshening;' but this is no boon to an exhausted man who wants warmth, and thus 'fresh' is used here, with the implied suggestion of 'cold.' Döderl. renders 'soaking dew,' from its immediate connection with θηλή, comparing μυδαλῶς as an epithet of dew, II. 11. 53. But compare τεθαλυῖα ἔερση Od. 13. 245.

468. κεκαφητότα, here and in II. 5. 698 = 'gasping,' from root *καπ* (καφ), as in *καπ-ῶν*, *καπ-νός*, *κάπτος*, interpreted by Hesych. as πνεῦμα. *ibid.* ἐγ-κάπ-τει = ἐκπνέει. Curtius compares Lat. *vafor* for *cvafor*, and Lithuanian *kvāp-a-s*. For the form we may compare *κεκορητότα*, *κεκοτητότε*, *τετετιητότε*, *βεβαρητότα*, *κεχαρητότα*, all peculiar to Homer. *κεκαφητότα* is commonly taken in agreement with *θυμόν* 'my exhausted spirit:' but Eustath. ad loc. is probably right in rendering it *ἐκπεπνευκότα τὴν ψυχὴν*, with which we may compare II. 22. 467 ἀπὸ δὲ ψυχὴν ἐκάπυσσεν.

469. αὔρη ἐκ ποταμοῦ. Ameis compares Livy 21. 54 'quicquid aurae fluminis appropinquabant, afflabat acrior

εἰ δέ κεν ἐς κλιτὺν ἀναβὰς καὶ δάσκιον ὕλην 470  
 θάμνοισι ἐν πυκινόισι καταδράθω, εἴ με μεθείη  
 ῥίγος καὶ κάματος, γλυκερὸς δέ μοι ὕπνος ἐπέλθῃ,  
 δεῖδω μὴ θήρεσσιν ἔλωρ καὶ κύρμα γένωμαι.'

Ἄς ἄρα οἱ φρονέοντι δοάσσατο κέρδιον εἶναι  
 βῆ ῥ' ἴμεν εἰς ὕλην· τὴν δὲ σχεδὸν ὕδατος εὗρεν 475  
 ἐν περιφαινομένῳ· δοιοὺς δ' ἄρ' ὑπήλυθε θάμνους,  
 ἐξ ὁμόθεν πεφυῶτας· ὁ μὲν φυλῆς, ὁ δ' ἐλαίης.  
 τοὺς μὲν ἄρ' οὐτ' ἀνέμων διάη μένος ὕγρὸν ἀέντων,  
 οὔτε ποτ' ἥελιος φαέθων ἀκτίσιν ἔβαλλεν,  
 οὐτ' ὄμβρος περάσσκε διαμπερές· ὥς ἄρα πυκνοὶ 480  
 ἀλλήλοισιν ἔφυν ἐπαμοιβαδῖς· οὗς ὑπ' Ὀδυσσεύς

471. μεθείη] This is the reading of the majority of MSS. Al. μεθείη, or, as La Roche gives the reading of Aristarchus, μεθήη, Textkrit. p. 406. The reading ἐπέλθοι also occurs, to harmonise with μεθείη. 477. ἐξ ὁμόθεν] ἐξομόθεν P. in text and scholium. πεφυῶτας, ἐν τοῖς ὑπομνήμασι γεγαῶτας Schol. H. Q. This seems to mean that πεφυῶτας is a correction by Aristarchus. 478. διάη] See note below.

frigoris vis.' Herodotus, 2. 27, remarks as a peculiarity that the Nile has no αὐρὴ blowing from it.

ἥῳθι πρό. Compare Ἰλιόθι πρό Od. 8. 581, οὐρανόθι πρό Il. 3. 3; in each case πρό is adverbial, in the two latter cases having a local meaning = 'at Ilium, in front thereof,' etc. In the combination ἥῳθι πρό the adverb lends a temporal expegegesis = 'in the morning, early.' So πρό is used adverbially, Il. 13. 799 πρό μὲν τ' ἄλλ', αὐτὰρ ἐπ' ἄλλα, Il. 19. 118 πρό φώσδε. A converse usage is ἀπ' οὐρανόθεν Od. 11. 18.

471. εἴ με μεθείη. There is a great preponderance of MSS. in favour of this optative (see crit. note). And there is no syntactical difficulty in adopting it, but a real advantage, for μεθείη is not parallel to καταδράθω or ἐπέλθῃ, both of which verbs follow upon εἰ δέ κεν. We see in μεθείη a further possible result of καταδράθω, which is therefore accurately expressed by a more distant mood. 'But if having mounted to the hill side and thick wood I should take my rest, in the hope that my chill and weariness might quit me, and if sweet sleep should steal upon me, I fear, etc.'

476. ἐν περιφαινομένῳ, 'in a clearing,' i. e. on ground with a clear open

space round it; compare the description of Circe's palace, Od. 10. 211 περισκέπτῃ ἐνὶ χώρῃ.

477. ἐξ ὁμόθεν πεφυῶτας. It seems better to join ἐξ with ὁμόθεν on the analogy of παρ' αὐτόθι Il. 23. 147; or perhaps παρ' αὐτόθι Od. 21. 90. A similar phrase is ἐξ οὐρανόθεν Il. 8. 21. We may translate 'growing from the same spot,' or even 'from the same root;' as Phaeacia was a land of marvel. Others join ἐξ with πεφυῶτας. Compare ἐνδὸς αὐχένος ἐκπεφυῖται Il. 11. 40.

φυλῆ, according to some commentators, is a sort of evergreen thorn (*Rhamnus alaternus* Linn.), still called φυλῆη in Corfu. But it is generally and best taken with Eustath., Scholl., and Dioscorides as = ἀγριέλαιος, 'wild olive.' Heysch. adds to the uncertainty, by giving as a further interpretation εἶδος σικκῆς ἢ εἶδος δένδρου ὁμοῖον πρίνῳ.

478. διάη, al. διὰ. For these forms varying between the thematic and non-thematic conjugation, see Monro, H. G. § 18.

480. ὥς ἄρα πυκνοί, 'so thick they grew, intertwining with one another.'

481. ἀλλήλοισιν should be taken closely with ἐπαμοιβαδῖς.

Join ὑπὸ-δύετο.

71. Karadpaθu: wish to sleep, provides that ... (s. Pomin)

φωδής: a kind of myrtle (Helin)

77. ἐλδής: oleaster or wild olive probably.



δύσεται. ἄφαρ δ' εὐνήν ἐπαμήσατο χερσὶ φίλησιν  
 εὐρείαν· φύλλων γὰρ ἔην χύσις ἥλιθα πολλή,  
 ὅσσον τ' ἡὲ δύω ἡὲ τρεῖς ἀνδρας ἔρυσθαι  
 ὦρῃ χειμερίῃ, εἰ καὶ μάλα περ χαλεπαῖνοι. 485  
 τὴν μὲν ἰδὼν γήθησε πολύτλας δῖος Ὀδυσσεὺς,  
 ἐν δ' ἄρα μέσση λέκτο, χύσιν δ' ἐπεχεύατο φύλλων.  
 ὥς δ' ὅτε τις δαλδὼν σποδιῇ ἐνέκρυψε μελαινῇ  
 ἀγροῦ ἐπ' ἐσχατῆς, φῖ μὴ πάρα γείτονες ἄλλοι,  
 σπέρμα πυρὸς σῶζων, ἵνα μὴ ποθεν ἄλλοθεν αὖτοι, 490  
 ὥς Ὀδυσσεὺς φύλλοισι καλύψατο· τῷ δ' ἄρ' Ἀθήνῃ  
 ὕπνον ἐπ' ὄμμασι χεῦ, ἵνα μιν παύσειε τάχιστα  
 δυσπονέος καμάτοιο, φίλα βλέφαρ' ἀμφικαλύψας.

490. αὖτοι] So most MSS. Ixion read αὖτῃ, which Herm. de legg. subtil. ii. 7 and Nauck prefer, but the optative expresses well a merely possible case. La Roche, following Schol. on Od. i. 272 and Eustath. 1547. 61, writes the word with the rough breathing.

482. ἐπαμήσατο, 'gathered together.' So ἀμυσάμενος, Od. 9. 247, of the Cyclops collecting the curd he had made. Cp. Il. 24. 164 κόπρος ἔην κεφαλῇ τε καὶ αὐχένι τοῦ γέροντος | τὴν βα κυλινδόμενος καταμήσατο χερσὶν ἔησι. If ἀμᾶν in the sense of 'cutting' and ἀμᾶσθαι in the sense of 'collecting' are words with the same etymology, it is difficult to understand the wide divergence of meaning in the two voices. It may be that 'collect' is the true meaning of both, and that the idea of 'cutting' has come in without reference to etymology because it is the ordinary and recognised way of 'gathering' the harvest. The quantities also vary: the active gives ἀμ, while the middle voice and the verb in compounds have ἀμ. It has been proposed to connect the word with ἀμα or ἀμυδῖς, but more likely the initial α is merely prosthetic, so that we may connect the word with Germ. *mähern*, 'to mow,' or Lat. *me-to*, *mes-sis*. The process here described is the piling of a broad cushion or bed of leaves on which to lie.

483. χύσις, 'for there was a great litter of leaves in full plenty, enough to shelter two or three men, in storm-time,

even though the weather should be very wild.'

With χύσις ἥλιθα πολλή cp. ληίδα . . ἥλιθα πολλήν Il. 11. 677.

484. With ὅσσον τε . . ἔρυσθαι compare the familiar phrase οἷός τε, as in Od. 19. 160.

486. τήν, sc. χύσιν.

488. ὥς δ' ὅτε. The picture here is of a man dwelling in a place so remote and lonely, that he has no neighbours near him from whom to get a light in case his fire should go out. Therefore, 'in order that he may not have to get a light from elsewhere' (ἵνα μὴ ποθεν ἄλλοθεν αὖτοι), he keeps a brand smouldering under a heap of ashes, so as to be able to fan it up into a flame at his pleasure. The point of comparison is that Odysseus kept up his spark of life under a warm covering of leaves.

490. With ἵνα μὴ . . αὖτοι compare Xen. Mem. 2. 2. 12 οὐκοῦν καὶ τῷ γείτονι βούλει σὺ ἀρέσκειν, ἵνα σοι καὶ πῦρ ἑναῖσθαι τούτου δέη;

492. παύσειε, sc. ὕπνος, as shown by the gender of ἀμφικαλύψας.

493. δυσπονέος, a metaplastic form of the genitive of δύσποντος, as if from an adjective of the form δυσπονής.

## ΟΔΥΣΣΕΙΑΣ Ζ. 1-7

Ὀδυσσέως ἀφιξίς εἰς Φαίακας.

Ὡς δὲ μὲν ἔνθα καθεῦδε πολύτλας δῖος Ὀδυσσεὺς  
 ὕπνῳ καὶ καμάτῳ ἀρημένος· αὐτὰρ Ἀθήνη  
 βῆ ῥ' ἐς Φαιήκων ἀνδρῶν δῆμόν τε πόλιν τε,  
 οἳ πρὶν μὲν ποτ' ἔναιον ἐν εὐρυχόρῳ Ὑπερείῃ,  
 ἀγχοῦ Κυκλώπων ἀνδρῶν ὑπερνηορέοντων, 5  
 οἳ σφεας σινέσκοντο, βίηφι δὲ φέρτεροι ἦσαν.  
 ἔνθεν ἀναστήσας ἄγε Ναυσίθοος θεοειδῆς,

2. ἀρημένος] ἔτεροι ἀρημένος Eustath. A few MSS. give βεβαρημένος.

2. ἀρημένος. This word the Schol. interprets by βεβλαμμένος. It is used (Od. 9. 403) to express the affliction of the blinded Cyclops; and (Od. 18. 53) the miserable plight of Odysseus when disguised as a beggar, *δῆρ' ἀρημένος*. In Il. 18. 435 we have *γῆραϊ λυγρῷ ἄρ.*, and in Od. 11. 136 *γῆραι ὑπὸ λιπαρῷ ἄρ.* The etymology is uncertain. Döderl. regards it as a perfect participle from *ἀρᾶν*, a simpler form of *ἀράσσειν*, comparing *ἀρατὸν ἔλκος* Soph. Ant. 972, and suggesting a connection with *ἀραιός*. Düntzer refers it to *ἀρή* (ἄ), a word itself of doubtful derivation; cp. *ἀρῆν ἀμύναι* Il. 12. 334. Thiersch takes it from a form *φαρέω* = *βαρῶ*, as if it were *φ.φαρημένος*, and this notion of 'over-weighed' suits well with a similar phrase, *καμάτῳ ἀθηκότες ἡδὲ καὶ ὕπνῳ* Od. 12. 281. Unless we can translate *ὕπνῳ* by 'sleepiness,' we must regard the whole expression as an instance of syllepsis; as in Tacit. Ann. 4. 14 'ubi nocte et laetitia incaluisse videt'; or it may be a sort of *ἐν διὰ δυοῖν*, meaning 'oppressed with the sleep that weariness brings.' Cp. Horace, Od. 3. 4. 11 'ludo fatigatumque

somno.' Some interpreters, according to Eustath., joined *ὕπνῳ* with *καθεῦδε*.

4. εὐρυχόρῳ, see on Od. 4. 635; and Eustath. ad loc. *ἀεὶ παρ' Ὀμήρῳ εὐρύχορος συστέλλει τὴν παραλήγουσαν, ἔνθα δηλαδὴ ἔστιν εὐρὺ χορεύειν. τὸ δὲ γε παρὰ τοῖς ὕστερον εὐρύχορον πλάτος μόνον χώρας δηλοῖ.*

Ὑπερείῃ, see on Od. 5. 34.

5. ὑπερνηορέοντων (*ὑπέρ, ἄνθρωπος*) is usually in Od. the epithet of the *μνηστήρες*. In the Iliad it is only used twice; of the Trojans, Il. 4. 176; of Deiphobus, Il. 13. 258. The word is in the form of a participle from a present *ὑπερνηρέω*, which is not found (cp. *ὑπερμενέω*); nor does the adjective *ὑπερνήτωρ* occur in Homer, except as a proper name, Il. 14. 516, though it is found in Hesiod, Theog. 995; Eur. Phoen. 185. The change of the *α* to *η* is illustrated by *ἡνεμόεις* from *ἀνεμος*.

6. βίηφι δέ. This gives the *reason* of their being able to oppress their Phaeacian neighbours.

7. ἄγε . . εἰσεν. The change of tense shows that the second fact is the result and completion of the first.





12. ηεξε: 'was ruling'; only here this absolutely used

εἶσεν δὲ Σχερίη, ἐκὰς ἀνδρῶν ἀλφηστῶν,  
 ἀμφὶ δὲ τεῖχος ἔλασσε πόλει, καὶ ἐδείματο οἴκους,  
 καὶ νηοὺς ποίησε θεῶν, καὶ ἐδάσσατ' ἀρούρας. 10  
 ἀλλ' ὁ μὲν ἤδη κηρὶ δαμείς "Αἰδόσδε βεβήκει,  
 'Αλκίνοος δὲ τότ' ἦρχε, θεῶν ἀπο μήδεα εἰδώς.  
 τοῦ μὲν ἔβη πρὸς δῶμα θεὰ γλαυκῶπις 'Αθήνη,  
 νόστον 'Οδυσσῇ μεγαλήτορι μητιῶσα.  
 βῆ δ' ἴμεν ἐς θάλαμον πολυδαίδαλον, φ' ἐνὶ κούρῃ 15  
 κοιμᾶτ' ἀθανάτησι φυὴν καὶ εἶδος ὁμοίη,  
 Ναυσικαά, θυγάτηρ μεγαλήτορος 'Αλκινόοιο,  
 παρ δὲ δύο' ἀμφίπολοι, χαρίτων ἀπο κάλλος ἔχουσαι,  
 σταθμοῖν ἐκάτερθε· θύραι δ' ἐπέκειντο φαειναί.  
 ἡ δ' ἀνέμου ὥς πνοιῇ ἐπέσσυτο δέμνια κούρης, 20  
 στῇ δ' ἄρ' ὑπὲρ κεφαλῆς, καὶ μιν πρὸς μῦθον ἔειπεν,  
 εἰδομένη κούρῃ ναυσικλειτοῖο Δύμαντος,  
 ἥ οἱ ὁμηλικὴ μὲν ξην, κεχάριστο δὲ θυμῷ.  
 τῇ μιν εἰσαμένη προσέφη γλαυκῶπις 'Αθήνη·

8. δὲ Σχερίη] So Aristarchus, Schol. E. Q. Others δ' ἐν Σχερίη. Apoll. ἐς Σχερίην.

9. τεῖχος. Walls are mentioned first, not only because they mark the site and size of the city, but as showing that their former experience had taught the Phaeacians to live in a 'fenced city,' where they might defend themselves against dangerous neighbours.

10. ἐδάσσατο, sc. allotted them for cultivation; so ἀρούραι is used of an inheritance, Il. 22. 489. Cp. Tacit. Germ. 26.

18. δύο' ἀμφίπολοι. So Penelope (Od. 1. 331) is accompanied by two hand-maidens. The present passage shows that the maidens slept in their young mistress's room at night; probably upon mattresses on the floor, placed so near the door that it could not be opened without waking the attendants.

χαρίτων. Homer mentions no definite number of 'Graces,' and names only one, Παιθήν (i.e. πᾶσι θέα, omnibus spectaculum) χαρίτων μίαν ὀπλοτεράαν Il. 14. 275. And in Il. 18. 382 the wife of Hephaestus is called Χάρις, named by Hesiod, Theog. 945. Aglaia. Χάριτες are described as attendants of Aphrodite

Od. 8. 364, and, generally, 'habebatur Gratiarum donum quicquid venustum aut gratum erat, teste Pindaro, Olymp. 14' (Bothe ad loc.). Hesiod (Theog. 909 foll.) calls them daughters of Ery-nome, and names them Aglaia, Euphrosyne, and Thalia. Later mythology represented them as the daughters of Aphrodite by Bacchus. The cult of the Χάριτες was doubtless of very old standing in the Boeotian Orchomenus, in Sparta, Athens, and Paros. In Sparta, only two were worshipped, by the names of Κλήρα and Φαίνα; in Athens they were called Αὔξω and 'Ηγεμόνη.

19. ἐπέκειντο (cp. ἐπιθεῖναι Il. 5. 751), 'were closed;' i.e. 'lay to,' on their σταθμοί.

20. ἀνέμου ὥς πνοιή. Cp. h. Hom. Merc. 146 Διὸς δ' ἐριούνιος Ἑρμῆς | δοχμαθείς μεγάροιο διὰ κλήθρον ἔδυνε, | αὐρῇ ὀπωρινῇ ἐναλίγκιος, Virg. Aen. 6. 701 'par levibus ventis volucrique simillima somno.'

23. ὁμηλική, equivalent to ὁμηλῆς, as Od. 3. 49.

24. μιν is governed by προσέφη, and

'Ναυσικάα, τί νύ σ' ὦδε μεθήμονα γείνατο μήτηρ; 25  
 εἴματα μὲν τοι κείται ἀκηδέα σιγαλόεντα,  
 σοὶ δὲ γάμος σχεδὸν ἔστιν, ἵνα χρή καλὰ μὲν αὐτὴν  
 ἔννυσθαι, τὰ δὲ τοῖσι παρασχεῖν οἱ κέ σ' ἄγονται.  
 ἐκ γάρ τοι τούτων φάτις ἀνθρώπους ἀναβαίνει  
 ἐσθλή, χαίρουσιν δὲ πατὴρ καὶ πότνια μήτηρ. 30  
 ἀλλ' ἴομεν πλυνέουσai ἅμ' ἡοὶ φαινομένηφι·  
 καὶ τοι ἐγὼ συνέριθος ἅμ' ἔψομαι, ὄφρα τάχιστα  
 ἐντύνειαι, ἐπεὶ οὗ τοι ἔτι δὴν παρθένος ἔσσεαι·  
 ἥδη γάρ σε μνῶνται ἀριστῆες κατὰ δῆμον

29. φάτις] Καλλίστρατος χάρις (i. e. pleasure at the spectacle). μεταποιῆσαι δέ φησι τὸν Ἀριστοφάνην, φάτις Schol. H. P. In the lemma of Cod. Harl. ἀνθρώπων is given.

is not to be taken as the reflexive pronoun with *ἔισαμένη*. For the form of the sentence cp. Od. 13. 429 *ὅς δ' ἄρα μιν φασμένη βάβῳ ἐπεμάσσαι* 'Ἀθήνη, and for the construction, Od. 11. 241 *τῷ δ' ἄρ' ἔισάμενος*, 'to whom having likened himself,' which shows that *μιν* is not needed as a reflexive.

25. γείνατο. This form of expression is equivalent to *τί νυ ὦδε μεθήμονα πέφυκας*; Trans. 'Why hath thy mother such a lazy daughter in thee?' The words serve to point a contrast between the thrifty housewifery of the queen and the idleness of the princess. Cp. Il. 13. 777 *ἔπει οὐδ' ἐμὲ πάμπαν ἀνάλκιδα γείνατο μήτηρ*, Horace, Od. 3. 10. 11 'non te Penelopen difficilem procis | Tyrrhenus genuit parens.'

26. Join *κείται ἀκηδέα*. The epithet *σιγαλόεντα* is a fixed one (cp. Schol. Venet. on Il. 8. 551 *οὐκ ἐπὶ τῆς τότε ἀλλ' ἐπὶ τῆς φύσει*), and is so inseparable from its noun that no contradiction is felt by the combination of *ἀκηδέα* with it: cp. also inf. 74 *ἐσθῆτα φαεινὴν*. By a similar acceptance of the fixed epithet, the comrades of Odysseus, who have just ruined their master by their selfishness, are still called *ἐρίηρες*, Od. 12. 397; and the horses of Antilochus, though called *ἀκύνεοι* Il. 23. 304, are specified, ib. 310, as *βάρδιστοι θείειν*.

27. σοὶ δὲ γάμος, 'and thy wedding is near, at which (so *ἵνα* Od. 4. 821) thou thyself must don fine clothes, and give other garments (τὰ δὲ the antithesis to *καλὰ μὲν*, as if *καλὰ δὲ* had been

written; compare *τοὺς δὲ* Od. 5. 48) to those who are going to take thee to their home.' The subjunct. with *κα* expresses expectation.

28. ἄγονται may refer generally to the family into which the bride marries, or more likely, may have a special application to the torchlight procession (Il. 18. 492 foll.; Hesiod, Scut. 273) in which the bride was conducted to her new home by the bridegroom and his friends. To the splendour of such a pageant the bride could herself contribute by giving handsome dresses to those who took part in it.

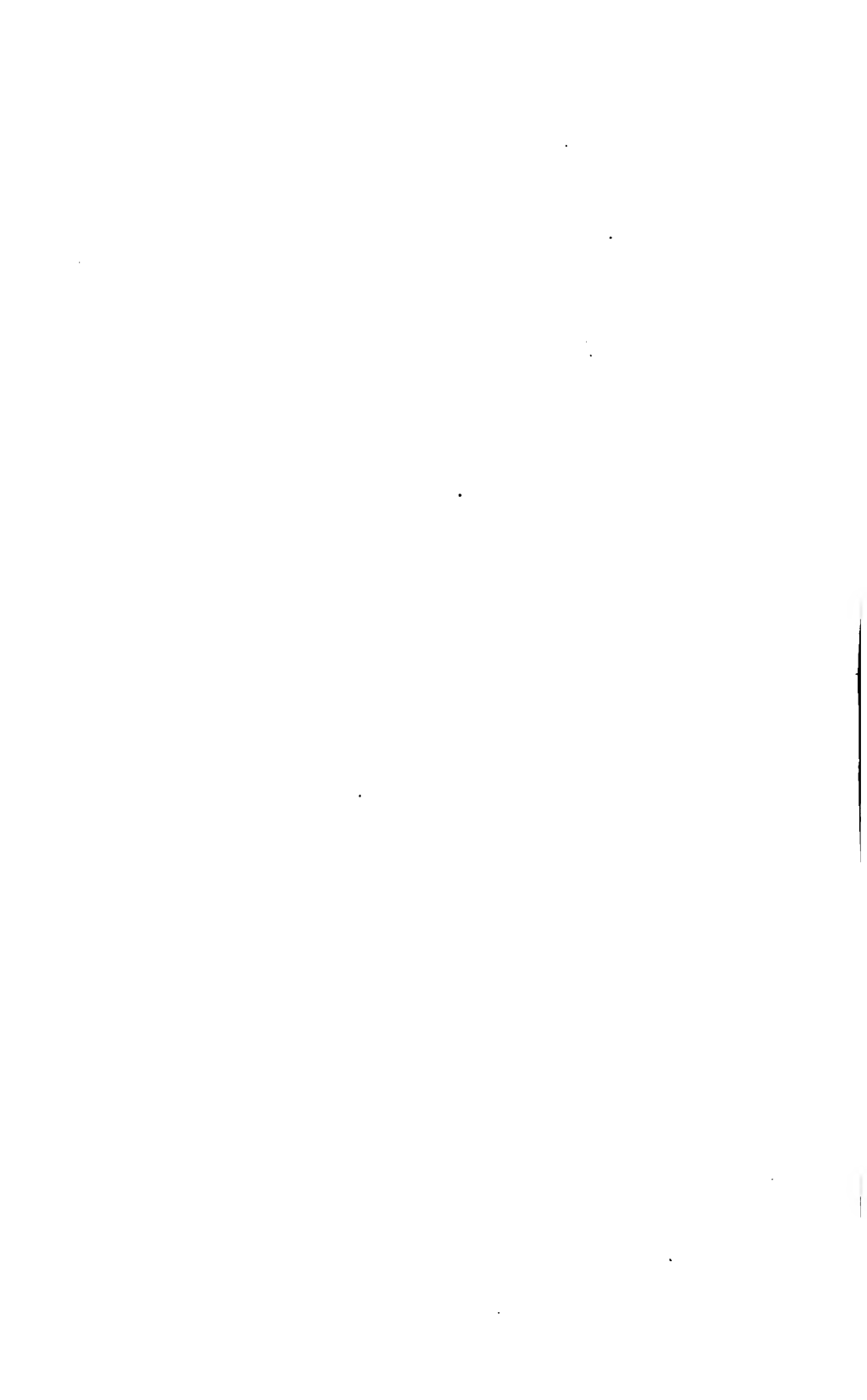
29. ἐκ τούτων, i. e. from such sumptuous style.

ἀναβαίνει, 'good report spreads among men.' This construction with *ἀναβαίνειν* finds no exact parallel, though Eustath. says well, *ἀναβαίνειν ὁμοιότητά τινα ἔχει πρὸς τὸ ἀναδέδρμε*. It does not seem necessary, with Nitzsch, to write *ἀνα βαίνει*. The *φάτις* may be regarded as *rising*, as it were stage by stage, from those immediately concerned in the procession to what we should call 'the public.'

32. *συνέριθος*, 'fellow-worker.' On this the Schol. says, by way of suggesting an etymology, *κυρίως ἡ συνεργῶσα εἰς τὰ ἔρια*. The word is more probably to be referred to the root *ερ* or *αρ*, which appears in *ἀρ-ω*, *ἀρ-τίω*.

33. ἐντύνειαι. The *υ* in this aorist subjunctive is long, so that *εαι* (as in *ἔσσεαι* *ibid.*) must be scanned as one syllable.





πάντων Φαιήκων, ὅθι τοι γένος ἐστὶ καὶ αὐτῇ. 35  
 ἀλλ' ἄγ' ἐπύρτυνον πατέρα κλυτὸν ἠῶθι πρὸ  
 ἡμιόνους καὶ ἄμαξαν ἐφοπλίσαι, ἣ κεν ἀγῆσι  
 ζῶστρά τε καὶ πέπλους καὶ ῥήγεα σιγαλδέντα.  
 καὶ δὲ σοὶ ὧδ' αὐτῇ πολὺ κάλλιον ἢ ἐπύδουσιν  
 ἔρχεσθαι· πολλὸν γὰρ ἀπὸ πλυνοὶ εἰσι πόληος.' 40  
 'Ἡ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη γλαυκῶπις Ἀθήνη  
 Οὐλυμπόνδ', ὅθι φασὶ θεῶν ἕδος ἀσφαλὲς αἰεὶ

35. ὅθι . . . αὐτῇ] 'In textu Harl. ὅθι τοι γένος ἐστὶ καὶ αὐτῇ (cp. Od. 15. 267). Atque ἐστὶ a prima manu fuit etiam in P.; ad eandemque scripturam refertur Scholium vulgatum quoque: ' (sc. ἐν οἷς καὶ αὐτῇ ὀνομάζῃ τοῖς ἀρίστοις) Buttm.

35. ὅθι τοι. See crit. note. If we read ἐστὶ and αὐτῇ we must render 'to whom thou also thyself belongest by birth.' But the better reading is ἐστὶ and αὐτῇ 'where thou hast thine own family-ties.' In this translation ὅθι . . . αὐτῇ is exegetical of ἀρίστων, according to the interpretation of the Schol. H. P. T. *ἔπον ἐν τοῖς ἀρίστοις καὶ σοὶ αὐτῇ τὸ γένος*. With τοι αὐτῇ compare τοι . . . αὐτῷ Od. 11. 134, τοι . . . αὐτῇ Il. 6. 272. But the position of the words makes it more likely that ὅθι takes up δῆμον, not ἀρίστων, so that Athena is reminding Nausicaa that she is being wooed by the noblest native suitors.

36. ἠῶθι πρὸ. See on Od. 5. 469.

37. ἄμαξα, in Attic Greek ἄμαξα, is a four-wheeled cart as distinct from the two-wheeled ἄρμα. The etymology is supposed to be ἄμα and ἄγω, or, according to Grashof, ἀμφι-ἄξαν, i.e. with two axles.

40. πλυνοί. In Il. 22. 153 such πλυνοί or washing-tanks are described as καλοὶ λαίνοι. See inf. 86-91.

42. Οὐλυμπόνδ', ὅθι φασὶ. Cp. Il. 2. 783 εἰν Ἀρίμοις ὅθι φασὶ Τυρῶτες ἐμμεναι εὐνάς, Il. 24. 615 ἐν Σιπύλῃ ὅθι φασὶ θεῶν ἐμμεναι εὐνάς. No doubt the words ὅθι φασὶ sound strange in the present passage, which one might suppose to be the enunciation of a universal belief, and not the quoting of a local tradition. The Schol. E. Q. maintains that ὅθι φασὶ is appropriate here if Ὀλυμπος be taken as the mountain of that name, but unsuitable if it be regarded as equivalent to οὐρανός. Eustath. seems to interpret the words just the other way, and to consider

that if οὐρανός be intended here, τότε τὸ φασὶν οὐ κατ' ἐνδοιασμόν κείσεται ἀλλὰ κατὰ κοινὴν δόξαν. But many modern editors see in the words ὅθι φασὶ a distinct indication of the later introduction of the whole passage, as Köchly, Diss. 1. p. 17 'pulchros illos versus non ab initio hic positos fuisse non solum ex isto prorsus inaudito ὅθι φασὶ, quod toto caelo ab omni nostri carminis indole distat; sed etiam inde concludi potest quod emblema splendidissimum vix loco minus commodo inseri poterat.' But this seems needlessly strong; the verses are possibly suspicious, because the context requires no special allusion to Olympus; but the actual description is not irreconcilable with the general Homeric picture of Olympus. Olympus may be called an idealised mountain on which Zeus and the gods of heaven have their home, and on the highest peak of which is the palace of the great king. No doubt every soaring height presented itself to an imaginative mind as a natural throne for the powers of heaven. But Olympus was peculiarly regarded by the Greeks as their Holy Hill, like the mountain Meru of the Indians, or Elburz of the Persians. The epithets which Homer applies to Olympus are μακρός Od. 10. 307; Il. 5. 398, αἰνός Il. 5. 367, νιφός Il. 18. 616, ἀγάνυφος Il. 1. 420, μέγας Il. 1. 530, πολύπυχος Il. 8. 411, πολυδεράς Il. 5. 754, and αἰγλήεις Il. 1. 532; Od. 20. 103. Thus Olympus is placed before us as a lofty mountain with several peaks and deep valleys; and on some one of its heights the gods dwell, Ὀλυμπος ἵν' ἀθανάτων ἕδος ἐστὶ Il. 5. 360. But

ἔμμεναι· οὐτ' ἀνέμοισι τινάσσεται οὔτε ποτ' ὄμβρῳ  
 δεύεται οὔτε χιὼν ἐπιπίλνεται, ἀλλὰ μάλ' αἶθρη  
 πέπταται ἀνέφελος, λευκὴ δ' ἐπιδέδρομεν αἶγλη· 45  
 τῷ ἐνι τέρπονται μάκαρες θεοὶ ἥματα πάντα.  
 ἐνθ' ἀπέβη γλαυκῶπις, ἐπεὶ διεπέφραδε κούρη.

44. αἶθρη] 'Ῥιανὸς αἰθήρ Schol. H. P., on which Lehrs, Aristarch. 174, says, 'hoc ferri potest si μάλα explices sane.' 46. τῷ] 'Ῥιανός, τῇ ἐνι, πρὸς τὴν αἶγλην Schol. H. P.

Olympus and all its scene soon passes into legendary ground; its height is such that Hephaestus, when thrown from it, is a whole day reaching the level of the earth, Il. 1. 590 foll.; and it is coupled with οὐρανός, as being under the special charge of the Ὀραί, to raise or drop the cloud-curtains that hang before its celestial palaces. Aristarchus decides that Homer always means by Olympus the mountain of that name; a mountain never actually identified with Heaven, yet rising far into it.

But the picture of Olympus as one of the mountains of Greece takes away all meaning from the boast of Zeus—that he could fasten a cord to the summit of Olympus, and draw up thereto earth and gods and all, Il. 8. 18 foll. It is a further question how far the present passage can be reconciled with the usual Homeric conception of Olympus. Is the phrase αἶθρη ἀνέφελος compatible with the epithets νεφέεις and ἀγάνιφος quoted above? Is the conception of Olympus in the Odyssey more supramundane than in the Iliad? To these questions it may be answered, that there is no difficulty in supposing that νέφη and αἶθρη are both appropriate. The mountain has its clouds, which make a sort of boundary between the mundane and celestial regions, while the topmost summit stands up clear in the blue sky, above the storms, in serene calm, like the land of the Hyperboreans, 'at the back of the North Wind.' So Eustath. τοιοῦτος μὲν δ' Ὀλυμπος τάγε ἄνω, τὰ γὰρ κάτω καὶ μετὰ τὰ νέφη ἀγάνιφος πού λέγεται.

A similar picture is given by Lucan, 2. 271 'nubes excedit Olympus | lege deum: minimas rerum discordia turbat; | pacem summa tenent.' Cp. Lucr. 3. 18 seq. 'apparet Divum numen sedesque quietae, | quas neque concu-

tiunt venti, neque nubila nimbis | aspergunt, neque nix acri concreta pruina | cana cadens violat, semperque innubilis aether | integit, et large diffuso lumine ridet.' Also Seneca de Ira, 3. 6 'pars superior mundi nec ordinator ac propinqua sideribus nec in nubem cogitur, nec in tempestatem impellitur, nec versatur in turbinem.' Tennyson imitates the passage in his 'Morte d'Arthur,' describing the 'island valley of Avilion;' compare also Coleridge's 'Hymn in the Vale of Chamouni.'

θεῶν ἔδος. Compare Pind. Nem. 6. 5 ὁ δὲ χάλκεος ἀσφαλὲς αἰεὶ ἔδος μένει οὐρανός.

45. πέπταται, 'is outspread;' so πέπτατο αὐγὴ Il. 17. 371. The word is used also simply of clothes laid out as a covering, Il. 5. 195. Cp. Joel 2. 2 'the morning spread upon the mountains.'

ἀνέφελος is the better reading, not ἀννέφελος. A short final vowel preceding the word νέφος is frequently lengthened in Homer, as δὲ νεφέεσσι Od. 5. 293; 9. 68, ποτὶ νέφεα Od. 8. 374, διὰ νεφέων Il. 22. 309. Among words beginning with ν a fair proportion can be shown to have begun with σν (as σνευρή, σνέφας, σνέω, σνέμψη). And it has been held that νέφος originally began with a double consonant, as shown by σνέφος, σνέφας, but the form *nubes* in Latin is against this idea. Eustath. quotes as similar metrical lengthenings δαμάτος and δθάνατος. See generally Monro, H. G. § 371.

ἐπιδέδρομεν, 'floats over it;' used conversely of ἀχλὺς Od. 20. 357.

With αἶγλη compare αἶγληντος Ὀλύμπου Il. 1. 532.

47. διεπέφραδε (διαφράζω), aor. redupl.; cp. Od. 17. 590. In Od. 10. 549 ἐπέφραδε stands alone without an object; but in Il. 20. 340 we find διεπέφραδε πάντα.





52. εἶς ἀέξ: 4 centre room at Troy. Tiryns, Mycenae. At Tiryns four columns grouped about the hearth supported roof and prob. a cloistering.

54. βῶσ, ἡγῶς: 12 in number (H 390), banquet daily palace - Alcibiades

55. κᾶδῶς: unperf.; the invitation force until the guest arrives.

Uses. King summons council

— Αὐτίκα δ' Ἡὼς ἦλθεν εὐθρονος, ἥ μιν ἔγειρε  
 Ναυσικαῖαν εὐπεπλον' ἄφαρ δ' ἀπεθαύμασ' ὄνειρον,  
 βῆ δ' ἵμεναι διὰ δόμαθ', ἵν' ἀγγεῖλαιε τοκεῦσι, 50  
 πατρὶ φίλῳ καὶ μητρὶ· κυχῆσατο δ' ἔνδον ἐόντας.  
 ἡ μὲν ἐπ' ἐσχάρῃ ἦστο σὺν ἀμφιπέλοισι γυναιξίν,  
 ἡλάκατα στρωφῶσ' ἀλιπόρφυρα· τῷ δὲ θύραζε  
 ἐρχομένῳ ξύμβλητο μετὰ κλειτοῦς βασιλῆας  
 ἐς βουλήν, ἵνα μιν κάλεον Φαίηκες ἀγαοί. 55  
 ἡ δὲ μάλ' ἀγχι στᾶσα φίλον πατέρα προσέειπε·  
 'Πάππα φίλ', οὐκ ἂν δὴ μοι ἐφοπλίσσειας ἀπήνην  
 ὑψηλὴν εὐκυκλον, ἵνα κλυτὰ εἴματ' ἀγῶμαι  
 ἐς ποταμὸν πλυνέουσα, τά μοι βερνυπώμενα κεῖται;  
 καὶ δὲ σοὶ αὐτῷ ἔοικε μετὰ πρῶτοισιν ἐόντα 60

50. διά] *Al. κατά.* La Roche compares Od. 4. 679, 17. 479 in favour of *διά*.  
 57. ἐφοπλίσσειας] *Ῥιανὸς ἐφοπλίσσειαν, οἱ δὲ ὡς ἐθλονότι Schol. H. P.*

49. ἀπεθαύμασε, 'was lost in wonder at.' Cp. Hdt. 1. 30 ἀποθαυμάσας τὸ λεχθέν. For the use of ἀπό in composition in an intensive sense compare ἀπειρεῖν Od. 16. 340, ἀπαρέσσασθαι Il. 19. 183, ἀπομνηνίσαι ib. 62, and, perhaps, ἀπομυῖναι Od. 2. 377. So we have *de* used in Latin, as in 'demi-rari,' 'decantare,' 'detonare,' 'desae-vire.'

53. ἡλάκατα, 'the yarn' (Od. 17. 97) spun off from the ἡλακάτη or distaff. No form of the word in the singular is found. But for the change in meaning we may compare *μήρος* and *μηρία*, *aedes* sing. and plur. In Od. 4. 135 the colour of the wool that Helen is spinning is *ιοδνεφέες*. The common interpretation of ἀλιπόρφυρα is *αλουργά, τουτίστιν ἐκ θαλασσίας πορφύρας*, as Hesych. and others. Perhaps there is an allusion intended to the famous Phoenician purple dye from the murex. The Schol. Q. on Od. 13. 108 and Eustath. interpret the word as *εοικόντα τῇ θαλάσσει πορφύρεϊ*, a rendering which is certainly supported by the form of the compound; *ἀλί* being a true locative case. Ebeling, Hom. Lex., quotes as one interpretation 'wie Purpur in der Salzfluth.' Compare *ἀλίπλοος, ἀλιμυρῆεις*.

54. ξύμβλητο, she 'met' him, by

hastening down the *μέγαρον* and catching him at the door.

With μετὰ βασιλῆας ἐς βουλήν cp. Il. 1. 423 ἐς Ἴκκεανδρὸν μετ' ἀμύμονας Αἰθιοπῆας.

57. οὐκ ἂν δὴ. A tentative, beseeching, form of question; 'Could you not get me ready?' Hentze (Philolog. 29. 140) quotes for similar questions introduced by the optative with *ἂν* in a negative sentence, Il. 3. 52; 5. 32, 456; 10. 204; 24. 263; Od. 7. 22; 22. 132.

ἀπήνη is a cart for carrying a load, like *ἀμαξα*, with four wheels, generally drawn by mules or oxen. On ἀπήνη see Lobeck, Pathol. 94 'synonyma sunt plurima: *πήνη* Hes. Gallicumque "benna." *γάπος ὄχημα* Τυρρηνοί Hesych. *καπάνη* (media longa), *ἀμάνη, ἀμαξα, ἀγαννα*, nec sciri potest unane horum omnium stirps fuerit, an specie similis, re diversa.'

59. βερνυπώμενα. An unusual form for the commoner method of reduplication *ἐρρυπωμένα*. Schol. P. Q. quotes *βερατισμένῳ νύμφῳ* from Anacreon; and Eustath. says that Homer preferred the form because of its correctness, *τῆς καλλιφωνίας τὴν κανονικὴν ὁρότητα προέκρινε*. But it is really much more a question of metre.

60. σοὶ . . ἔοικε . . ἐόντα βουλευέιν. For this change of construction cp. Od.

βουλὰς βουλευεῖν καθαρὰ χροὺ εἴματ' ἔχοντα.  
 πέντε δέ τοι φίλοι νῆες ἐνὶ μεγάροις γεγάσιν,  
 οἱ δὲ ὀπυῖοντες, τρεῖς δ' ἡίθεοι θαλέθοντες·  
 οἱ δ' αἰεὶ ἐθέλουσι νεόπλута εἴματ' ἔχοντες  
 ἐς χορὸν ἔρχεσθαι· τὰ δ' ἐμῇ φρενὶ πάντα μέμηλεν.' 65  
 \*Ὡς ἔφατ'· αἰδέτο γὰρ θαλερὸν γάμον ἐξονομήναι

16. 465, and Od. 10. 563. 565. The MSS. vary between *έόντα, έχοντα* and *έόντι, έχοντι*. Nauck declares for the latter. Classen discusses this construction thoroughly in his *Beobacht. über dem Hom. Sprach.* pp. 140 foll.

61. βουλὰς βουλευεῖν. In such constructions the accusative is closely connected with the verb, but not with that kind of dependence in which the action of the verb passes over to the object; but rather the accusative represents the particular sphere in which the action expressed by the verb exerts itself. This construction properly belongs to intransitive verbs, though an analogous usage is found with verbs transitive. Generally speaking the use is peculiar to poetry, as we may see by comparing such an expression as *βίον ζῆν* with *βίον άγειν*; or, in English, 'they have been asleep' with such a phrase as 'they have slept their sleep.' It is a method of avoiding in poetry the constant employment of such common verbs as 'to make,' 'to do,' 'to perform.' But an additional emphasis is also given by the use of this cognate accusative, as may be seen from such expressions as 'dicta dicere,' or, Plaut. *Aul.* 4. 1. 6, 'servitutum servire.'

The most complete form of this cognate accusative is found when the verb and the noun are of identical stems. This is called by the grammarians *σχήμα έτυμολογικόν*. And from the identity of stem, and therefore close similarity in sound, we find *τὸ τοιοῦτον σχήμα παρονομασία καλεῖται* Schol. D. on Il. 2. 121. As instances may be quoted, *άγορὰς άγορεύειν* Il. 2. 788, *ίδρῶ ίδροῖν* Il. 4. 27, *μάχην μάχεσθαι* Il. 12. 175; 15. 414, 673; 18. 533 [?]; Od. 9. 54 [?], *νείκεα νεικεῖν* Il. 20. 251, *πόλεμον πολεμίζειν* Il. 2. 121, *άπειλὰς άπειλεῖν* Il. 13. 219, *βουλὰς βουλευεῖν* here and Il. 10. 147, *δαῖτα δαινύειν* Od. 3. 67, *έπος εἰπεῖν* Il. 1. 108; Od. 8. 397 (this phrase is never used in the *Iliad*,

unless *έπος* have the addition of a pronominal or adjectival qualification, as Il. 1. 108; 3. 204; 7. 375, 394; 15. 206; 20. 250; 24. 744; but in the *Odyssey* it is found without such an addition, as Od. 8. 397; 16. 469; 19. 98), *μῦθον μυθεῖσθαι* Od. 3. 140, *νόον νοεῖν* Il. 9. 104. The same construction is also found with verbs more distinctly transitive, as *αἰχμὰς αἰχμάσσειν* Il. 4. 324, *κτέρεα κτερεῖζειν* Od. 1. 291, compared with *κτερεῖζειν έταῖρον* Il. 23. 646, *έργα εργάζεσθαι* Od. 20. 72, *τέμενος τάμνειν* Il. 6. 194, *φυτεύειν φυτὸν* Od. 9. 108, *χοῆν χεῖσθαι* Od. 10. 518. As a further stage we find instead of the accusative identical in stem with the verb, an accusative of the same meaning or of one closely allied, as *άπολωλέναι μόρον* Od. 1. 166, *άλλυσθαι οἶτον* Il. 8. 34, *διζύειν κακὰ* Il. 14. 89, *μογείν άλγέα* Od. 21. 207, *εὐδειν ύπνον* Od. 8. 445, or *άωτειν ύπνον* Od. 10. 548, *δρακὸν δμύναι* Od. 5. 178, *ζώνειν βίον* (but with the addition *άγαθόν*) Od. 15. 491, *ύποστήναι ύπόδοχεσιν* Il. 2. 286, *εἰλαπίνην δαίνυσθαι* Il. 23. 201 (cp. *δαινύειν τάφον* Od. 3. 309, *γάμον* Od. 4. 3), *όδδὸν ἐλθέμεναι* Il. 1. 151; Od. 3. 316, *όδδὸν οἰχεσθαι* Od. 3. 693. Cp. *άγγελίην ἐλθεῖν* Il. 11. 140, etc.

Analogous to this is the use of the accusative with a verb (though it has no relation to the meaning of the verb), as *πῦρ δεδορκός* Od. 19. 446, *δοσεσθαι άλεθρον* Od. 2. 152, *πνέει μένος* Od. 22. 203, etc., *έλκος βάλλειν* Il. 5. 795, *οὐλήν ἐλαύνειν* Od. 24. 332, *δρεκα τάμνειν* Od. 24. 483, *δμύναι ύδωρ* Il. 14. 271. Cp. *πέπληγον χορόν* Od. 8. 264. See on the whole question La Roche, *Hom. Stud.* § 19 foll.

65. μέμηλεν. On *Nausicaa*, the only daughter of the house, devolved all the weight of this part of the household care, as she says in a tone of sportive seriousness.

66. γάμον. Preparation for her marriage was the reason urged upon



70. ὑπερτερη: lit. 'over-part'; an 'over-box', a frame to increase the depth  
'wagon-box' (P.)

πατρὶ φίλῃ· ὁ δὲ πάντα νβεί καὶ ἀμείβετο μύθῳ·

‘Οὔτε τοι ἡμίνων φθονέω, τέκος, οὔτε τευ ἄλλου.

ἔρχευ· ἀτάρ τοι δμῶες ἐφοπλίσσουσιν ἀπήνην

ὑψηλὴν εὐκυκλον, ὑπερτερὴν ἀραρυῖαν.’ 70

ᾧ Ως εἰπὼν δμῶεσσιν ἐκέκλετο, τοὶ δ’ ἐπίθοντο.

οἱ μὲν ἄρ’ ἐκτὸς ἄμαξαν εὐτροχον ἡμιονεῖν

ᾤπλεον, ἡμίνους θ’ ὑπαγον ζεύξαν θ’ ὑπ’ ἀπήνην·

κούρη δ’ ἐκ θαλάμοιο φέρεν ἐσθῆτα φαεινὴν.

καὶ τὴν μὲν κατέθηκεν ἐνζέστω ἐπ’ ἀπήνην, 75

μήτηρ δ’ ἐν κίστῃ ἐτίθει μενοεικέ’ ἐδωδὴν

παντοίην, ἐν δ’ ὄψα τίθει, ἐν δ’ οἶνον ἔχευεν

ἄσκη ἐν αἰγείῳ· κούρη δ’ ἐπεβήσεται ἀπήνης.

δῶκεν δὲ χρυσήν ἐν ληκύθῳ ὕγρον ἔλαιον,

εἴως χυτλώσασατο σὺν ἀμφιπόλοισι γυναιξίν. 80

ἡ δ’ ἔλαβεν μάστιγα καὶ ἡνία σιγαλδόντα,

μάστιξεν δ’ ἐλάαν· καναχὴ δ’ ἦν ἡμίνουιν·

αἱ δ’ ἄμωτον τανύοντο, φέρον δ’ ἐσθῆτα καὶ αὐτήν,

74, 75. φέρεν, κατέθηκεν] Ἀριστοφάνης ‘φέρειν,’ γράφει καὶ ‘κατέθηκεν,’ οἱ δμῶες Schol. H. P. Did Aristoph. read κούραι or κούρη?

her by Athena, in the dream. θαλερός is used as an epithet of youths in the flower of their age, and may easily be transferred to γάμος, ‘marriage in her maiden-prime;’ or it may be a fixed epithet of γάμος in the sense of ‘fruitful;’ which would further explain the feeling of αἰδώς which kept her silent upon the subject.

69. ἔρχευ, ‘away then!’

70. ὑπερτερὴν. The Scholl. interpret this of a box for baggage. In this sense it may be compared with πείρινθα, which is similarly affixed to an ἄμαξα, Od. 15. 131; Il. 24. 267. Others take it as meaning a movable ‘hood’ or ‘awning’ to protect the passengers from the sun or rain. The word itself, meaning ‘upper-works’ (ὑπέρτερος), gives no clue; but perhaps the participle ἀραρυῖαν suggests something forming a part, though a movable part, of the cart, and so makes the signification ‘awning’ somewhat more likely.

73. ὑπαγον . . ὑπ’ ἀπήνην. This expression comes from the idea of the horses or mules being brought up, and

put with their necks *under the yoke*. So ζεύξαι ὑπ’ ὀχεσφι Il. 23. 130, ὑπ’ ἀμάξῃσιν Il. 24. 782. Cp. also ζεύξαι ὑπ’ ἄρματ’ ἄγοντες Od. 3. 476.

80. χυτλώσασατο. χύτλον, related to χυτός as φύτλη to φυτόν, is properly anything ‘poured.’ Its technical sense is a mixture of oil and water called ὀδρέλαιον Dioscor. 2. 10, etc., used by bathers. χυτλοῦσθαι thus comprehends both processes of bathing and anointing, described inf. 96 foll. The ancients used alkali (κονία) only in place of soap; so that the addition of oil to the water would naturally make a true soap in the process of washing.

83. ἄμωτον. The old etymology, which Aristarchus supports, is from ἀ privative and μωτόν, ‘lint;’ so that the word would mean ‘with unstanching flow.’ Others refer it to root μα, as in με-μα-ώς, or compound it of ἀ privative and root με, as in μέ-τρον. The pace however was only constant, not rapid, for the maids followed on foot: cp. ὅπως ἀμ’ ἐπ’ οἶατο περὶ inf. 319. Translate, ‘they stepped straight on without flagging.’

οὐκ οἶην, ἄμα τῇ γε καὶ ἀμφίπολοι κίον ἄλλαι,  
 Αἰ δ' ὅτε δὴ ποταμοῖο ῥέον περικαλλέ' ἴκοντο, 85  
 ἔνθ' ἣ τοι πλυνοὶ ἦσαν ἐπηετανοί, πολὺ δ' ὕδωρ  
 καλὸν ὑπεκπρορέει μάλα περ ῥυπῶντα καθήραι,  
 ἔνθ' αἶ γ' ἡμίονους μὲν ὑπεκπροέλυσαν ἀπήνης.  
 καὶ τὰς μὲν σεύαν ποταμὸν πάρα δινήεντα 90  
 τρώγειν ἀγρωστὶν μελιηδέα· ταὶ δ' ἀπ' ἀπήνης  
 εἴματα χερσὶν ἔλονται καὶ ἐσφόρεον μέλαν ὕδωρ,  
 στείβον δ' ἐν βόθροισι θοῶς ἔριδα προφέρουσαι.  
 αὐτὰρ ἐπεὶ πλυνάν τε κάθηράν τε ρύπα πάντα,  
 ἐξείης πέτασαν παρὰ θῖν' ἄλδς, ἥχι μάλιστα 95  
 λάιγγας ποτὶ χέρσον ἀποπλύνεσκε θάλασσα.  
 αἰ δὲ λοεσσάμεναι καὶ χρισάμεναι λίπ' ἐλαίω  
 δεῖπνον ἔπειθ' εἶλοντο παρ' ὀχθῆσιν ποταμοῖο,  
 εἴματα δ' ἡελίοιο μένον τερσήμεναι αὐγῇ.

87. ὑπεκπρορέει] This is the reading of the MSS., but the present tense seems contrary to Homeric usage. Friedländer, followed by Nauck, would read ὑπεκπρορέεν. ῥυπῶντα] γρ. ῥυπέντα Schol. P. 95. ἀποπλύνεσκε] γρ. ἀποπύνεσκε Vind. 56. ἀποπύνεσκε] ἀπέριπτε Schol. V.

86. ἐπηετανοί, 'constantly supplied.' See on Od. 4. 89. The πλυνοὶ seem to have been tanks dug at the side of the river, having a free communication therewith above and below, so that the water was continually passing in and out of them. The full force of the prepositions in ὑπεκπρορέει seems to be that the water wells up from beneath (ὑπὸ), passes on (πρὸ), and flows out again (ἐκ). So in ὑπεκπροέλυσαν (inf. 88) they removed the mules from *under* the yoke, detached them *from* the cart, and turned them *off* to graze. Cp. ὑπεκπροθέειν Il. 9. 506, ὑπεκπροφυνεῖν Od. 12. 113.

87. μάλα . . καθήραι, 'so as to clean clothes though very dirty.' This clause forms a sort of epexegetis to καλὸν and πολὺ, 'water plentiful and clear.'

90. ἀγρωστὶς is often rendered 'clover,' which the epithet μελιηδής seems to suit. Others regard it as 'couch grass' (*Triticum repens*), which has a peculiarly sweet root: others as 'dog-tooth grass' (*Cynodon dactylon*), which forms the principal pasturage of India, under the name Doorba.

91. μέλαν. See on Od. 4. 359.

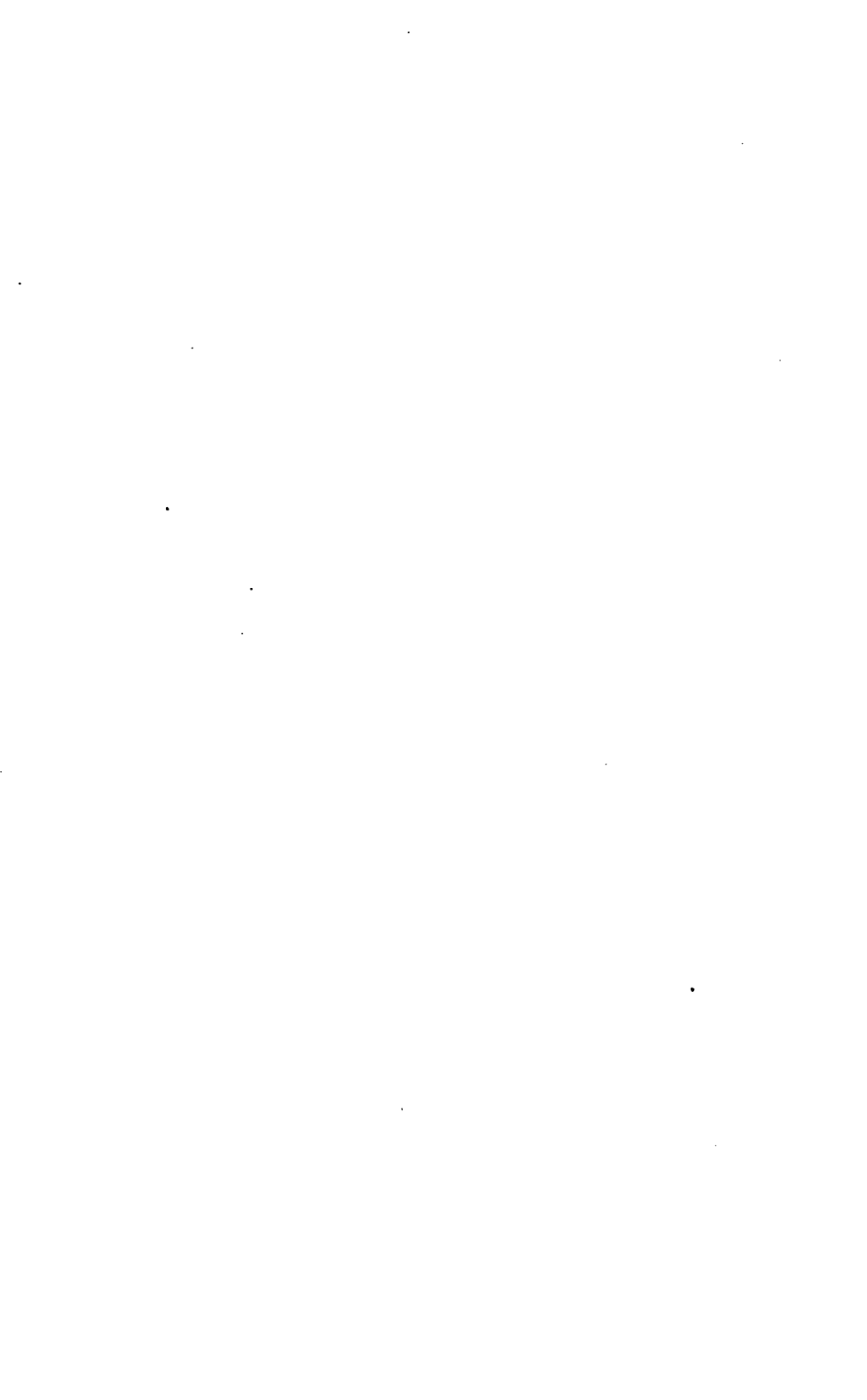
ἐσφόρεον ὕδωρ, 'carried them into the water.' Cp. εἶρεον εἰσανάγουσι Od. 8. 529, στίος εἰσερόσαντες Od. 12. 317, ἐπαλθεῖς Αἰγυπτίους Od. 4. 83.

94. ἥχι μάλιστα, 'just where.' Cp. Il. 13. 789 ἐνθα μάλιστα μάχη καὶ φύλοπις ἦεν, Soph. O. C. 900 ἐνθα δίστομοι | μάλιστα συμβάλλουσιν ἐμπόρον ὁδοί.

95. ἀποπλύνεσκε. The variant ἀποπύνεσκε, and the interpretation of Schol. V. ἀπέριπτε, would make the meaning of the verse, 'just where the sea washed up the line of shingle on the shore.' But Nitzsch, with greater probability, joins ποτὶ χέρσον directly with θάλασσα, 'where the sea beating on the shore scoured the pebbles clean.' Compare ῥόχθει μέγα κύμα ποτὶ ξερὸν Od. 5. 402. This would represent almost a fixed point of the beach, for the rise and fall of the tide in the Mediterranean is very slight; and of course the poet transfers this phenomenon to his Phaeacian coast.

96. λίπ' ἐλαίω. See on Od. 3. 466.

98. μένον τερσήμεναι (infinitive from 2nd aorist ἐτέρσην, from τέρσσομαι), 'waited for the clothes to dry.' Com-





oo. Key'deyva : a combination of hood and shawl ? The game seems to require that a garment should be cast off that impedes 'use' arms.

αὐτὰρ ἐπεὶ σίτου τάρφθεν δμῶαί τε καὶ αὐτῇ,  
σφαίρῃ ται δ' ἄρ' ἐπαιζον, ἀπὸ κρήδεμνα βαλοῦσαι· 100  
τῇσι δὲ Ναυσικάα λευκώλενος ἤρχετο μολπῆς.  
οἷη δ' Ἄρτεμις εἴσι κατ' οὖρεος λοχέαιρα,

100. ται δ' ἄρ' πᾶσαι διὰ τοῦ δ' Schol. H. P., πᾶσαι meaning, says La Roche ad loc., 'omnia exemplaria recensionis Aristarcheae.' Here δέ gives the apodosis. On the unusual position of δέ see Schnorr de Carolsfeld, verbb. collocatio Homericæ, p. 48: 'Ut particula δέ a secunda sede in tertium recedat apud Homerum rarissime fit. Accidit autem ita ut subiiciatur et vocabulo cui praecedit pronomen δ, si pronomen δ ab articuli natura proxime abest (cp. Il. 1. 54 τῇ δεκάτῃ δέ etc.), et vocabulis quae ita cohaerent, ut τρις μάκαρες (cp. Od. 6. 155). Maior libertas, ni fallor, huius unius loci est, ubi ex Aristarchi recensione hoc legitur σφαίρῃ ται δ' ἄρ' ἐπαιζον, nec solum Aristarchea lectione continetur, quod a consuetudine Homericâ discrepet, sed etiam eis lectionibus quae sunt: σφαίρῃ ται γ' ἄρ', et ται τ' ἄρ'. Solet enim particula ἄρα apodosis addita nisi particulis a primo apodosis verbo non seungi.' 102. κατ' οὖρεος] γρ. οὔρεα δπερ ἄμεινον Schol. H. Kayser considers οὔρεα to be the reading of Aristarchus, and Nauck adopts it.

pare μένον δ' ἐπὶ ἔσπερον ἐλθεῖν Od. 1. 422.

100. ται δ' ἄρ' ἐπαιζον. See critical note.

101. μολπῆς. The Schol. interprets τῆς παιδίας ('the game'). See on Od. 1. 152. But there is no reason to doubt that it was accompanied with a measured chant and a dance movement, to which the throwing and catching of the ball kept time. So in Od. 8. 371 foll. we have ball-play combined with ὀρχηθμός. Cp. Athen. 1. 25 ὀρχήσεις δ' εἰσὶ παρ' Ὀμήρῳ, αἱ μὲν τινες τῶν κυβιστητήρων, αἱ δὲ διὰ τῆς σφαίρας, ἥς τὴν εὖρεσιν Ἀγαλλίς ἡ Κερκυραία γραμματικὴ Ναυσικάα ἀνατίθησιν ὡς πολιτικὴ χαρίζομένη.

102. οἷη δ' Ἄρτεμις. This passage is imitated by Virgil in his description of Dido, Aen. 1. 502 foll., 'qualis in Eurotae ripis,' etc., which passage is thus criticised by Valerius Probus (quoted by Aul. Gell. Noct. Att. 9. 9), 'nihil quicquam tam improspere Vergilium ex Homero vertisse quam versus hos amoenissimos, quos de Nausicaa Homerus fecit. Primum omnium id visum esse dicebant Probo, quod apud Homerum quidem virgo Nausicaa, ludibunda inter familiares puellas in locis solis, recte atque commode confertur cum Diana venante in iugis montium inter agrestes deas: nequaquam autem conveniens Vergilium fecisse, quoniam Dido in media urbe ingrediens inter Tyrios principes, cultu atque incessu serio, "instans operi," sicut ipse ait, "regnisque futuris," nihil eius similitudinis capere possit, quae lusibus atque

venatibus Dianae congruat. Tum postea quod Homerus studia atque oblectamenta in venando Dianae honeste aperteque dicit; Vergilius autem cum de venatu deae nihil dixisset pharetram tantum facit eam ferre in humero, tanquam sit onus et sarcina. praeter ista omnia florem ipsum totius loci Vergilium videri omisisse, quod hunc Homeri versum exigue secutus sit, βεῖα δ' ἀριγνώτη πλέεται· καλαὶ δὲ τε πᾶσαι, quando nulla maior cumulationis pulcritudinis laus dici potuerit quam quod una inter omnes pulcras excelleret, una facile et ex omnibus nosceretur.'

κατ' οὖρεος. See critical note. We may suppose that Artemis descends from some peak, and then travels along the ridges of the hills, ἡ κατὰ Τηθύγετον κ.τ.λ. Taygetus (the 'huge' mountain, from ταθί, see on Od. 4. 11) was also called Pentadactylus, from its five peaks. It is a mountain range in the western portion of Lacedaemon, running from north to south, and ending in the promontory of Taenarus, after a course of nearly seventy miles. The sides of Taygetus were covered with pine forest, and the region round the principal summit Taletum was called Theras, 'the hunting-grounds,' Paus. 3. 20. §§ 4, 5. Erymanthus is a lofty range between Arcadia, Achaia, and Elis. As Erymanthus was the fabled haunt of the great Erymanthian boar slain by Heracles, κάπποι has a peculiar appropriateness here.

λοχέαιρα, not from λός and χαίρω, but originally λοχέαιρα, from χέω. See

ἡ κατὰ Τηϋγετον περιμήκετον ἡ Ἐρύμανθον,  
 τερπομένη κάπροισι καὶ ὠκείῃς ἐλάφοισι·  
 τῇ δέ θ' ἄμα νύμφαι, κοῦραι Διὸς αἰγιόχοιο, 105  
 ἀγρονόμοι παῖζουσιν· γέγηθε δέ τε φρένα Λητῶ·  
 πασάων δ' ὑπὲρ ἥ γε κάρη ἔχει ἡδὲ μέτωπα,  
 ρεία τ' ἀριγνώτη πέλεται, καλαὶ δέ τε πᾶσαι·  
 ὧς ἡ γ' ἀμφιπόλοισι μετέπρεπε παρθένος ἀδμῆς.  
 Ἄλλ' ὅτε δὴ ἄρ' ἔμελλε πάλιν οἰκόνδε νέεσθαι 110  
 ζεύξασ' ἡμιόνους πτύξασά τε εἴματα καλὰ,  
 ἐνθ' αὐτ' ἄλλ' ἐνόησε θεὰ γλανκῶπις Ἀθήνη,  
 ὧς Ὀδυσσεὺς ἔγροιο, ἴδοι τ' εὐώπιδα κούρην,  
 ἥ οἱ Φαιήκων ἀνδρῶν πόλιν ἡγήσαιο.  
 σφαίραν ἔπειτ' ἔρριψε μετ' ἀμφίπολον βασιλεια· 115  
 ἀμφιπόλου μὲν ἄμαρτε, βαθείῃ δ' ἔμβαλε δίνη,

106. ἀγρονόμοι] Μεγακλείδης ἀγρόμεναι παίζουσιν ἀνὰ δρία παυταλόεντα· Schol. H. P. 116. ἔμβαλε] Restored by Wolf to the text from Eustath. and Harl. Schol. Others read ἔμπεσε, which Nitzsch thinks may have been the original reading.

Schol. on Il. 16. 465, comparing νείαιρα, from νέος. For the word χέω used of shooting cp. βέλεα χέοντο Il. 15. 590, ἐκχεύατ' ὀστούς Od. 22. 3.

106. ἀγρονόμοι. The paroxytone accent is right here, as νέμειν and νέμεσθαι are used actively in the sense of 'haunting.' Schol. H. P. Q. notices that others accented the word proparoxytone; and Schol. E. V. proposes ἄγραν νέμουσαι as a possible interpretation. In Soph. O. T. 1103 we find ἀγρόνομοι πλάκες. Cp. Il. 20. 8 νυμφάων . . αἶ τ' ἄλσεα καλὰ νέμονται.

παῖζουσιν seems used here with the notion of 'hunting,' which we technically call 'sport;' so Soph. El. 566 πατήρ ποθ' οὐμός, ὡς ἀγὼ κλῶω, θεᾶς | παῖζων κατ' ἄλσος ἐξεκίνησεν ποδοῖν | στικτὸν κεραστήν ἔλαφον.

107. ὑπὲρ . . ἔχει. The simplest construction is not, as usually given, ὑπερέχει πασάων, 'overtops all by her head;' but 'lifts her head above all,' as of the horse in Il. 6. 509 ὑποῦ δὲ κάρη ἔχει. But compare on the other hand Il. 3. 210 σπάντων μὲν Μενέλαος ὑπείρεχεν εὐρέας ὄμους with ib. 227 ἔξοχος Ἀργείων κεφαλὴν τε καὶ εὐρέας ὄμους, which rather supports the meaning, 'overtops them by head and shoulders.'

110. δὴ ἄρ' (unusual hiatus) ἔμελλε. This means 'she now thought of packing up and going home;' the actual preparations, described by ζεύξασα καὶ πτύξασα, are not begun till inf. 252. The two participles here give a nearer definition of νέεσθαι.

114. ἥ οἱ ἡγήσαιο, 'who should be guide for him.' Cp. Od. 7. 22; 15. 82.

115. ἔπειτα, 'so then;' introducing the first stage in the carrying out of Athena's intention. On this passage Eustathius speculates as to what particular sort of ball-play this might be, and suggests that it is ἡ λεγομένη ἐφετίνδα, in which the thrower made a show of tossing the ball to one of the players, and then suddenly flung it to another: this form of the game was also called φεννίς (φενακίζειν). He further tells us that the Lacedaemonians excelled all other people in ball-play; that Alexander the Great was the most expert of all kings; and that of private individuals the most skilful was Sophocles the tragedian, who wrote a satyric drama called Πλύντραι, or 'washerwomen,' in which he himself took the part of Nausicaa.

116. ἄμαρτε, sc. Nausicaa, who is also the subject to ἔμβαλε.

14. πόδι: elsewhere this a cesso. limit of motion with πόδις has a prep.

17. ἐνὶ μακρῷ: over a long (distance) = afar, i.e. lonely. "What strikes the ear is measured by the eye"

19. Od. forgets that Laocötes had told him (ε 345) that Phaeacians dwell the

αἱ δ' ἐπὶ μακρὸν ἄυσαν. ὁ δ' ἔγρετο δῖος Ὀδυσσεύς,  
ἐξόμενος δ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν·

“Ω μοι ἐγὼ, τέων αὐτε βροτῶν ἐς γαίαν ἰκάνω;  
ἦ ῥ' οἷ γ' ὑβρισταί τε καὶ ἀγριοὶ οὐδὲ δίκαιοι, 120  
ἦε φιλόξενοι, καὶ σφιν νόος ἐστὶ θεοῦδης;  
ὥς τέ με κουράων ἀμφήλυθε θῆλυς αὐτῇ,  
νυμφάων, αἱ ἔχουσ' ὀρέων αἰπεινὰ κάρηνα  
καὶ πηγὰς ποταμῶν καὶ πῖσαα ποιήεντα.  
ἦ νύ που ἀνθρώπων εἰμὶ σχεδὸν αὐδηέντων; 125  
ἀλλ' ἄγ', ἐγὼν αὐτὸς πειρήσομαι ἡδὲ ἴδωμαι.”

ἌΩς εἰπὼν θάμνων ὑπεδύσετο δῖος Ὀδυσσεύς,

altered to *ἐμβαλε*, lest any one might imagine Nausicaa had fallen into the water. 122-125] See note on text. 125. *ἦ νύ που*] The line is variously ended in different editions with a full-stop, or a mark of interrogation.

117. *ἐπὶ μακρὸν ἄυσαν*. Join *ἐπὶ*... *ἄυσαν*, 'they cried aloud thereat,' as *ἐπὶ δ' αὐτὸς ἄυσσε* Il. 15. 321, *ἐπὶ δὲ πλήμναι μέγ' ἄτευν* Hes. Scut. Herc. 309.

119. *τέων αὐτε*. Cp. Ebeling, Hom. Lex. s. v., 'αὐτε interrogantis est cum quadam indignatione atque minantis vel graviter ferentis quod quidem iterum fiat.' See Il. 1. 202; 20. 16; 21. 394; Od. 10. 281; 11. 93; 20. 33. Perhaps our impatient use of 'now!' is near enough for translation.

121. *θεοῦδης*, 'god-fearing.' Before Buttm. *θεοῦδης* was generally regarded as another form of *θεοειδης*. It should, however, be classed under those nouns with stems in -εεσ which are subject to *Hyphaeresis*, or dropping a vowel before another vowel, as *κλέα* for *κλέε-α*. So *θεοῦδης*, *θεοῦδία* (for *θεοδfης*). Monro, H. G. § 105. 4. Düntzer regards it as equivalent to *θεοαδης*, from root *dh, sfað*, in the sense of 'god-pleasing'; so also Schol. P. νόος *θεοῦδης* here is a sort of expegegesis of *φιλόξενοι*, men who *ἔδεισαν μῆνιν Ζηνὸς ξεινίου*. Cp. Il. 13. 625.

122. *ὥς τε* to be joined with *κουράων*, 'as it were the voice of girls.' Cp. Od. 4. 45 *ὥς τε γὰρ ἡελίου αἶγλη πέλεν ἡὲ σελήνης*.

*κουράων* is further defined by the addition of *νυμφάων*, cp. Od. 4. 63 *ἀνδρῶν . . διωτρεφῶν βασιλῆων*. The voice of nymphs may further have suggested to him the presence of

mortals, as sacrifices and altars to the nymphs are mentioned in Od. 13. 350; 17. 210. Homer speaks of nymphs of fountains and streams, *νηίδες* Il. 6. 22; nymphs of mountains, *ὄρεστιάδες* Il. 6. 420, and *ἀγρονόμοι*, as sup. 105. They are represented as daughters of Zeus in Il. 6. 420, having their origin from springs, groves, and rivers, Od. 13. 350, and worshipped in sacred grottos, Od. 14. 435. The two lines, 123-4, though accepted without objection by the Scholl., are suspected or rejected by many modern editors. Nitzsch remarks that 124 is identical with Il. 20. 9 and h. Hom. Ven. 99; and that the supposition that the cry came from nymphs would really give very little hint about the place being inhabited by mortals. Both objects to the combination *κουράων νυμφάων*, and proposes to read *ἦ νυμφέων*. The Schol. supposes it was the loneliness of the place that suggested the presence of nymphs, and the alternative possibility of the presence of mortals is given in *ἦ νύ που*, which he writes with the disjunctive *ή*.

126. *πειρήσομαι* may be the subjunctive of the aorist, as being parallel to *ἴδωμαι*, or, more likely, indic. future of mere statement of what is going to happen, followed by the mood that expresses intention. See Od. 12. 383. For the converse arrangement see Od. 2. 222.

127. *θάμνων ὑπεδύσετο*. So with genitive, implying the notion of escape, *κακῶν ὑποδύσει* Od. 20. 53.

ἐκ πυκινῆς δ' ὕλης πτόρθον κλάσε χειρὶ παχείῃ  
 φύλλων, ὥς ρύσαιοτο περὶ χροῖ μήδεα φωτός.  
 βῆ δ' ἴμεν ὥς τε λέων ὀρεσίτροφος, ἀλκὶ πεποιθὼς, 130  
 ὅς τ' εἶσ' ὄβριμος καὶ ἀήμενος, ἐν δέ οἱ ὄσσε  
 δαίεται· αὐτὰρ ὁ βοῦσι μετέρχεται ἢ ὀίεσσι  
 ἢ μετ' ἀγροτέρας ἐλάφους· κέλεται δέ ἐ γαστήρ  
 μήλων πειρήσοντα καὶ ἐς πυκινὸν δόμον ἐλθεῖν·  
 ὥς Ὀδυσσεὺς κούρησιν ἐνπλοκάμοισιν ἔμελλε 135  
 μίξεσθαι, γυμνὸς περ ἐὼν· χρεῖῳ γὰρ ἴκανε.  
 σμερδαλέος δ' αὐτῇσι φάνη κεκακωμένος ἄλμη,  
 τρέσσαν δ' ἄλλυδις ἄλλη ἐπ' ἡϊόνας προὔχουσας  
 οἷη δ' Ἀλκινόου θυγάτηρ μένε· τῇ γὰρ Ἀθήνη  
 θάρσος ἐνὶ φρεσὶ θῆκε καὶ ἐκ δέος εἴλετο γυῖον. 140

132. μετέρχεται] κρείσσον γράφειν ἐπέρχεται Eustath.

128. πτόρθον . . φύλλων, a somewhat loose genitive resembling the material genitive, as τάπητος ἐρίοιο Od. 4. 124, ἄλσος αἰγέρων inf. 291; or the genitive of contents, like οἶνον πίθοι Od. 2. 340, οἶνου ἀσκάς Od. 5. 265.

129. ὥς ρύσαιτο, 'that girt about his body it might cover his nakedness.'

130. ἀλκί. This metaplastic form of the dative from ἀλκή occurs four times in the Iliad, but only here in the Odyssey.

131. With ὄβριμος καὶ ἀήμενος Nitzsch compares νιφόμενος Xen. Hellen. 2. 4. 3. So in Arist. Ach. 1075 τηρεῖν νιφόμενον τὰς ἐσβολάς. For the passive of ἄημι cp. ἄητο Il. 21. 386.

ὄσσε is used here as a neuter plural with a singular verb, as in Il. 12. 466; 23. 477. It is found with a plural verb in Il. 13. 617; 16. 792; 17. 695; 19. 17, etc.: with a dual verb Il. 15. 608; 17. 679. In h. Hom. ad Sol. 9, the form ὄσσοις for the dative occurs, as in Hesiod, Scut. 145, etc. There is a similar confusion between plural and dual in the adjectives found with ὄσσε, in Il. 13. 435 we find θέλξας ὄσσε φαινώ, in Il. 14. 236 ὄσσε φαινώ, etc. The grammarians supposed a nominative ὁ ὄσσος or τὸ ὄσσος. The form ὄσσε is probably *okse*, Skt. *akshi*.

132. βοῦσι μετέρχεται . . ἢ μετ' . . ἐλά-

φους. The change from dative to accusative is strictly accurate. He pursues the flying deer, while his ravages in the farmyard are confined within a narrower circle and imply no such movement.

133. κέλεται δέ, 'and his belly bids him go even into the close-shut fold to make an attack on the sheep.' Compare 'suadet enim vesana fames' Virg. Aen. 9. 340.

135. ἔμελλε, 'was fain.' The main point of comparison in the simile between the lion and Odysseus, is that both are pushed by hunger into an act of unusual boldness; χρεῖῳ γὰρ ἴκανε.

138. τρέσσαν, 'fled scared.' According to Aristarchus τρεῖν always has the notion of 'fleeing'; but the meaning is certainly not strongly brought out in every passage, as ἀλλ' αὐτοὶ τρεῖτ' ἀσπετον Il. 17. 332, μὴ λίην τρεῖ Il. 21. 288. The general force is like that of Lat. 'trepidare.' Pausanias (1. 22) tells us that this scene was depicted in the Propylaea at Athens, by Polygnotus.

ἡϊόνας. The scene is laid near the mouth of a river, so that there is no difficulty here in translating 'jutting spits,' probably of low sandy beach, common in such places. See on Od. 5. 441.

140. Join ἐκ with εἴλετο.

28. πρόρθον φύλλων: leafy bough

33. ἀγροτέρας: the comp. form has only contrasting force.

36. Polygnatus painted this scene (N. wing ~ Protylea)



44. ei . if happily : really - wish - O'd

48. 'gentle + winning' . P. says modern lit. nowhere accuses this combination - qualifies so happily, unless it be in Portia's "the quality of mercy"

53. oi . can read o'i, heeding that oi is never found after a long syllable ending in a consonant

στῇ δ' ἄντα σχομένη· ὁ δὲ μερμήριξεν Ὀδυσσεὺς,  
 ἡ γούνων λίσσοιτο λαβὼν εὐώπιδα κούρην,  
 ἡ αὐτὼς ἐπέεσσιν ἀποσταδὰ μελιχίοισι  
 λίσσοιτ', εἰ δείξειε πόλιν καὶ εἵματα δόλη.  
 ὥς ἄρα οἱ φρονέοντι δοάσσατο κέρδιον εἶναι, 145  
 λίσσεσθαι ἐπέεσσιν ἀποσταδὰ μελιχίοισι,  
 μή οἱ γούνα λαβόντι χολώσαιο φρένα κούρη.  
 αὐτίκα μελιχίον καὶ κερδαλέον φάτο μῦθον  
 'Γουνούμαί σε, ἄνασσα· θεὸς νύ τις, ἡ βροτὸς ἔσσι;  
 εἰ μὲν τις θεὸς ἔσσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν, 150  
 'Ἀρτέμιδι σε ἐγὼ γε, Διὸς κούρη μέγαλοιο,  
 εἰδὸς τε μέγεθός τε φυὴν τ' ἀγχιστα ἔϊσκω·  
 εἰ δέ τίς ἔσσι βροτῶν, τοὶ ἐπὶ χθονὶ ναιετάουσι,  
 τρισμακάρες μὲν σοὶ γὰρ πατὴρ καὶ πότνια μήτηρ,  
 τρισμακάρες δὲ κασίγνητοι· μάλα πού σφισι θυμὸς 155  
 αἰὲν εὐφροσύνησιν ἰαίνεται εἵνεκα σείο,

144.] The verse was suspected by Athenocles, a pupil of Aristarchus, partly because of the repetition of *λίσσοιτο*, and partly because the present question is only whether he should clasp her knees or address her from a distance. Schol. H. P. 149. ἡ βροτὸς] τὸν ἡ δ' Ἀσκαλονίτης περισπᾷ, ἐρωτηματικὸν νομίζων· δ καὶ χαρίστερον· οἱ δὲ ἐνέκλιναν ὥς εἰ ἔλεγεν εἴτε θεὸς εἴτε ἄνθρωπος Schol. P. 156. εὐφροσύνησιν] γρ. ἐν εὐφροσύνησιν κακῶς· οὐδέποτε γὰρ Ὀμηρος ἀδαιρέτως τὴν εὐφροσύνην φησὶ τὸ ὀνοματικόν Schol. P. Q.

141. *σχομένη*, 'halting.' Lit. 'having checked herself [from flight].' So Eustath. *ἐπισχοῦσα ἑαυτὴν τῆς φυγῆς*. Cp. *φρεσὶ δ' ἔσχετο* Od. 17. 238, *σχέσθαι βίης* Od. 4. 422. This is far simpler than to supply such a noun as *χείρας* or *κρήδεμνον*, as in Od. 1. 334 *ἄντα παρείδων σχομένη λιπαρὰ κρήδεμνα*.

143. *αὐτὼς*, 'as he was;' further defined by *ἀποσταδὰ*.

148. *κερδαλέον*. Through the sense of 'gain-getting,' the derivatives of *κέρδος* take almost any colouring, from the wise counsel of a goddess, *κερδοσύνη ἡγήσατ' Ἀθήνη* Il. 22. 247, to the selfishness of Agamemnon, who is called *κερδαλέοφρον* Il. 1. 149; or the craftiness of *Sisyphus*, *ὃς κέρδιοςτος γένετ' ἀνδρῶν* Il. 6. 153. Compare also the titles *κερδαλέη* and *κερδῶ* for the fox, in Pindar and Archilochus.

149. *ἄνασσα*. This form of address is only elsewhere used in Homer of Demeter, Il. 14. 326, and Athena, Od. 3. 380. There is thus a special compliment implied in the application of it to a woman.

Compare with the sentiment Virg. Aen. 1. 331 'quam te memorem, virgo? namque hand tibi vultus | mortalis, nec vox hominem sonat; o dea certe, | an Phoebi soror, an nympharum sanguinis una!' Also Ovid, Met. 4. 312 'qui te genere beati, | et frater felix, et fortunata profecto | si qua tibi soror est, et quae dedit ubera nutrix.'

156. *εὐφροσύνησιν*, cp. *ἀειφροσύνησιν* Od. 15. 470, and for other feminine plurals to express an abstract idea cp. *τεκτοσύνησιν* Od. 5. 250, *ποδακείησιν* Il. 2. 792, *πολυκερδείησιν* Od. 24. 167. Similarly, *ἀτασθαλίας*, *ὕπεροπλίας*, *ἱπποσύνας*, etc.

λευσσόντων τοιόνδε θάλος χορὸν εἰσοιχνεύσαν.  
 κείνος δ' αὖ περὶ κῆρι μακάρτατος ἔροχον ἄλλων,  
 ὅς κέ σ' ἐέδνοισι βρίσας οἰκόνδ' ἀγάγηται.  
 οὐ γάρ πω τοιοῦτον ἶδον βροτὸν ὀφθαλμοῖσιν, 160  
 οὗτ' ἀνδρ' οὔτε γυναῖκα· σέβας μ' ἔχει εἰσορόωντα.  
 Δῆλῳ δὴ ποτε τοῖον Ἀπόλλωνος παρὰ βωμῶ  
 φοῖνικος νέον ἔρνος ἀνερχόμενον ἐνόησα·  
 ἦλθον γὰρ καὶ κείσε, πολλὸς δέ μοι ἔσπετο λαὸς  
 τὴν ὁδὸν ἧ δὴ μέλλεν ἐμοὶ κακὰ κήδε' ἔσεσθαι. 165  
 ὧς δ' αὖτως καὶ κείνο ἰδὼν ἐτεθήπεα θυμῷ

160. τοιοῦτον ἶδον] Bekk. τοῖον φεῖδον. La Roche follows Grashof in writing τοῖόνδε ἶδον. Nauck gives τοιοῦτον ἐγὼ ἶδον. 165. μέλλεν] So with majority of MSS. The lemma of Schol. P. gives ἡ δὴ μέλλεν] followed by a notice of Aristonicus, [ἡ διπλῇ] ὅτι οὐκ οἶδεν ὁ ποιητὴς τὸ μέλλεν Ἀττικῶν γὰρ ἐστὶ τῶν μεταγενεστέραν. But to make any sense of this we must alter μέλλεν in the Scholium to ἡμελλεν, which is the regular Attic form.

157. λευσσόντων. For this use of the genitive of the participle, notwithstanding the dative case of the pronoun σφισι, cp. Od. 9. 256 ἡμῖν δὲ κατεκλάσθη φίλον ἦτορ | δεισάντων, ib. 458 τῷ κέ οἱ ἐγκέφαλός γε . . . θεινομένων βαίοντο, also Od. 14. 527; 17. 231; 22. 17; Il. 14. 25; 16. 531. In each of the two lines quoted above it is possible to suppose the genitive suggested by ἦτορ or ἐγκέφαλος, but the connection is loose; and the genitive is evidently tending towards its 'absolute' use; which it actually reaches in such phrases as καὶ κεν τοῦτ' ἐθέλοιμι Διὸς γε διδόντος ἀρέσθαι Od. 1. 390. Classen (Hom. Sprach. p. 174 foll.) calls this construction 'das letzte Stadium vor dem volligen Durchbruch des Genetiv zur Unabhängigkeit.' See more on Od. 4. 646.

θάλος . . . εἰσοιχνεύσαν. For the 'constructio ad sensum,' the participle agreeing with the gender implied in θάλος, cp. Il. 22. 87 φίλον θάλος, δν τέκεν αὐτή, Od. 11. 90 ἦλθεν ἐπὶ ψυχῇ Θωβαίου Τειρεσίου | χρύσειον σκῆπτρον ἔχων, Il. 11. 690 ἔλθων ἐκάκωσε βίη Ἡρακλεΐη. Also Eur. Bacch. 130 τῆς οἷς τόδ' ἔρνος, ὦ τάλανα, νηδύος | αἰσχιστά καὶ κάκιστα καθανόνθ' ὀρῶ.

158. περὶ κῆρι. See on Od. 5. 36; μακάρτατος . . . ἄλλων ib. 105.

159. ἐέδνοισι βρίσας, 'having prevailed by his gifts.' σέ is governed by ἀγάγηται, not by βρίσας, for βρίθειν in

Homer always bears a neuter sense, as in Il. 18. 561; Od. 16. 474; 9. 219. So in Soph. Aj. 130 χειρὶ βρίθειν, Eur. Troad. 216 ὄλβῳ βρίθειν. But in Pind. Nem. 8. 30; Aesch. Pers. 346, etc., it is used transitively. So Eustath. here, τὸ βρίσας ἀντὶ τοῦ νικῆσας ἔδνω πλῆθει τοὺς ἄλλους μνηστήρας.

162. Δῆλῳ. This visit to Delos seems to belong to the voyage when the Greeks sailed from Aulis to Troy, passing through the Cyclads to Delos, thence by Icaria to Samos, and so on by Lesbos (Od. 4. 342) to Lemnos and the Trojan coast, as in the route described by Nestor, Od. 3. 169 foll. Nitzsch quotes from Voss, to the effect that Delos was in Agamemnon's time the regular oracle for sea-faring men. There would seem to have been a palm-tree always preserved in the precinct of Delos, like the μυρία or sacred olives in the Academia at Athens; cp. Soph. O. C. 705. The Schol. refers to the πρωτόγονος φοῖνιξ, connected with the childbearing of Leto, Eur. Hec. 458; and Cicero (de Legg. 1. 1. 2) declares that the palm was still to be seen in his day, 'quod Homericus Ulixes Deli se proceram et teneram palmam vidisse dixit, hodie monstrant eandem; so too Pliny, N. H. 16. 99. 44.

164. ἦλθον . . . τὴν ὁδόν. See note on Βουλὰς Βουλεύειν sup. 61.

166. ὧς δ' αὖτως (the words always

57. θαλασ: shoot, ἔπρος 163 = sapling

163. φοινίκος: not mentioned in Iliad. "This thy statue is like to a palm- tree"  
Song of Solomon 7.7.

67. δορυ : only here of the trunk of a growing tree

11. Θιελλας. he thinks only of storms sent by Poseidon (which arise on the 29<sup>th</sup>. day & 29<sup>th</sup>),  
and forgets the fair wind sent by Calypso. (+ 268-281) from 1<sup>st</sup>. day & 29<sup>th</sup>

δὴν, ἐπεὶ οὗ πω τοῖον ἀνήλυθεν ἐκ δόρυ γαίης,  
 ὥς σέ, γύναι, ἀγαμαί τε τέθηπά τε δειδία τ' αἰνῶς  
 γούνων ἄψασθαι· χαλεπὸν δέ με πένθος ἰκάνει.  
 χθιζὸς ἔεικοστῷ φύγον ἡματι οἶνοπα πόντον 170  
 τόφρα δέ μ' αἰεὶ κῦμ' ἐφόρει κραιπναί τε θύελλαί  
 νήσου ἀπ' Ὠγυγίης· νῦν δ' ἐνθάδε κάββαλε δαίμων,  
 ὄφρα τί που καὶ τῇδε πάθω κακόν· οὐ γὰρ ὁῶ  
 παύσεσθ', ἀλλ' ἔτι πολλὰ θεοὶ τελέουσι πάροιθεν.  
 ἀλλὰ, ἀνασσο', ἐλέαιρε· σέ γὰρ κακὰ πολλὰ μογήσας 175  
 ἐς πρώτην ἰκόμην, τῶν δ' ἄλλων οὗ τινα οἶδα  
 ἀνθρώπων, οἳ τήνδε πόλιν καὶ γαῖαν ἔχουσιν.

172. κάββαλε] Al. κάμβαλε, which Bekk., La Roche and Ameis adopt from Cod. Harl., Vind. 56, etc.

thus separated by δέ in Homer) seems to begin the comparison at the wrong end. It would run more naturally *ὡς καὶ κείνο ἰδὼν ἐτεθήπεια, ὡς αὐτὸς σέ ἀγαμαί*, whereas it takes the reverse order, 'tantum, illud conspicatus, obstupui quantum te iam nunc admiror.'

167. ἀνήλυθεν ἐκ δόρυ γαίης. There is a difficulty about this arrangement of words. As a rule, the preposition is not separated from its noun except by enclitic pronouns and particles, or other unemphatic words. And it is very doubtful if we can meet that difficulty by treating ἐκ as an adverb, for ἐκ and ἐν do not seem to be so used when standing unsupported by any particles. Nor can the arrangement be explained as a case of tmesis; for tmesis, with the preposition put after the verb, is only found with disyllabic prepositions. The line must be regarded as a case of licence unusual in Homer, and may be compared with *εὐροὶ δ' ἐν πῆματα οἴκῳ* Od. 9. 535, *δῆις δ' ἐν πῆματα οἴκῳ* Od. 11. 115, or Od. 10. 290 *βαλέει δ' ἐν φάρμακα σίτῳ*, where, however, Bekker and Nauck read *ἐνί* with one or two MSS, which would enable the preposition to be regarded as in tmesis.

170. χθιζός, used with the adverbial force of *χθές*, as in Od. 2. 262, etc. Compare 'sic venias hodie' (for *hodie*) Tibull. 1. 7. 53. 'Aeneas se matutinus agebat' (for *mane*) Aen. 8. 465.

171. τόφρα, i.e. for the whole space of twenty days.

172. κάββαλε, 'cast me ashore;' not *ἀκίνδυνον καταγωγὴν*, but *τὴν ἀπὸ πνευμάτων δεινῶν ἐξεριμμένην*, as the Schol. remarks. 'For I do not think,' says Odysseus, 'that my hardships will cease, but the gods, ere that, will bring many of them to pass.'

173. καὶ τῇδε, 'here too;' i.e. as well as in all other scenes of my misery.

174. πάροιθεν, 'ere that,' sc. before the *ἀνάπαυσις* comes. The Schol. cannot be right in rendering *πάροιθεν* as *ἐς τὸ μετέπειτα*, 'hereafter;' for Homer uses *ὅπθεν* and *ὀπίσσω* in that sense, as Il. 1. 343, Od. 2. 270. Compare here Il. 23. 20 *ἤδη τοι τελέω τὰ πάροιθεν ὑπέστην*.

175. σέ... ἐς πρώτην. The pronoun is thrown out of its natural place in order to put it into a peculiarly emphatic position, and so as exactly to balance τῶν δ' ἄλλων. For *ἐς* used with persons compare Il. 7. 312 *ἐς Ἀγαμέμνονα*, Od. 3. 317 *ἐς Μενέλαον*.

177, 178. πόλιν... ἄστυ. There does not seem to be an intentional distinction here drawn between the two words, such as appears in later Greek, when all political ideas were connected with *πόλις*. But even the etymology points to a distinction which lies at the bottom of this difference. *πόλις* (Skt. *purī*) is connected with the root *πλε* or *πελ*, and points to the settlement of a multitude of people; while *ἄστυ* (*φάστυ*) is merely a 'dwelling,' from root *vas*, which appears in the Skt. *vasītu* = 'domus.' Cp.

ἄστυ δέ μοι δείξον, δὸς δὲ ράκος ἀμφιβαλέσθαι,  
 εἴ τί που εἴλυμα σπείρων ἔχες ἐνθάδ' ἰούσα.  
 σοὶ δὲ θεοὶ τόσα δοῖεν ὅσα φρεσὶ σῇσι μενοινᾷς, 180  
 ἄνδρα τε καὶ οἶκον καὶ ὁμοφροσύνην ὁπάσειαν  
 ἐσθλήν· οὐ μὲν γὰρ τοῦ γε κρεῖσσον καὶ ἄρειον,  
 ἢ ὅθ' ὁμοφρονέοντε νοήμασιν οἶκον ἔχητον  
 ἀνὴρ ἢ δὲ γυνή· πόλλ' ἄλγεα δυσμενέεσσι,  
 χάρματα δ' εὐμενέτησι· μάλιστα δέ τ' ἔκλυον αὐτοί.' 185

II. 17. 144 φράξο νῦν ὅπως κε πόλιν  
 καὶ ἄστυ σάωσεις.

179. εἴλυμα σπείρων, as the Schol. interprets εἰ ποῦ σοι εὐτελὲς ράκιον τὴν ἄλλην ἐσθῆτα φρουρεῖν προβέβλητο, τοῦτο δὸς μοι ἵνα ἀμύσχωμαι. Transl. 'a wrapper of the linen,' which they had brought to wash, doubtless a covering of coarse canvas or cloth for packing the clothes. Thus his request is a very modest one.

182. κρεῖσσον τοῦ γε.. ἢ ὅτε. For this pleonastic use of ἢ with the comparative in addition to the genitive compare II. 15. 509 οὐ τις τοῦδε νόος καὶ μῆτις ἀμείνων | ἢ αὐτοσχιδῆ μῖζαι χεῖράς τε μένος τε, Eur. Suppl. 1120 τί γὰρ ἂν μείζον τοῦδ' ἐτι θνατοῖς | πάθος ἐξέροις | ἢ τέκνα θανόντ' ἐσιδέσθαι; Heracl. 298 οὐκ ἐστὶ τοῦδε παῖσι κάλλιον γέρας | ἢ πατρὸς ἐσθλοῦ κάγαθου πεφυκέναι, Cic. in Verr. 4. 35 'quid hoc tota Sicilia est clarius, quam omnes... convenisse.' This additional clause introduced by ἢ or 'quam' is really the epexegetis of the genitive or ablative of the pronoun. For the sentiment Löwe quotes Eur. Med. 14 ἥ περ μεγίστη γίγνεται σωτηρία | ὅταν γυνὴ πρὸς ἄνδρα μὴ διχοστατῇ.

184. ἄλγεα. This is the accusative in apposition to the foregoing clause. Such an accusative is really epexegetical, and may well be compared with the proleptic use of adjective and substantive, as ἄταν οὐρανίαν φλέγων, or διδάσκειν τινα ἱππία. Some Latin writers, as Virgil and Tacitus, imitated this accusative. But the characteristic case in Latin is the dative, as 'exitio' or 'terrori' compared with the Greek χάρμα γενέσθαι, χάρμα and πῆμα are among the words most frequently used in such apposition; as ἢ μιν τέκε πῆμα βοροῖσι Od. 12. 125. γυναῖκ' εὐεῖδ' ἀνήγες | ἐξ

αἰῆς γαίης νῦν ἄνδρῶν αἰχμητῶν, | πατρὶ τε σὺ μέγα πῆμα πόλιν τε παντί τε δήμῳ, | δυσμενεῖσιν μὲν χάρμα, κατηγορεῖν δὲ σοὶ αὐτῇ II. 3. 48 foll., Μενέλαον... ὃν τις διστεύσας ἔβαλεν τόξον ἐδ' εἰδὼς, | Τρώων ἢ Δυκίων, τῇ μὲν κλέος ἄμμι δὲ πένθος II. 4. 196, which looser apposition of the accusative to the general idea of the clause closely resembles the present passage; as also does ἢ τις Ἀχαιῶν | ῥάβει χεῖρὸς ἐλὼν ἀπὸ πύργου, λυγρὸν δαεθρον II. 24. 734. or θάνατον νύ τοι ὄρκει ἔταμον II. 4. 155. Closely connected with this usage is the familiar Homeric construction θαῦμα ἰδέσθαι, where θαῦμα is the epexegetical accusative in apposition, while the infinitive defines the sphere of θαῦμα, like the Lat. equivalent 'mirabile visu.' The accusative that thus resumes the action of the foregoing words is common in the Greek tragedians, as Aesch. Ag. 224 ἔτλα δ' οὐν θυτῆρ γενέσθαι θυγατρὸς, γυναικοποιῶν πολέμων ἀραγάν. Compare also Choeph. 199, 200; Eur. Orest. 1105; Alcest. 7; Androm. 290 foll.; Elect. 1261, etc. For the general sentiment of the passage compare Livy 3. 72 'hoc socios audire, hoc hostes; quo cum dolore hos, quo cum gaudio illos!'

185. μάλιστα δέ τ' ἔκλυον αὐτοί. They hear the congratulations of friends, and the envious words of foes; but they hear the story of their own joy repeated even better by their own hearts. In some way like this we must seek for the explanation of the strange use of ἔκλυον, which is suggested by the thought of what friends and foes will utter in their hearing. For it does not seem possible to render, with Lobeck, 'se invicem felices praedicant, et ab aliis praedicari audiunt, inasmuch as κλύειν standing alone could hardly be equiva-

82. lit. 'a better and more excellent thing'



88. Ex/30v: prosperity; in the third month.

Τὸν δ' αὖ Ναυσικάα λευκώλενος ἀντίον ἤδα·  
 'ξεῖν', ἐπεὶ οὔτε κακῷ οὐτ' ἀφρονι φωτὶ ἔοικας,  
 Ζεὺς δ' αὐτὸς νέμει δλβον Ὀλύμπιος ἀνθρώποισιν,  
 ἐσθλοῖς ἡδὲ κακοῖσιν, ὅπως ἐθέλῃσιν, ἐκάστω·  
 καὶ που σοὶ τὰδ' ἔδωκε, σὲ δὲ χρὴ τετλάμεν ἔμπης. 190  
 νῦν δ', ἐπεὶ ἡμετέρην τε πόλιν καὶ γαίαν ἱκάνεις,  
 οὐτ' οὖν ἐσθήτος δευήσεαι οὔτε τευ ἄλλου,  
 ὦν ἐπέοιχ' ἱκέτην ταλαπείριον ἀντιάσαντα.  
 ἄστυ δέ τοι δείξω, ἐρέω δέ τοι σῶνομα λαῶν.  
 Φαίηκες μὲν τήνδε πόλιν καὶ γαίαν ἔχουσιν, 195  
 εἰμὶ δ' ἐγὼ θυγάτηρ μεγαλήτορος Ἀλκινόοιο,

193. ἀντιάσαντα] γρ. ἀντιάσασθαι Cod. Marc. 613. Probably a late correction to facilitate the construction.

lent to εὖ or κακῶς ἀκούειν. Compare with this passage Il. 13. 734 foll., where it is said of the wise man, τοῦ δέ τε πολλοὶ ἐπαυρίσκουσ' ἄνθρωποι, | καὶ τε πολέας ἐσάωσε, μάλιστα δὲ καὶ τοὺς ἀνέγνω. And on this analogy we may accept generally the interpretation of the Schol., ἦτοι αἰσθάνονται καὶ αὐτοὶ τῆς ἀφελείας τῆς πρὸς ἀλλήλους καὶ ἀπολαύσουσι. The thought may be illustrated from Prov. 14. 10 'The heart knoweth his own bitterness, and a stranger doth not intermeddle with his joy;' or Aesch. Ag. 859 οὐκ ἄλλων πάρα | μαθοῦσ' ἔμμεντος δυσφορον λίσσιν βίον.

If on the other hand we are unwilling to assign so artificial a meaning to κλύειν, we must be content to refer the words generally to familiar intercourse and talk with friends, but this will be at the expense of the antithesis. ἔκλυον is the gnomic aorist. But, after all, the expression is very strange, and Nauck's judgment, *verba vitiosa*, seems not improbable.

187. ἐπεὶ. The actual apodosis to the protasis introduced by ἐπεὶ comes after the parenthesis, with the words οὐτ' οὖν ἐσθήτος. The sentence from Ζεὺς to ἔμπης is a parenthetical reflection suggested by the condition of Odysseus. The sentence from ἐπεὶ to ἱκάνεις adds an additional clause to the protasis, and a fresh reason why Nausicaa is disposed to help him. He looks neither a villain nor a fool—only miserable—and

misery as well as prosperity is dispensed to men by no rule but the will of the gods; besides, he is here on our shores (she thinks) as a suppliant. Therefore I will befriend him.

188-9. The point in these lines lies in the words ὅπως ἐθέλῃσιν, the *arbitrary* dispensation of good and evil. Compare ἀτὰρ θεὸς ἄλλοτε ἄλλω | Ζεὺς ἀγαθὸν τε κακὸν τε δίδοι Od. 4. 237. See also Od. 14. 444; Il. 24. 529 foll.

190. τὰδε, 'these hardships which I see.'

193. ὦν ἐπέοιχ' ἱκέτην .. ἀντιάσαντα, supply μὴ δεύεσθαι from οὐ δευήσεαι above, as in ξείνια εὖ παρέθηκε ἃ τε ξείνοισι (sc. παραθεῖναι) θέμις ἐστὶ Il. 11. 779. Transl. 'which it is right that a woebegone suppliant should not lack, when he has met [one who can help him].' For a similar use of the participle compare ὡς οὐκ ἂν ἔλποιο νεώτερον ἀντιάσαντα | ἐρξέμεν Od. 7. 293, ἀργαλέον σέ, θεά, γῶναι βροτῷ ἀντιάσαντι Od. 13. 312, ἀλλά τιν' ὕμν' ὁῶν δόμεναι θεὸν ἀντιάσαντα Il. 10. 551. The general sense conveyed by ἀντιάσαντα is that there is something of suddenness or emergency in the case.

ταλαπείριον. Cp. Schol. P. V. on Od. 7. 24 Ἀρίσταρχος μὲν ἀντὶ ταλαίπωρος, τινὲς δὲ ἀντὶ τοῦ ξένου καὶ πόρρωθεν πεπερακῶς ἢ μακρόθεν ἀφιγμένους. But both ταλαίπωρος and ταλαπείριος are to be referred to root περ, to which πωρ is related, as φῶρ to root φερ, and δῶμα to root δεμ.

τοῦ δ' ἐκ Φαιήκων ἔχεται κάρτος τε βίη τε.'

Ἡ ῥα, καὶ ἀμφιπόλοισιν ἐνπλοκάμοισι κέλευσε·

‘στῆτέ μοι, ἀμφίπολοι· πόσε φεύγετε φῶτα ἰδοῦσαι;

ἢ μή πού τινα δυσμενέων φάσθ' ἔμμεναι ἀνδρῶν; 200

οὐκ ἔσθ' οὗτος ἀνὴρ διερὸς βροτὸς, οὐδὲ γένηται,

ὅς κεν Φαιήκων ἀνδρῶν ἐς γαίαν ἴκηται

δηιοτήτα φέρων· μάλα γὰρ φίλοι ἀθανάτοισιν.

οἰέομεν δ' ἀπάνευθε πολυκλύστω ἐνὶ πόντῳ,

ἔσχατοι, οὐδέ τις ἄμμι βροτῶν ἐπιμίσγεται ἄλλος. 205

ἀλλ' ὅδε τις δύστηνος ἀλώμενος ἐνθάδ' ἰκάνει,

201. διερὸς] οὕτως τὸν ζῶντα Ἀρίσταρχος· Καλλίστρατος δὲ γράφει *διερὸς*, ὃ ἐπὶ πῶτος Schol. E. H. P. Q. T. Cp. Hesych. i. 540.

197. τοῦ δ' ἐκ... ἔχεται. The construction is the same as in Hdt. 6. 109 ταῦτα ὦν πάντα ἐς σὲ νῦν τείνει καὶ ἐκ σέο ἀρτῆται. Cp. Od. 11. 346. The same construction occurs after ἔχεσθαι without a preposition, as Il. 9. 102 σέο δ' ἔζεται ὅτι κεν ἄρχῃ.

200. ἢ μή πού, like ἄρα μή in Attic Greek = ‘you don’t mean that you think, do you?’ Cp. Od. 9. 405.

201. οὐκ ἔσθ' οὗτος ἀνὴρ διερὸς βροτὸς. If διερὸς means, as Schol. P.Q.V. interprets it, ζῶν ἐρρωμένος καὶ ὑγρὸς, it is probably to be referred to διαῖνα and δένω, the connection of the ideas of ‘moisture’ and ‘flexibility’ or ‘activity’ being the same as in the word ὑγρός Pind. Pyth. 1. 17, etc. Compare also the use of ἀλίβαντες, the ‘sapless,’ as a synonym for θανόντες, as in Plato, Rep. 787 C. And διερῷ ποδί in Od. 9. 43 seems to mean ‘with nimble foot.’ In later Greek, ‘moist’ is the regular meaning assigned to διερὸς, as διερὸν αἷμα Aesch. Eum. 263, αἷμα καὶ διερὸν Hes. Opp. 460, νότιον θέρος ὑδατι ζακτῷ διερὸν Pind. Frag. 74. 11. Following this line of interpretation, διερὸς βροτὸς stands here as the predicate, and the whole sentence may be rendered, ‘That man exists not as a living mortal, nor ever will be born, who shall come as a foe-man to the Phaeacians’ land.’ This is substantially the interpretation of Schol. B. οὐκ ἔστιν ἄνθρωπος ἐκείνος ἀρτί ζῶν, οὐδὲ γεννηθήσεται, ὅς μέλλει τολμῆσαι ἀγαγεῖν ἐς τὴν χώραν ἡμῶν πόλεμον. οὗτος does not specifically refer to

Odysseus, but serves to introduce a general statement, as in Hdt. 3. 155 οὐκ ἔστι οὗτος ἀνὴρ, ὅτι μὴ σὺ, τῷ ἔστι δύναμις, Od. 16. 437 οὐκ ἔσθ' οὗτος ἀνὴρ οὐδ' ἔσσεται οὐδὲ γένηται | ὅς κεν... ἐποίησιν, Il. 21. 103 νῦν δ' οὐκ ἔσθ' ὅς τις θάνατον φύγῃ. Other commentators refer διερὸς to διέσθαι and δέος (cp. Lat. *di-rus*), and translate it ‘timid’ or ‘fleeing,’ in direct apposition to οὗτος ἀνὴρ, ‘that man—poor creature that he is.’ The Gloss. in Cod. Pal. gives as an interpretation of διερὸς, the words βλαπτικός, πειρατικός, πειρατής, and this, according to Lehrs (Aristarch. 56), was the view of Aristarchus; ‘non est iste vir fugator homo, h. e. non est quem fugere opus sit;’ this rendering necessitates a colon after βροτὸς, and the whole sentence would mean, ‘this man’ (referring to Odysseus) ‘is not a creature to scare us,’ (taking up πόσε φεύγετε; sup. 199), ‘nor will any one be born who shall come,’ etc. But the first rendering is far preferable. With οὐδὲ γένηται compare Il. 1. 262 οὐδὲ ἴδωμαι.

204. The words ἐνὶ πόντῳ are not conclusive in deciding that Scheria is to be regarded as an island; they only mean that the Phaeacian land lay far across the sea.

205. ἔσχατοι, used also of the Aethiopians, Od. 1. 23.

206. ἀλλ' ὅδε. The use of ὅδε here, when the direct allusion is made to Odysseus, corroborates the view that οὗτος, sup. 201, has no such specific allusion. Compare ξείνῳ δὴ τινε τῷδε Od. 4. 26.

97. On whom the might and force of the Phaeacians depend

- 1. The idea "a living mortal" in apposition to *d'vye*, to contrast the weakness of any human enemy with the power of gods who love the Phaeacians (203)



τὸν νῦν χρὴ κομέειν· πρὸς γὰρ Διὸς εἰσιν ἅπαντες  
ξείνοι τε πτωχοί τε, δόσις δ' ὀλίγη τε φίλη τε.

ἀλλὰ δότ', ἀμφίπολοι, ξείνῳ βρῶσιν τε πόσιν τε,  
λούσατέ τ' ἐν ποταμῷ, δθ' ἐπὶ σκέπας ἔστ' ἀνέμοιο.

210

ᾠς ἔφαθ', αἱ δ' ἔσταν τε καὶ ἀλλήλησι κέλευσαν,  
καδ δ' ἄρ' Ὀδυσσεά εἶσαν ἐπὶ σκέπας, ὥς ἐκέλευσε  
Ναυσικάα, θυγάτηρ μεγαλήτορος Ἀλκινόοιο

πὰρ δ' ἄρα οἱ φᾶρός τε χιτῶνά τε εἵματ' ἔθηκαν,

δῶκαν δὲ χρυσῆν ἐν ληκύθῳ ὑγρὸν ἔλαιον;

215

ἤνωγον δ' ἄρα μιν λούσθαι ποταμοῖο ῥοῇσι.

δὴ ρά τῷτ' ἀμφιπόλοισι μετηύδα διὸς Ὀδυσσεύς·

Ἄμφιπολοι, στήθ' οὕτω ἀπόπροθεν, δφρ' ἐγὼ αὐτὸς  
ἄλμην ὥμοιιν ἀπολούσομαι, ἀμφὶ δ' ἐλαίῳ

χρίσομαι· ἡ γὰρ δηρὸν ἀπὸ χροός ἐστιν ἀλοιφή.

220

ἄντην δ' οὐκ ἂν ἐγὼ γε λοέσσομαι· αἰδέομαι γὰρ  
γυμνοῦσθαι κούρησιν ἐυπλοκάμοισι μετελθών.

ᾠς ἔφαθ', αἱ δ' ἀπάνευθεν ἴσαν, εἶπον δ' ἄρα κούρη.

αὐτὰρ ὁ ἐκ ποταμοῦ χροά νίζετο διὸς Ὀδυσσεὺς

ἄλμην, ἣ οἱ νῶτα καὶ εὐρέας ἄμπεχεν ὥμους·

225

ἐκ κεφαλῆς δ' ἔσμηχεν ἄλδος χνόον ἀτρυγέτοιο.

212. Ὀδυσσεά] Al. Ὀδυσσῇ.  
ἀπὲ τοῦ ἐπελθών.

222. μετελθών] Eustath. ἐπελθών. Schol. V.

207. πρὸς Διὸς, lit. 'sent by (or from) Zeus,' and then 'under the guidance' or 'protection' of Zeus. Cp. Il. i. 238 *δικασπολοι, οἱ τε θέμιστας* | *πρὸς Διὸς εἰρύαται*, and Il. 6. 456 *καὶ κεν ἐν Ἀργεὶ ἐοῦσα πρὸς ἄλλης ἱστὸν ὑφαίνουσι*. With the sentiment compare Od. 7. 165 *Ζεὺς . . ὅς θ' ἰκέτρῃσιν ἄμ' αἰδοίοισιν ὀπηδεῖ*.

208. δόσις . . φίλη τε, 'a gift, though small, is welcome;' so Schol. B. *ὀλίγη μὲν τῷ διδόντι, φίλη δὲ τῷ λαμβάνοντι*, ἡ γὰρ ἐνθεῖα καὶ τὸ ὀλίγον φίλον ἡγεῖται. Cp. Il. i. 167 *σοὶ τὸ γέρας πολὺ μείζον*, ἐγὼ δ' ὀλίγον τε φίλον τε | ἔρχομαι ἔχων. Soph. O. C. 5 *σμηκρὸν μὲν ἔξαιτουντα, τοῦ σμηκροῦ δ' ἐτι | μείον φέροντα, καὶ τὸδ' ἔξαρκούν ἐμοί*.

212. εἶσαν ἐπὶ σκέπας, 'brought him to the sheltered spot and set him down there.' Compare *θακύνδε καθίζανον* Od. 5. 3.

214. εἵματα, 'for raiment,' in apposition to *φᾶρος* and *χιτῶνα*. Cp. Od. 7. 234, etc.

216. ἤνωγον . . λούσθαι. Nausicaa had said *λούσατε* sup. 210.

218. οὕτω = 'yonder,' he denotes the distance by a wave of the hand. Cp. Od. 17. 447; Il. 22. 498; and note on Od. i. 182.

224. With *ἐκ ποταμοῦ* compare *λούειν ἐκ τριπόδος* Od. 10. 361.

νίζετο χροά . . ἄλμην. The double accusative here resembles the construction with *ἀφαιρεῖσθαι* τινά τι. See on Od. i. 403. Compare also *ὄφρα τάχιστα* | *Πάτροκλον λούσειαν ἀπο βρότον αἱματόεντα* Il. 18. 345, *κελαινεφὶς αἶμα κάθηρον* | *ἐλθὼν ἐκ βελέων Σαρπηδόνα* Il. 16. 667, *κείσο μετ' ἰχθύσιν οἱ σ' ὤτειλῃν* | *αἶμ' ἀπολιχμήσονται* Il. 21. 122.

226. χνόον (*κνάω-κόνις*) 'the scurf'

αὐτὰρ ἐπειδὴ πάντα λοέσσατο καὶ λίπ' ἀλειψεν,  
 ἀμφὶ δὲ εἴματα ἔσσαθ' ἃ οἱ πῶρε παρθένος ἀδμῆς,  
 τὸν μὲν Ἀθηναίη θῆκεν, Διὸς ἐκγεγαυία,  
 μείζονά τ' εἰσιδέειν καὶ πάσσονα, καδ δὲ κάρητος 230  
 οὔλας ἦκε κόμας, ὑακινθίνῳ ἀνθει ὁμοίας.

of dry salt. Cp. Od. 23. 237 πολλὰ δὲ περὶ χροὶ τέτροφεν ἄλμη.

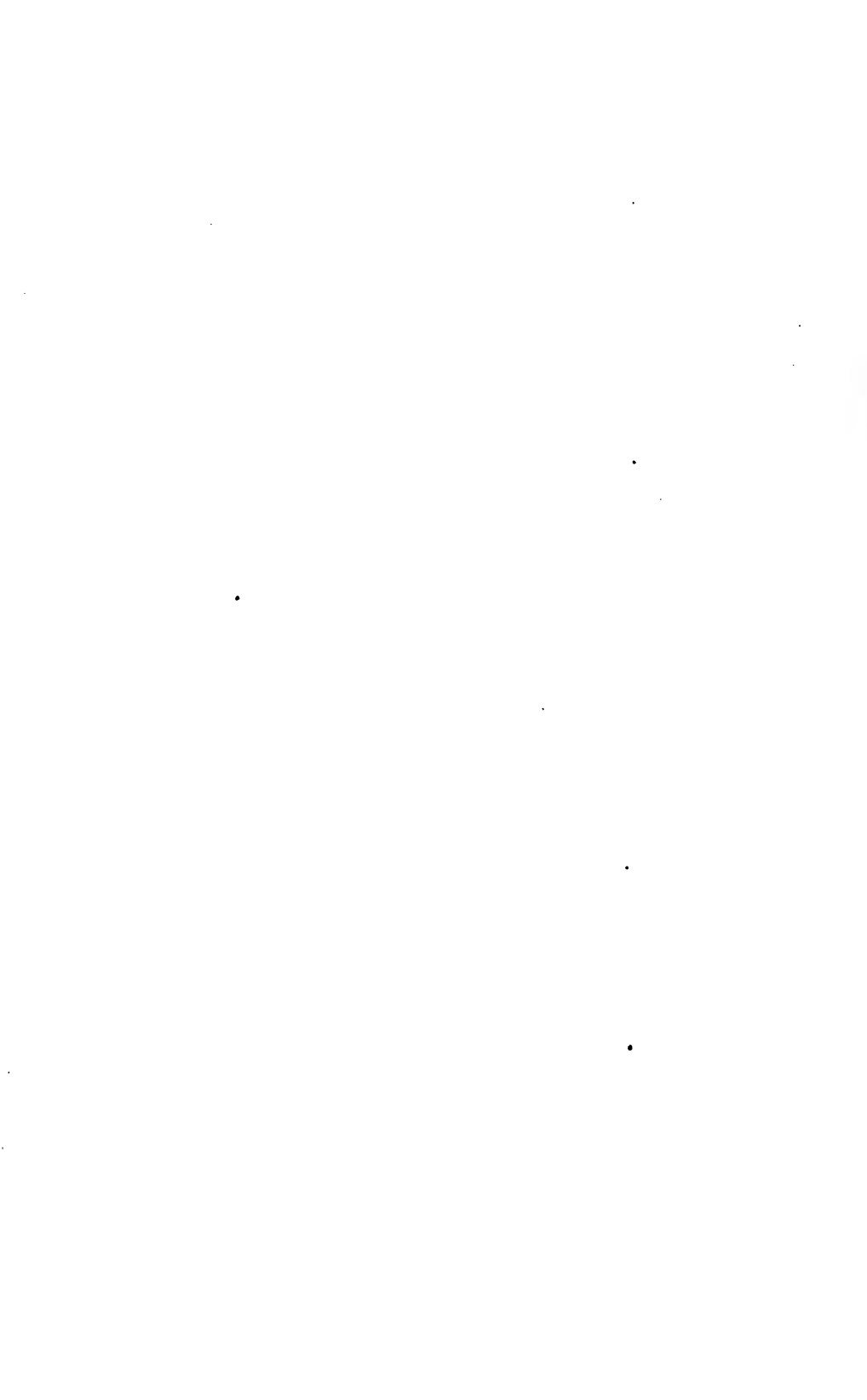
227. λίπ' ἀλειψεν, see Od. 3. 466.

229. τὸν μὲν, here begins the apodosis.

230. καδ δὲ κάρητος, 'and down from his head she showered thick locks of hair.'

231. οὔλαι κόμαι here, and in Od. 23. 157, represent the *thick* hair of a vigorous man, with which we may contrast the description of the old man with bare and shining head, Od. 18. 354. The same word οὔλος is used as an epithet of τάπητες and χλαῖναι, Od. 4. 50; Il. 10. 134; 16. 224. So in Od. 19. 246 we find μελανόχρους οὔλοκάρητος (quite different in meaning from οὔλοκάρητος in h. Hom. Merc. 137), and in Hdt. 7. 70 οὔλοτατον τρίχωμα, of the bushy hair of the negro; and οὔλόβριξ with the same meaning, ib. 2. 104. Buttm. refers οὔλος in this sense to εἰλεῖν, 'squeeze;' but Curt. assigns it to the same root as ἔρπον, Skt. *ār-na*, Lat. *vellus*, Germ. *Wolle*, and our 'wool.' Authorities are divided as to what flower is meant by ὑακινθός, some understanding by it a variety of the gladiolus, others the hyacinth, as we know it, and Voss, followed by Nitzsch, the blue iris. But in Il. 14. 347 foll. ὑακινθός, together with κρόκος and λωτός, is represented as forming a carpet for Zeus and Hera, on the top of Gargarus; which would be a very unlikely soil for the iris, but which might well be covered with the ordinary hyacinth or blue-bell. The epithets to ὑακινθός, in the passage quoted, are πυκνός καὶ μαλακός, which suggest that the point of resemblance here is in the clustering flowers with curling petals, and not in the colour. The Greeks seemed to regard the hyacinth as decidedly dark in hue, as Theocr. 10. 28 καὶ τὸ ἰὸν μέλαν ἐγγὶ καὶ ἄγραπτόν ὑακινθός. However, there is a real difficulty about the colour of Odysseus' hair. In Od. 13. 399 it is spoken of as auburn, φαεινὰ δ' ἐκ κεφαλῆς ὀλέσω τρίχας, while in Od. 16. 175 his restoration to manly

beauty is thus described, ἂψ δὲ μελαγχροῖς γένητο, γναθμοὶ δὲ τάνυσθεν, κύνειαι δ' ἐγένοντο γενεαῖδες ἀμφὶ γένειον. These two statements are generally regarded as irreconcilable; but it is not impossible to suppose that his beard was some shades darker than his hair, and further, the *thicker* parts of an auburn beard would look so much darker than the immediate surface, that they might well be described by the epithet κύνειος. See Houben ('qualem Homerus finxerit Ulixem,' Trever. 1856, p. 9), 'neque minus dubitatur quo consilio verba ὑακινθίνῳ ἀνθει ὁμοίας a poeta adiecta sint. Veteres enim Eustathius, Hesychius, alii ideo esse factum putant, ut indicent κόμας esse melainas κατὰ τὸν ὑακινθον τὸ ἄνθος, ὅποιας καὶ τοῖς Ἰνδοῖς ὁ περιηγητὴς χρώζει τὰς κόμας. Eust. 1561. Eustathium melainas ad colorem, non ad densitatem, retulisse apparet ex iis quae adiecta sunt, ὅποιας κ.τ.λ. At haec opinio reiicienda mihi videtur; nam quemcumque florem sub voc. ὑακινθίνῳ ἀνθει latere statuis, sive nostrum hyacinthum, sive iridium speciem quandam, quum dubitari non possit quin diversorum generum diversi sint colores, dubii haeremus quemnam colorem poeta designare voluerit. At, si quid video, Homerus in talibus imaginibus nullum fere dubitationis locum relinquit. Itaque verba adiecta ὑακινθίνῳ κ.τ.λ. non ad κόμας solas, sed ad οὔλας κόμας referenda esse puto, ut poeta his verbis additis nobis imagine quadam pingat qualem sibi densitatem et plenitudinem capillorum in animo finxerit. Quum igitur verbum καθῆκε premendum sit, Ulixi tribuenda est caesaries longa, demissa, non quidem horrens et rigida, sed mollis, tenera, cirrata.' [Cp. Aristaeon. 1. 1. p. 3 ἢ δὲ κόμη φυσικῶς ἐνουλισμένη ὑακινθίνῳ ἀνθει καθ' Ὁμηρον ἐμφερής, quoted by Nitzsch.] 'Et sane tali fere modo omnia capita, monimentis antiquis servata, sunt ornata. Quae res, quanquam non magnam vim ei tribu-





32: gold on silver background, as ♂ 132 or silver found has gilded ♂ 132.  
ox-head silver gilded horns (Schuchhardt's Schlimm annis Excar. 248/1).

ὥς δ' ὅτε τις χρυσὸν περιχεύεται ἀργύρῳ ἀνὴρ  
 ἰδρὶς, δν Ἥφαιστος δέδαεν καὶ Παλλὰς Ἀθήνη  
 τέχνην παντοίην, χαρίεντα δὲ ἔργα τελεείη,  
 ὥς ἄρα τῷ κατέχευε χάριν κεφαλῇ τε καὶ ὤμοις. 235  
 ἔζετ' ἔπειτ' ἀπάνευθε κιῶν ἐπὶ θίνα θαλάσσης,  
 κάλλι' καὶ χάρισι στῖλβων θηεῖτο δὲ κούρη.  
 δῆ ῥα τότ' ἀμφιπόλοισιν ἐνπλοκάμοισι μετηύδα·

Ἰκλῦτέ μεν, ἀμφίπολοι λευκώλενοι, ὅφρα τι εἴπω.  
 οὐ πάντων ἀέκητι θεῶν, οἳ Ὀλυμπον ἔχουσι, 240  
 Φαιήκεσσ' ὃδ' ἀνὴρ ἐπιμίσγεται ἀντιθέοισι·  
 πρόσθεν μὲν γὰρ δῆ μοι ἀεικέλιος δέατ' εἶναι,  
 νῦν δὲ θεοῖσιν ἔοικε, τοῖ οὐρανὸν εὐρὺν ἔχουσιν.

239. κλῦτέ μεν] So Schol. H. for the κλῦτέ μοι of the MSS.

endam esse sponte apparet, tamen quum per totam fere antiquitatem omnes et poetas tragicos et pictores et statuarios ex Homero tanquam ex fonte perenni hausisse inter omnes constet, in tanto imaginum consensu et quasi conspiratione haud scio an nullam vim ac pondus habeat. (Notum est, ut unum ex multis afferam exemplis, Phidiam, II. 1. 528 seqq. sequentem, Iovis imaginem finxisse. Schol. A. ἀπὸ τούτων δὲ λέγεται τῶν στίχων Φειδίαν τὸν ἀγαλματοποιὸν ποιῆσαι τὸν ἐν Ἡλίδι χαλκοῦν ἀνδριάντα οὕτως καμπτόμενον καὶ ξυνοθύμενον.) Hoc igitur modo ille versus mihi quidem explicandus esse videtur; non nova quidem est haec opinio, quum iam apud Eustathium legatur ἡ καὶ ἄλλως οὐ κατὰ μελανίαν ἢ πρὸς δάκτυλον τῆς κόμης ὁμοίωσις, ἀλλὰ πρὸς τὸ οὐλον αὐτῆς, ἥγουν πρὸς τὸ οὐλό-τρικρον.

232. περιχεύεται here is aor. subjunct. The picture seems to be of the fairness of the forehead surrounded by an aureole of auburn hair; which however is hardly like the colour of complexion (μελαγχροῆς) assigned to Odysseus in Od. 16. 175.

ἀργύρῳ (locative, as κεφαλῇ τε καὶ ὤμοις inf.) is the ground on which the gold is laid or plated, as in Od. 3. 384 χρυσὸν κέραιον περιχεύας. Cp. II. 10. 294; Virg. Aen. 1. 596 'ubi flavo | argenteum Pariusve lapis circumdatur auro.'

233. Ἥφαιστος . . Ἀθήνη. Nitzsch

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quotes from Plato (Polit. 274 C), who, among the various gifts of the gods, enumerates τέχναι παρ' Ἥφαιστον καὶ τῆς συντέχνου. Athena is generally represented as the patroness of women's work, especially spinning and weaving, and so the distaff is one of her regular accompaniments. But, under the title of Ἀθήνη Ἐργάνη, she was worshipped as the tutelary goddess of all artisans; see Ovid, Fast. 3. 815 foll., and b. Hom. Vulc. 2 Ἥφαιστος . . ὅς μετ' Ἀθηναίης γλαυκῶπιδος ἀγλαὰ ἔργα | ἀνθρώπους ἐδίδασκεν ἐπὶ χθονός, which last two words interpret παντοίην τέχνην, 'art in all its branches.' So in II. 22. 265 Hector is bidden to use all the prowess he has, παντοίῃ δρετῇ, which may be compared with II. 7. 237 foll., where Hector enumerates his various martial accomplishments.

234. τελεείη, sc. ἀνὴρ, a co-ordinated clause expressing the result of the divine teaching. Such a sentence would have been introduced in later Greek by ὥστε.

240. Join οὐ . . ἀέκητι, as οὐ . . θεῶν ἀέκητι Od. 3. 28. Cp. Virg. Aen. 2. 777 'non sine numine divum.'

242. δέατο (compare δέαται = φαίνεται, δοκεῖ Hesych.) is, perhaps, a form of the imperfect from a stem δεα-, with a bye-form δεα, both, acc. to Curt. Verb. p. 118, to be referred to the primary form δεψα, which is to be regarded as an expansion of the root δῖν = shine. See Monro, H. G. § 11.

T

αἱ γὰρ ἐμοὶ τοῖσδε πόσις κεκλημένος εἴη  
ἐνθάδε ναιετάων, καὶ οἱ ἄδοι αὐτόθι μέμνουν. 245

ἀλλὰ δότ', ἀμφίπολοι, ξείνφ βρώσιν τε πόσιν τε.'

Ἦς ἔφαθ', αἱ δ' ἄρα τῆς μάλα μὲν κλύον ἥδ' ἐπίβοντο,  
παρ δ' ἄρ' Ὀδυσσῆι ἔθεσαν βρώσιν τε πόσιν τε.  
ἦ τοι ὁ πῖνε καὶ ἦσθε πολύτλας δῖος Ὀδυσσεὺς  
ἀρπαλέως· δηρὸν γὰρ ἐδητύος ἦεν ἄπαστος. 250

Αὐτὰρ Ναυσικάα λευκώλενος ἀλλ' ἐνόησεν  
εἵματ' ἄρα πτύξασα τίθει καλῆς ἐπ' ἀπήνης,  
ζεύξεν δ' ἡμιόνους κρατερώνυχας, ἀν δ' ἔβη αὐτή.  
ᾠτρυνεν δ' Ὀδυσῆα, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·

Ἦ Ὀρσεο δὴ νῦν, ξεῖνε, πόλινδ' ἵμεν, ὅφρα σε πέμψω  
πατρὸς ἐμοῦ πρὸς δῶμα δαΐφρονος, ἐνθα σέ φημι 256  
πάντων Φαιήκων εἰδησέμεν ὅσσοι ἄριστοι.  
ἀλλὰ μάλ' ᾧδ' ἔρδειν δοκέεις δέ μοι οὐκ ἀπινύσσειν·

244, 245] ἄμφω μὲν ἀθετεῖ Ἀρίσταρχος, διατάζει δὲ περὶ τοῦ πρώτου, ὅτι καὶ Ἀλκμάν αὐτὸν μετέβαλε παρθένους λεγούσας εἰσάγων· Ζεῦ πάτερ, αἱ γὰρ ἐμὸς πόσις εἴη· Schol. H. Q. 'μετέβαλε, probabilis μετέλαβε, *transiit ad sua*' Dind.

244. κεκλημένος εἴη. Cp. Il. 2. 260 μῆδ' ἐτι Τηλεμάχοιο πατὴρ κεκλημένος εἴην. This so-called 'periphrastic conjugation' is found in Homer only with the perfect passive participle, as in *τετελεσμένον ἔσται*. See Lehrs, Aristarch. 383. Translate, 'Would that such an one might be called my husband, and that it might please him to bide here!' Compare σὴ παράκουτις κέκλημαι Il. 4. 60. Ameis suggests that οἱ, standing as it does in an emphatic position, marks the transition from the general sentiment to the thought about Odysseus himself as the possible husband. These two lines incurred the disapproval of some of the older critics. Aristarchus obelises both verses, but is not indisposed to let the former stand. Plutarch (de audiend. poet.) is offended by them, saying, ψεκτέον τὸ θράσος αὐτῆς καὶ τὴν ἀκολασίαν, and Schol. Q. T. remarks, Ἐφορος ἐπαινεῖ τὸν λόγον ὡς ἐξ εὐφροσύνης πρὸς ἀρετὴν ψυχῆς· ἐγὼ δὲ πρὸς τὸ ἀβροδίαιτον τῶν Φαίαιων. Modern feeling will doubtless side with Ephorus, regarding the words as expressing the thoughts of an innocent girl, to whom marriage was a certainty and not a mere pos-

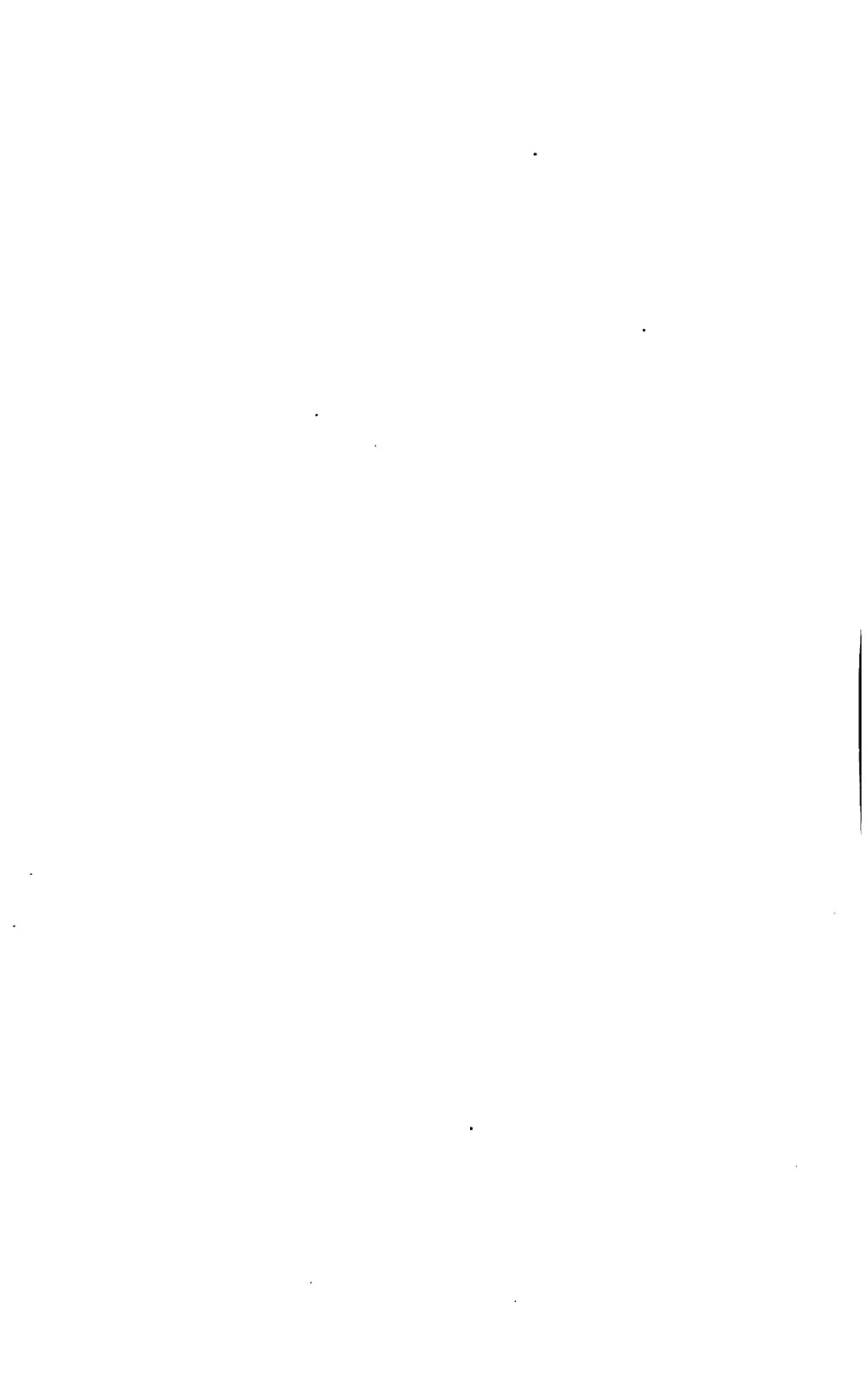
sibility; and she has no hearers but her own familiar handmaids, for Odysseus is ἀπάνευθε (sup. 236). In the presence of men, Nausicaa is very different, even before her father, αἰθεο θαλερὸν γάμον ἐξονομήναι sup. 66.

248. Ὀδυσσῆι ἔθεσαν. Notice the lengthening of the dative iota before a vowel, with no initial *f*, as in Od. 16. 206. It is more common when a pause in the sense intervenes, as in Od. 8. 224; 10. 520. But the *-i* of the Dat. Sing. is so frequently long in Homer that it may be regarded as a doubtful vowel. Considering that this vowel is rarely elided, and that the corresponding Latin case ends in *i*, it is highly probable that the Greek *-i* was originally long. See Monro, H. G. §§ 373, 376.

255. ὀρσεο... ἵμεν, 'rouse thyself to go.' So ᾠτρο πόλινδ' ἵμεν Od. 7. 14, and the common phrase βῆ δ' ἵμεν sup. 130, or βῆ δ' ἵνα. Ὀρσεο is the imperat. of the weak aorist ὀρσόμεν, like δύσετο. The form ὀρσο Od. 7. 342 is directly from the root.

257. εἰδησέμεν, cp. Od. 7. 327 εἰδήσεις δὲ καὶ αὐτὸς ἐπὶ φρεσὶν ὅσων ἄρισται | νῆες ἐμαί.





ὅφρ' ἂν μὲν κ' ἀγροὺς ἵομεν καὶ ἔργ' ἀνθρώπων,  
 τόφρα σὺν ἀμφιπόλοισι μεθ' ἡμιόνους καὶ ἄμαξαν 260  
 καρπαλίμως ἔρχεσθαι· ἐγὼ δ' ὄδδον ἡγεμονεύσω.  
 αὐτὰρ ἐπὴν πόλιος ἐπιβείομεν ἣν πέρι πύργος  
 ὑψηλὸς, καλὸς δὲ λιμὴν ἐκάτερθε πόλῃος,  
 λεπτή δ' εἰσέθμῃ νῆες δ' ὄδδον ἀμφιέλισσαι

262. ἐπιβείομεν] ἐπιβήομεν Schol. H. Q. T. ἐπιβήομεν Eustath. ἐπιβείομεν (as in Od. 10. 334), which is found in most MSS, is supported by La Roche on the analogy of καταβείομεν Il. 10. 97, θέιομεν Il. 1. 142; 23. 244, 486; Od. 13. 364; 21. 264, στείομεν Il. 15. 297, κειέομεν Il. 21. 128. See note below. 264. εἰσέθμῃ] Ἀριστοφάνης δὲ σὺν τῷ σ γράφει ἰσθμῇ παρὰ τὸν ἰσθμὸν Schol. B. H. Q.

259. ὅφρα...ἵομεν, 'while we are going along the fields and farms.'

With ἀγροὺς ἵνα cp. Soph. O. R. 1027 ὁδοπορεῖν τόπους, Aesch. P. V. 708 στείχειν ἀνηρότους γῆας. On ἂν .. κε see Od. 5. 361.

262. ἐπὴν. This protasis has no proper apodosis, unless we seek it as far off as inf. 295, where Nausicaa's directions are resumed. The fact is, that the form of sentence is forgotten by the lengthening out of the description of the city and its surroundings.

With πόλιος ἐπιβείομεν cp. Il. 16. 396 οὐδὲ πόλῃος | εἰα ἱεμένους ἐπιβανέμεν. We should expect ἐπιβήομεν rather than ἐπιβείομεν, and the right form is preserved in the Schol. and a few MSS. Perhaps the introduction of the εἰ is due to a mistaken transliteration of the old Greek alphabet. See on the whole question Monro, H. G. App. C.

263. καλὸς δὲ, 'there is a fine haven on either side of the city, and narrow is the entrance between them.' That is to say, the town is situated on a peninsula, only joined to the mainland by a narrow neck. The topography finds a remarkable illustration in the Phoenician city of Tyre, which was built originally on an island just off the coast, and was afterwards connected with the mainland by a causeway and subsequent accretions of sand. This causeway formed a narrow εἰσέθμῃ (ἵθμῃ, ἵνα) to the town, and on either side of it lay a harbour, the north or Sidonian harbour, and the south or Egyptian. This view is further supported by the reading of Aristoph. εἰσίσθμῃ, evidently suggested by the word ἰσθμός. Two such harbours are

spoken of as features in the isle of Asteris. Od. 4. 846 λιμένες...ναύλοχοι ἀμφίδυμοι, and a similar interpretation has been proposed for ἀμφιάλος Ἰθάκη, at any rate in Od. 21. 252, where the town and not the island of Ithaca is alluded to. But this is unlikely, although Pindar, Ol. 13. 40, uses ἀμφιάλος as an epithet of the Isthmus, ἐν ἀμφιάλοισι Ποτειδάνος τεθμοῖσιν, like Horace's 'bimaris Corinthus.'

264. νῆες ὄδδον...εἰρύαται. The Schol. is uncertain between the interpretations εἰλυσμένα εἰσὶ καὶ φυλάττουσιν ὄδδον, and there may be some doubt. For εἰρύαται, like πύλας εἰρυντο Il. 12. 454, may perfectly well signify 'protect,' only that the idea of 'guard-ships' seems to be altogether un-homeric. It will be better then to render, 'are drawn up along the road,' as in Il. 4. 248; 18. 69, where εἰρύαται and εἰρυντο are used of the drawing up of ships. With this interpretation ὄδδον may be explained as an analogous accusative to ἀγροὺς sup. 259, or as governed κατὰ σύνεσιν by the sense of κατέχουσι or some such word implied in εἰρύαται. It is a moot point with philologists whether the various forms given under ἐρύω may be referred to one stem, and whether the various meanings are but extensions of an original one; or whether we are to suppose two distinct words, (1) ἐρύω (φερύω, φρύω) with the meaning 'draw,' and (2) ἐρύομαι or εἰρύομαι (originally σρύομαι, Lat. serv-o) with the meaning 'protect.' It is possible to make the meaning 'draw' pass into that of 'protect,' through the sense of 'drawing out of harm's way,' so ἐκ βελέων ἐρύσαντο Il. 18. 152; or followed

εἰρύαται· πᾶσιν γὰρ ἐπίστιόν ἐστιν ἐκάστω.  
 ἔνθα δέ τέ σφ' ἀγορῇ, καλὸν Ποσιδήιον ἀμφίς,  
 ῥυτοῖσιν λάεσσι κατωρυχέεσσ' ἀραρυῖα.  
 ἔνθα δέ νηῶν ὄπλα μελαινάων ἀλέγουσι,  
 πείσματα καὶ σπείρα, καὶ ἀποξύνουσιν ἐρετμά.

265

269. σπείρα] Eustath. gives a variant σπείρας, i. e. warping-cables, δ' ἂν ἔλκονται αἱ νῆες Schol. T. ἀποξύνουσιν] Eustath. mentions a reading ἀποξύνουσιν, or gives it as an interpretation. Butt. adopts it, and from him Bekker, Dind., etc., but as La Roche says, 'omni caret librorum auctoritate.'

by the genitive alone without a preposition, as *ἄνδρα μάχης ἐρύσαιο* II. 5. 456; or, lastly, *ἐρύεσθαι τινα* or *τι*, as *σάνιδες πύλας εἰρυντο* II. 12. 454, *ὅς γάρ ἐρύετο Ἰάκων Ἑκτωρ* II. 6. 403. Monro, H. G. § 18, notices that the verb *ἐρύομαι* (*ρύομαι*), *protect*, is for the most part non-thematic. The verb *ἐρύω* (*έρυα-*), *draw*, is wholly thematic in Homer. See also §§ 11, 63, 392.

265. πᾶσιν γὰρ ἐπίστιόν ἐστιν ἐκάστω, 'for all the men have, each one to himself, a slip.' The introduction of this clause by γὰρ means that the existence of this accommodation for the ships is the *reason* why they are drawn up along the roadway.

ἐπίστιον is a word of most doubtful meaning; it can hardly be compounded of *ἐπί* and *ἐστία*, for although in the New Ionic dialect the form *ἐπίστιος* is found so compounded (Hdt. I. 44), in Homer the form *ἐφίστιος* is actually used, Od. 7. 248, etc. Eustath. supports this improbable explanation, but he seems to interpret the word rightly, as *νέωμον*, to which Schol. E. T. V. adds *ἐπιοίκιον*, *σπηνή*. Some commentators again seem to have imagined a connection between *ἐπίστιον* and the words *ἐστίων* and *ἐστός*, one reading, quoted by Schol. on II. 2. 135, being actually *ἐπ' ἐστίων*, though here again a partially right interpretation follows, *ὥστε κατάλυμα παρὰ τῇ νηϊ*. Perhaps the simplest solution is to refer *ἐπί-στιον* to *ἐπι-στήνη*, *ἐπίστασις*, in the sense of 'halting-place;' and we may compare it with the form *περίστια* and *περιστάρχος*, Aristoph. Eccl. 128. We may picture then a long line of covered sheds (following the Scholiast's suggestion of *σπηνή*), or, more likely, a line of open slips upon which the ships were hauled. The roadway may be supposed to slope gently down on

either side to the water of the two harbours, and these slopes were marked off into separate divisions, one for each ship.

266. ἔνθα δέ, 'there again is their place of assembly, round about the fair precinct of Poseidon.'

ἀμφίς is used rather than *περὶ*, because the Posideion is not in the centre of the ἀγορά, like a garden in the middle of a square, but it breaks the continuity of the ἀγορά, which would otherwise stretch right across the *εἰσιέμνη*, and thus the ἀγορά is strictly on both sides of the Posideion. It is 'set with huge stone-blocks, deep-bedded.'

267. ῥυτοῖσιν is, literally, 'hauled,' i. e. as being too big to be carried, τοῖς μὴ δυναμένοις ἐπ' ὤμων φέρεσθαι ἀλλ' ἔλκόμενοις διὰ τὸ μέγεθος Schol. Stones that a man can carry are called, Od. 10. 121, *χερμάδια ἀνδραρχέα*, but those that have to be brought on a cart are called in Thucydides (1. 93) *λίθοι ἀμαρτῖοι*. The wall round the house of Eumæus (Od. 14. 10) is also described as built *ῥυτοῖσι λάεσσι*. Such walls resemble the so-called Cyclopean architecture, a name derived from the description of the yard round the Cyclops' cave, Od. 9. 185 *ὕψηλὴ δέδμητο κατωρυχέεσσι λίθοισι*. We are not to suppose that the ἀγορά was paved with these blocks (such a construction belongs to the time of Roman road-making, in which 'apta iungitur arte silex' Tibull. 1. 7. 60); but rather that they form a low wall round it, and perhaps seats within it, as in Od. 8. 5, 6 *ἀγορὴν ἥ σφιν παρὰ νηυσὶ τέτυκτο* | *ἐλθόντες δὲ καθίζον ἐπὶ ξεστοῖσι λίθοισι*. The stone blocks were partly sunk in the ground, *ὥν τὸ μὲν κατωρυκτὸν τὸ δὲ ὑπερφαινέται* Schol.

269. σπείρα . . ἀποξύνουσιν. See crit. note. With ἀποξύνουσιν cp. the epithet *πρόηκα* given to oars in Od. 12. 205.





276. 175: pred. affeo. to  $\delta\delta\epsilon$  (anti- $\epsilon'$ iterae).  $\delta\epsilon'$  in question - surprise

175. 175. 175. 175. 175.

## 6. ΟΔΥΣΣΕΙΑΣ Ζ. 270-286 277

οὐ γὰρ Φαιήκεσσι μέλει βίδς οὐδὲ φαρέτρη, 270  
 ἀλλ' ἴστοι καὶ ἔρετμὰ νεῶν καὶ νῆες εἵσαι,  
 ᾗσιν ἀγαλλόμενοι πολιὴν περῶσι θάλασσαν,  
 τῶν ἀλεείνω φῆμιν ἀδευκέα, μή τις ὀπίσω  
 μωμεύῃ· μάλα δ' εἰσὶν ὑπερφίαλοι κατὰ δῆμον  
 καὶ νύ τις ὧδ' εἶπῃσι κακώτερος ἀντιβολήσας· 275  
 ' τίς δ' ὅδε Ναυσικάα ἔπεται καλὸς τε μέγας τε  
 ξείνος; ποῦ δέ μιν εὔρε; πόσις νύ οἱ ἔσσεται αὐτῇ.  
 ἦ τινὰ που πλαγχθέντα κομίσσατο ἦς ἀπὸ νηὸς  
 ἀνδρῶν τηλεδαπῶν, ἐπεὶ οὐ τινες ἐγγύθεν εἰσὶν·  
 ἦ τίς οἱ εὐξαμένη πολυᾶρητος θεὸς ἦλθεν 280  
 οὐρανόθεν καταβὰς, ξεῖ δέ μιν ἡματα πάντα.  
 βέλτερον, εἰ καὶ τή περ ἐποικομένη πόσιν εὔρεν  
 ἄλλοθεν· ἦ γὰρ τοῦσδε γ' ἀτιμάζει κατὰ δῆμον  
 Φαίηκας, τοὶ μιν μνῶνται πολέες τε καὶ ἔσθλοί·  
 ὧς ἐρέουσιν, ἐμοὶ δέ κ' ὀνειδέα ταῦτα γένοιτο. 285  
 καὶ δ' ἄλλη νεμεσῶ, ἦ τις τοιαυτὰ γε ῥέζοι,

275. καὶ νύ τις] ἀθεοῦνται στίχοι ἰδ' ἔως 'ἀνδράσι μίσσηται,' ὡς ἀνοικεῖοι τῷ ὑποκειμένῳ προσώπῳ Schol. H. Q. 280. ἦ τίς οἱ] The MSS. give no variant; but it is doubtful if τις can remain short before οἱ. We may perhaps read ἦ τίς εὐξαμένη with Bekk. Al. ἦ τί οἱ, ἦ οἱ. 282. καὶ τή] Wolf changed the common reading εἰ κ' into εἰ κ' [i. e. καὶ], but καὶ τή is an admissible crasis, cp. Od. 3. 258 (where Aristarchus gives κ' αὐτός). See Hermann, Opusc. 4. 125.

272. ἀγαλλόμενοι. To do full justice to this word, we must remember that there is a sort of personal friendship between the Phaeacians and their famous ships, which αὐταὶ ἴσασι νοήματα καὶ φρένεις ἀνδρῶν Od. 8. 559. The story of Hiawatha and his magic canoe may be compared with this.

273. ὀπίσω, 'hereafter,' as Od. 17. 188. That this is the meaning, and not 'behind my back,' is settled by Od. 2. 179 μή ποῦ τι κακὸν πάσχωσιν ὀπίσω.

275. ἀντιβολήσας, i. e. if he met us together.

277. ξείνος stands in an emphatic position in the verse, followed immediately by the question, 'Where did she pick him up?'

278. In κομίσσατο both ideas of 'rescuing' and 'taking care of' are included, as Il. 1. 594 ἐνθα με Σίντιες ἄνδρες ἄφαρ κομίσσαντο πεσόντα.

279. ἐπεὶ explains τηλεδαπῶν. He

must have come from a distant place, inasmuch as we have no near neighbours.

281. ξεῖ δέ μιν, 'he will have her to wife for evermore.' Compare ἔχεις 'Ἐλένην Od. 4. 569. In ἡματα πάντα we may suppose an ironical allusion to the proverbial inconstancy of the gods towards their mortal paramours.

282. βέλτερον, 'tis better so' (compare ἄλγιον Od. 4. 292) 'that she should herself have gone about and picked up a husband from some other place than this, for she surely flouts the Phaeacians here, in this land.' It is better so, they say, as otherwise she would have never had a husband at all! The whole speech is intended to be bitterly sarcastical—'see how the fastidious Nausicaa has been husband-hunting. Nothing in Phaeacia was good enough for her!'

εἰ καὶ τή. See critical note.

286. ἄλλη νεμεσῶ. Cp. Il. 23. 494

ἦ τ' ἀέκητι φίλων πατρὸς καὶ μητρὸς ἐόντων  
 ἀνδράσι μίσηται πρὶν γ' ἀμφάδιον γάμον ἐλθεῖν.  
 ξεῖνε, σὺ δ' ὦδ' ἐμέθεν ξυνίει ἔπος, ὅφρα τάχιστα  
 πομπῆς καὶ νόστοιο τύχης παρὰ πατρὸς ἐμοῖο. 290  
 δῆεις ἀγλαὸν ἄλσος Ἀθήνης ἀγχι κελεύθου  
 αἰγείρων· ἐν δὲ κρήνη νάει, ἀμφὶ δὲ λειμών.  
 ἔνθα δὲ πατρὸς ἐμοῦ τέμενος τεθαλυῖα τ' ἀλώη,  
 τόσσον ἀπὸ πτόλιος ὅσσον τε γέγωνε βοήσας·  
 ἔνθα καθεζόμενος μῆναι χρόνον, εἰς δ' κεν ἡμεῖς 295  
 ἄστυδε ἔλθωμεν καὶ ἰκώμεθα δώματα πατρὸς.  
 αὐτὰρ ἐπὴν ἡμέας ἔλπη ποτὶ δώματ' ἀφίχθαι,  
 καὶ τότε Φαιήκων ἴμεν ἐς πόλιν ἥδ' ἐρέεσθαι

287. ἦ τ' ἰ] φιλοῦτον τὸ ἦτ' (lege ἦδ') Ἀρίσταρχος Schol. Q. The meaning seems to be that Aristarchus, if the reading be his, had *ῥέζοι, ἦδ' ἀέκητι . . . μίσηται*.  
 289. ὦδ'] Ἀρίσταρχος σὺ δ' ὦδ' ἐμέθεν Schol. H. Probably on the analogy of Pl. 2. 26 νῦν δ' ἐμέθεν ξυνεῖς ἄκα.

καὶ δ' ἄλλω νεμεσᾶτον, ὃ τις τοιαυτὰ γε ῥέζοι. Notice here the change of mood from *ῥέζοι* to *μίσηται*. The optative expresses a purely hypothetical case; in the subjunctive this is limited to a particular, though still hypothetical, instance.

287. ἀέκητι . . ἐόντων. The Schol. H. says *βραχὺ διασταλτίον μετὰ τὸ φίλων*, on which hint we may interpret the line, 'in despite of her friends, father and mother, still alive.' In this case *πατρὸς καὶ μητρὸς* will be a closer description of *φίλων*. The inexperience of a friendless girl, who had no one to teach her better, would be pardonable; not so the boldness of one who commits a breach of modesty, in defiance, as we should say, of 'home influences.' With the form of sentence cp. Od. 1. 47 *ἀπὸ τῶν πάντων | ἀθανάτων ἀέκητι θεῶν*. For the use of *ἐόντων* in the emphatic sense of 'superstitum' compare *πατέρα τὰδε μέλλειτ' ἀκούμεν, οἳ τινες ὑμῖν εἰσιν* Od. 4. 94, *μᾶλα μὲν κακὸν υἱὸς ἐόντος | ἄλλων δῆμον ἰκίσθαι* Od. 20. 218. Cp. also Od. 1. 289; 8. 147; 13. 415; 15. 361, 433; 17. 159; 20. 218; 22. 367; Il. 1. 272; 2. 641; 16. 98; 22. 384.

289. ξεῖνε, σὺ δέ, with this arrangement of words cp. Il. 1. 282 *Ἀτρεΐδῃ, σὺ δέ παῦε*. For the meaning of *ὦδε* see on Od. 1. 182. If *ἄκα* be read it

will mean that evening is drawing on, and time presses; so that he must lose no time in taking his directions from her. But she has not spared time in putting her hypothetical case about the gossip of the Phaeacians!

291. ἄλσος Ἀθήνης . . αἰγείρων, 'a grove of Athena, of poplars.' So *ἄλσος ὕδατορρεφίαν αἰγείρων* Od. 17. 208. It is simpler to take *αἰγείρων* depending on *ἄλσος* as a material genitive, and as adding a further description of *ἄλσος*, than to explain the two genitives on the analogy of the Attic double genitive, as in *εὐνῆς παροψάνημα τῆς ἐμῆς χλιδῆς* Aesch. Ag. 1442.

293. τέμενος, 'the royal park.' The reminiscence of such a demesne was still kept up in Corcyra in the time of the Peloponnesian war. Cp. Thuc. 3. 70. 5 *τέμενιν χάρακας ἐκ τοῦ τε Διὸς τεμένους καὶ τοῦ Ἀλείνου*.

ἀλώη (originally *φαλοφή*, compare *ἀλωάω*), properly means the 'threshing-floor,' and then implies any artificially levelled or prepared ground, so Schol. B. E. on Od. 1. 193 *καὶ ἡ πολυδένδρος γῆ καὶ ἡ ἀμπελόφυτος καὶ ἡ σιτοφόρος καὶ ἡ δασεία*. On *τέμενος* see Apoll. Lex. 240 *πᾶς ἀποτετυμημένος εἰς τιμὴν τόπος*, Eustath. *τέμενος ἐπὶ ναοῦ οἱ μεθ' Ὀμηρον οἶδασιν*.

298. καὶ τότε . . ἴμεν, apodosis to *ἐπὶ*, 'then go and ask.'





δώματα πατρὸς ἐμοῦ μεγαλήτορος Ἀλκινόοιο·  
 ῥεῖα δ' ἀρίγωντ' ἐστὶ καὶ ἂν πάις ἡγήσαιοτο 300  
 νήπιος· οὐ μὲν γάρ τι ἐδικότα τοῖσι τέτυκται  
 δώματα Φαιήκων, οἷος δόμος Ἀλκινόοιο  
 ἥρωος. ἀλλ' ὅπῳτ' ἂν σε δόμοι κεκύθωσι καὶ αὐλή,  
 ὦκα μάλα μεγάροιο διελθέμεν, ὅφρ' ἂν ἵκηαι  
 μητέρ' ἐμήν· ἡ δ' ἦσται ἐπ' ἐσχάρῃ ἐν πυρὸς αὐγῇ, 305  
 ἡλάκατα στρωφῶσ' ἀλιπρόφυρα, θαῦμα ἰδέσθαι,  
 κίονι κεκλιμένη· δμῶαι δέ οἱ εἴατ' ὀπισθεν.  
 ἔνθα δὲ πατρὸς ἐμοῖο θρόνος ποτικέκλιται αὐτῇ,  
 τῷ δ' γε οἶνοποτάζει ἐφήμενος ἀθάνατος ὧς.  
 τὸν παραμειψάμενος μητρὸς ποτὶ γούνασι χεῖρας 310  
 βάλλειν ἡμετέρης, ἵνα νόστιμον ἦμαρ ἴδῃαι  
 χαίρων καρπαλίμως, εἰ καὶ μάλα τηλόθεν ἐσσί.

303. ἥρωος] The reading of Eustath. See note on text. Al. ἥρας, intended to stand for a genitive or vocative. 308. ποτικέκλιται αὐτῇ] Schol. Q. αὐτῇ. So Schol. V. Eustath. gives both readings.

300. καὶ ἂν πάις ἡγήσαιοτο, 'even a child would show thee the way.'

301. ἐοικότα τοῖσι, sc. δόμοις, 'for the houses of the Phaeacians are not built at all resembling it, seeing how fine is the palace of A.' In the following line δόμος is substituted for δώματα, and the whole clause οἷος δόμος Ἀλκ. stands as an awkward exegesis of ἐοικότα τοῖσι. Compare οὐ τι τοιοῦτον ἐτύχθη | αἶψα τερπάλῃν θεὸς ἤγαγε Od. 18. 36.

303. ἥρωος is generally read as a dactyl, and is compared with βέβληται Il. 11. 380, but Ahrens would make both spondee by synizesis. For other instances of a long syllable shortened in the middle of a word compare ἐμπαῖον Od. 20. 379, οἶος (ω) Il. 13. 275; 18. 105; Od. 7. 312; 20. 89, νῆος Il. 6. 130; 17. 575; Od. 11. 270; (Il. 1. 489 f), νῆον Il. 4. 473; 5. 612; 9. 84; 17. 590, νῆε Il. 7. 47; 11. 200; 15. 244; (Od. 11. 478 f). See Ribbeck, Hom. Forml. § 5.

κεκύθωσι (subjunctive of reduplicated aor.), is appropriate with δόμοι, as one is lost to sight from outside, as soon as the door is passed. αὐλή seems to be added, somewhat out of place, to express the first part of the premises, on which he must set foot on his way to

the house. As soon as he has entered the court and passed within the house, he is to walk right through the hall to the upper end, where the king and queen will be found sitting.

307. κίονι κεκλιμένη. This cannot mean that Arete is standing leaning against the pillar, as may be seen from l. 305 ἡ δ' ἦσται, but it serves to explain the position of her θρόνος. Cp. Od. 8. 65 τῷ δ' ἄρα θῆκε θρόνον .. πρὸς κίονα μακρὸν ἐρείσας.

308. ποτικέκλιται αὐτῇ (see crit. note), 'leans close to that same pillar;' both seats are against the κίον though not both at the same side. As this however will place the king and queen almost back to back, it is better to take αὐτῇ as equivalent, by a common brachylogy, to θρόνον αὐτῆς, 'my mother's seat.' Compare ὁμοῖα νοήματα Πηνελόπειῃ Od. 2. 121; and Od. 4. 279; 7. 29; 24. 77; Il. 6. 317; 17. 51. In this way αὐτῇ serves as an antithesis to πατρός. Alcinoüs' seat was somewhat nearer the door than Arete's.

309. Join τῷ .. ἐφήμενος. With the words ἀθάνατος ὧς cp. Il. 4. 1, foll. where the gods are described as sitting παρ' Ἰηνί .. μετὰ δὲ σφισι πότνια Ἥβη | νέκταρ ἐπινοχόει.

312. εἰ καὶ .. ἐσσί, 'even though

[εἰ κέν τοι κείνη γε φίλα φρονέησ' ἐνὶ θυμῷ,  
ἐλπωρή τοι ἔπειτα φίλους τ' ἰδέειν καὶ ἰκέσθαι  
οἶκον ἐυκτίμενον καὶ σὴν ἐς πατρίδα γαῖαν.] 315

Ἄρ' αὖρα φωνήσας ἵμασεν μάστιγι φαεινῇ  
ἡμίονους· αἱ δ' ὦκα λίπον ποταμοῖο ῥέεθρα.  
αἱ δ' ἐν μὲν τρώων, ἐν δὲ πλίσσοντο πόδεσσιν.  
ἡ δὲ μάλ' ἠνιόχουν, ὅπως ἄμ' ἐποίατο πεζοὶ  
ἀμφίπολοι τ' Ὀδυσσεύς τε νόφ' δ' ἐπέβαλλεν ἱμάσθλην. 320  
δύσετό τ' ἥελιος, καὶ τοὶ κλυτὸν ἄλσος ἵκοντο  
ἶρδ' Ἀθηναίης, ἴν' ἄρ' ἔξετο δῖος Ὀδυσσεύς,  
αὐτίκ' ἔπειτ' ἠῤατο Διδὸς κούρη μεγάληο.

Κλυθὶ μευ, αἰγιόχοιο Διδὸς τέκος, ἀτρυτώνη·  
νῦν δὴ πέρ μευ ἄκουσον, ἐπεὶ πάρος οὐ ποτ' ἄκουσας 325

313-315.] These verses are wanting in several MSS, and are only found on the margin of Harl. They are generally rejected by modern editors, as adding nothing new to the thought previously expressed. Their proper place is Od. 7. 75-77. 318. τρώων] Καλλίστρατος, τρεχέτην Schol. B. H. F. Q. T.

thou art from a distant land.' This seems the only correct rendering of τηλόθεν, which is not used as equivalent to τηλοῦ in Homer. Compare τηλόθεν followed by the exegesis ἐξ ἀπείρου γαίης Il. 1. 270, μάλα τηλόθεν ἦκα, | τηλοῦ γὰρ Δυκίη Il. 5. 478. Nor is the passage σήμερι δὲ τέρματ' Ἀχιλλεύς | τηλόθεν ἐν λείῳ πεδίῳ (Il. 23. 359) conclusive for τηλόθεν in such a sense. τηλόθεν ἔστι is then parallel with τηλόθεν ἦκας or εἰλήλουθας Od. 9. 273, and this agrees with ἀνδρῶν τηλεδαπῶν sup. 279, and the whole phrase emphasises the adverb καρπαλίμως. 'No matter what distance you are from your home, we could take you back speedily.' Cp. Od. 9. 18 καὶ ἀπόπροθι, δώματα ναίων.

316. φαεινῇ, alluding to the leather or perhaps to the handle of the whip, polished or enamelled in colour; cp. Od. 23. 201 ἱμάτια βοῶς φοίνικι φαεινόν, and sup. 81 ἡνία σιγαλόεντα.

318. αἱ δὲ... πόδεσσιν. If we follow the interpretation of Eustath. ἔστι δὲ τὸ μὲν τροχάζειν συντόνου κινήσεως ἑτεροίας δὲ πλίσσεσθαι πόδεσσι, we may translate, 'And well they trotted, and well they walked.' So the Schol. on Il. 16. 375 interprets πλίσσοντο by ἐβημάτιζον or

βάδην ἔσαν. This meaning of πλίσσεσθαι (connected with πλέκειν), is said to come from the action of crossing the feet in walking. But this scarcely gives a true picture; and it is not necessary to seek for a different sort of pace in τρώων and πλίσσοντο. It is more likely that the latter verb is a sort of exegesis of the former; 'they sped on with prancing feet.' The antithesis in the interpretation of Eustath. would rather require ἄλλοτε μὲν, ἄλλοτε δέ.

τρώων is related to τρέχειν as ρωμῶν and στρατῶν to νέμειν and στρέφειν.

319. ἡ δὲ μάλ' ἠνιόχουν, 'and she drove just so that they might keep up on foot, both the handmaids and Odysseus, and she laid on the lash with judgment.'

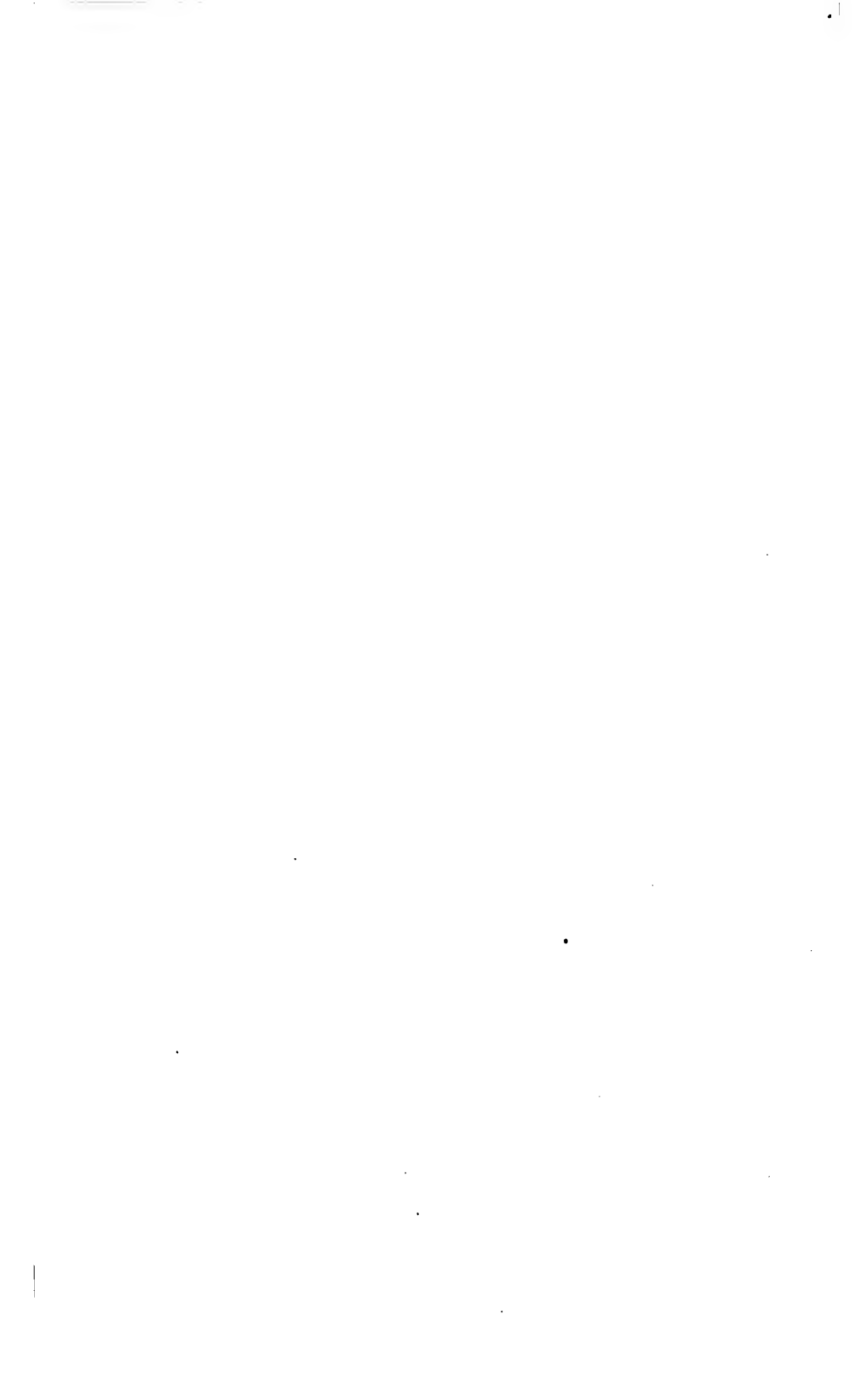
μάλα stands in close relation to ὅπως, as given in the translation, 'just so that:' for the adverb cannot take an ethical force and mean 'skilfully.'

320. νόφ' is unusual standing alone without preposition. In Hdt. 8. 86, 131, etc. we find σὺν νόφ' in the same sense.

321. δύσετό τε... καὶ ἵκοντο. So in Od. 7. 289 δύσετό τ' ἥελιος, καὶ με γλυκεῖς ὕπνος ἀνίκεν, Hdt. 4. 181







## 6. ΟΔΥΣΣΕΙΑΣ Ζ' 326-331. 281

ραιομένον, ὅτε μ' ἔρραιε κλυτὸς ἐννοσίγαιος.

δὸς μ' ἐς Φαίηκας φίλον ἐλθεῖν ἢδ' ἐλεεινόν.'

Ἔως ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη·

αὐτῷ δ' ὅσ' πω φαίνεται ἐναντίη· αἶδετο γάρ ῥα

πατροκασίγνητον· ὁ δ' ἐπιζαφελῶς μενέαινε

330

ἀντιθέφ' Ὀδυσῇ πάρος ἦν γαῖαν ικέσθαι,

παρέρχονται τε μέσαι νύκτες καὶ ψύχεται  
τὸ ὕδωρ. Cp. Soph. Phil. 355.

326. ραιομένον, ὅτε μ' ἔρραιε. For  
a similar repetition cp. Il. 20. 316 ὅπότε  
δὲν Τροίη... δάηται | δαιομένη, δαίανσι δ'  
ἀρήιοι νύες Ἀχαιῶν.

330. ἐπιζαφελῶς, 'furiously,' Il. 9.  
516. We may refer ἐπι-ζα-φελ-ῶς to  
the root φελ, (seen in δ-φέλλω) =  
'swell.' Thus the word is similar in  
use to Latin 'tumidus,' cp. Hor. Od. 4.  
3. 5; Virg. Aen. 6. 407. The adjective  
ἀφελής, generally rendered 'simple' or

'sincere,' is really 'not swollen' and so  
'smooth.' Others compound the word  
of δ priv. and φελλεύς, 'rough ground.'  
Athena did not now venture to vouch-  
safe her visible presence, but she throws  
off this reserve as soon as Odysseus  
has landed in Ithaca, and is beyond the  
power of Poseidon. It was the custom  
of the gods not openly to oppose each  
other, θεοῖσι δ' ὧδ' ἔχει νόμος | οὐδεὶς  
ἅπαντ' αὖ βούλεται προθυμῆ | τῇ τοῦ θέ-  
λοντος, ἀλλ' ἀφιστάμεσθ' αἶ Eur. Hipp.  
1328.

## ΟΔΥΣΣΕΙΑΣ Η. 1-12.

᾽Οδυσσέως εἵσοδος πρὸς Ἀλκίνοον.

᾽Ως ὁ μὲν ἔνθ' ἡράτο πολύτλας διὸς ᾽Οδυσσεὺς,  
 κούρην δὲ προτὶ ἄστν φέρεν μένος ἡμιόνουιν.  
 ἢ δ' ὅτε δὴ οὗ πατρὸς ἀγακλυτὰ δώμαθ' ἴκανε,  
 στήσεν ἄρ' ἐν προθύροισι, κασίγνητοι δέ μιν ἀμφὶς  
 ἴσταντ' ἀθανάτοισι ἐναλίγκιοι, οἳ ῥ' ὑπ' ἀπήνης  
 ἡμιόνους ἔλυνον ἐσθῆτά τε ἔσφερον εἴσω.  
 αὐτὴ δ' ἐς θάλαμον ἐδν ἦιε· δαΐε δέ οἱ πῦρ  
 γρηὺς Ἀπειράλῃ, θαλαμηπόλος Εὐρυμέδουσα,  
 τὴν ποτ' Ἀπείρηθεν νέες ἤγαγον ἀμφιέλισσαι·  
 Ἀλκινόῳ δ' αὐτὴν γέρας ἔξελον, οὐνεκα πᾶσι  
 Φαιήκεσσιν ἀνασσε, θεοῦ δ' ὥς δῆμος ἀκουεν·  
 ἢ τρέφε Νausικάαν λευκώλενον ἐν μεγάροισιν.

4. στήσεν, sc. ἡμιόνους. So στήσε is used Od. 19. 188, in the sense of 'anchored'; the idea of νῆα being supplied. We have στήσα νέας in Od. 4. 582, ἵππους στήσασα Il. 5. 755.

7. πῦρ. Ancient and modern commentators have speculated upon the reason for lighting this fire. The Schol. B. thinks it implies that the season was winter, and generally the older interpreters put this portion of the wandering in the later part of the year, as is perhaps suggested in Od. 14. 457 foll. In the present passage, the time of the action is evening, and the fire may well have served for light or warmth, or both: φῶς ἐμεν ἡδὲ θέρεσθαι Od. 19. 64.

8. Ἀπειράλῃ, ἀποθεν παρούσα, ἢ Ἑπειρωτικῇ Schol. P. T. V. But the word,

like Hypereia, Od. 6. 4, is purely mythical: a land 'of which the limits are unknown.' For the form θαλαμηπόλος, see Monro, H. G. § 124 a.

10. αὐτήν, emphatic; *her*, from among all the other captives, cp. Od. 9. 160; Il. 1. 369; 11. 626; 16. 56; 18. 444.

11. θεοῦ δ' ὥς, 'the people hearkened to him as to a god.'

12, 13. ἦ... ἦ, both demonstratives.

τρέφε. The τροφός in the Greek family always retained in the household a position of intimacy and confidence; as may further be seen by the frequent representation of τροφοί on the Athenian stage. Sometimes the nurse suckled, sometimes only attended on the children, cp. Od. 19. 482; Il. 6. 467 with Od. 11. 447; Il. 22. 80-83, Nitzsch compares Genesis 24. 39.

7. The room of N. will therefore have been on the ground floor. Areta acts by  $\text{fus } S_{30}$ .

8. Eupured.: a high-sounding name for a chamber maid. Eupoured is such a maid  $\psi 284$ . Cf. Euryclia.

13. Ooprov: This meal at least might not be eaten by a girl in the city or place  
p 457  
Again.

ἢ οἱ πῦρ ἀνέκαιε καὶ εἴσω δόρπον ἐκόσμι.

Καὶ τότ' Ὀδυσσεὺς ὦρτο πόλινδ' ἴμεν· αὐτὰρ Ἀθήνη  
πολλὴν ἡέρα χεῦε φίλα φρονέουσ' Ὀδυσῆι,  
μή τις Φαιήκων μεγαθύμων ἀντιβολήσας  
κερτομέοι τ' ἐπέεσσι καὶ ἐξερέοιθ' ὅτις εἴη.  
ἀλλ' ὅτε δὴ ἄρ' ἔμελλε πόλιν δύσεσθαι ἔραννῃν,  
ἔνθα οἱ ἀντεβόλησε θεὰ γλαυκῶπις Ἀθήνη  
παρθενικῇ ἐικυῖα νεήνιδι, κάλπιν ἐχούσῃ.  
στῇ δὲ πρόσθ' αὐτοῦ· ὁ δ' ἀνείρετο διὸς Ὀδυσσεύς·

᾽Ω τέκος, οὐκ ἂν μοι δόμον ἀνέρος ἡγήσαιο  
Ἀλκινόου, ὃς τοῖσδε μετ' ἀνθρώποισιν ἀνάσσει;  
καὶ γὰρ ἐγὼ ξείνος ταλαπείριος ἐνθάδ' ἰκάνω  
τηλόθεν ἐξ ἀπίης γαίης· τῷ οὐ τίνα οἶδα  
ἀνθρώπων, οἳ τήνδε πόλιν καὶ γαίαν ἔχουσι.

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·  
'τοιγὰρ ἐγὼ τοι, ξεῖνε πάτερ, δόμον ὃν με κελεύεις  
δεῖξω, ἐπεὶ μοι πατρὸς ἀμύμονος ἐγγυῖθι ναίει.

13.] ἀθετεῖ Ζηρόδοτος· ἥδη γὰρ εἶπε 'δαῖε δὲ οἱ πῦρ.' καὶ τὴν διαφορὰν τοῦ εἴσω πρὸς τὸ ἐνδον. The second objection seems quite unintelligible. 14. αὐτὰρ Ἀθήνη] ἀμφὶ δ' Ἀθήνη in two MSS, and quoted in Macrob.; adopted by Ameis. 22. οὐκ ἂν μοι] Ἀριστοφάνης ἢ ῥά μοι Schol. H. P. More likely ἢ ῥά νύ μοι. 26. γαίαν ἔχουσι] γράφεται, καὶ ἔργα νέμονται Schol. E., and so Eustath.

13. ἐκόσμι. With this contrast ἀπεκόσμιον ἐντὸς δαιτός inf. 232.

15. ἡέρα. Nitzsch remarks that this 'mist,' which was invisible in itself and served to make invisible those enveloped in it, is employed in the Iliad by the gods only for the purpose of concealing themselves: in the Odyssey it is used, as here, in behalf of their favourites as well. Cp. Il. 5. 186, 506; 8. 50; 15. 308; 17. 790; but see Il. 5. 345. Analogous to this δῆρ is the Ἄϊδος κινῆ Il. 5. 845. Compare Virgil's imitation, Aen. 1. 411.

18. ἔραννῃς, used as an epithet of Calydon, Il. 9. 531, 577, and translated by Virgil 'pulcrum Calydonia.' It stands to ἔραω as the Lat. *amoenus* does to *amare*. The proper form is *ἐρασ-νός*, so that the double ν is due to assimilation of the σ.

20. παρθενικῇ is variously taken as an adj. in agreement with, or a sub-

stantive in apposition to, νεήνιδι. The form stands to παρθένος as ὀρφανικός to ὀρφανός.

25. ἐξ ἀπίης γαίης. These words form the epexegetis to τηλόθεν, as, sup. 22, Ἀλκινόου does to ἀνέρος. Translate, 'from afar, from a distant land.' So Eustath. ἐκ τῆς μακρὰν ἀπεχούσης γῆς. The name γῆ Ἀρία (α) for the Peloponnese is a different word according to Buttm. Lexil. s. v. The accentuation of ἀπίος, however, as compared with ἀντίος, seems to suggest some other etymology than ἀπό. It is therefore proposed to refer it to root *ap*, as in Skt. *ap-as*, Lat. *aqu-a*. We might then compare Ἀπιδανός, Μεσο-ἀπ-ιοι, and even Ἀρία γῆ Aesch. Supp. 777, which last word may suggest the modern name Morea (*mare*); cp. Ar-mor-ica. Thus ἐξ ἀπίης γῆς would mean 'from a land over the water.' Cp. Il. 1. 270.

29. ναίει. See note on Od. 1. 404.

ἀλλ' ἴθι σιγῇ τοῖον, ἐγὼ δ' ὁδὸν ἡγεμονεύσω 30  
 μηδὲ τιν' ἀνθρώπων προτίσσεο μηδ' ἐρέεινε.  
 οὐ γὰρ ξείνους οἶδε μάλ' ἀνθρώπους ἀνέχονται,  
 οὐδ' ἀγαπαζόμενοι φιλέουσ' ὅς κ' ἄλλοθεν ἔλθῃ.  
 νηυσὶ θοῇσιν τοί γε πεποιθότες ὠκείησι  
 λαῖτμα μέγ' ἐκπερόωσιν, ἐπεὶ σφισι δῶκ' ἐνοσίχθων 35  
 τῶν νέες ὠκείαι ὥς εἰ πτερὸν ἤν νόημα.  
 Ὡς ἄρα φωνήσας ἡγήσατο Παλλὰς Ἀθήνη  
 καρπαλίμως· ὁ δ' ἔπειτα μετ' ἔχνια βαίνει θεοῖο.  
 τὸν δ' ἄρα Φαίηκες ναυσικλυτοὶ οὐκ ἐνόησαν

33. *ὅς κ' ἄλλοθεν ἔλθῃ*] Schol. H. Q., quoting the line on Od. 13. 119, gives the reading *ὅτε κέν τις ἔλθῃται*. *ἔλθῃ* with Bekk. and La Roche; most MSS. *ἔλθοι*.

Some compare the words *πατρός ἔγγυθι ναίει* with *ποτικέκλιται αὐτῇ* Od. 6. 308; see note there.

32. *μάλα*. This is to be closely connected with *οὐ*, and both words with *ἀνέχονται*, the combination containing a strong *litotes*. As we might say in vernacular, 'are not over and above fond of,' meaning, 'not at all fond of.' But *οὐκ ἀνέχονται* is a stronger expression than *οὐ ξενίζουσι*, signifying 'they cannot put up with,' or 'endure.' Nitzsch remarks here that the character ascribed by Athena to the Phaeacians is at variance with the sentiments expressed, not only by Nausicaa (Od. 6. 207), but also by Alcinoüs himself (inf. 186 foll.), and by the chiefs at his court (159 foll.). He assigns as the explanation of the inconsistency, that Athena's communication here does not throughout represent a statement of facts, but really embodies the thoughts of the wary and much-travelled hero, at the moment of entering a strange city, blended with the natural incident of his meeting a maiden with an urn upon her head, and asking the way of her. This seems rather too subtle a refinement. It is simpler to suppose that Athena is speaking only of the ordinary Phaeacians, whom a stranger would meet in the street: and according to Nausicaa's showing in bk. vi, they could make themselves very unpleasant.

34. *θοῇσιν . . ὠκείησι*. The two epithets are (so to speak) only verbally tautologous: for the one is *epitheton ornans*, a conventional epithet, and the

other a special. Thus translate, 'trusting in the speed of their swift ships.' Yet even in this translation, though literally correct, the epithet 'swift' (*θοῇσιν*) is not sufficiently subdued; so completely has it been emptied of its meaning by its use as a class epithet. Sophocles (Aj. 710) imitates this in *θοῶν ἀκνάλων νεῶν*, where see Schneidewin's note.

36. *ὥς εἰ . . νόημα*. It would be incomprehensible that a simile involving so much self-reflection should first appear in the compressed form in which our passage exhibits it. Accordingly we find it set forth in full in Il. 15. 80 *ὥς δ' ὅτ' ἂν ἄλγῃ νόος ἀνέρος, ὅς τ' ἐπὶ πολλῇν | γαῖαν ἐληλυθὼς φρεσὶ πενκαλίμῃσι νύτῃγ' | ἐνθ' ἦν ἢ ἐνθα' μενοινῇσι δὲ πολλὰ, | ὥς κραιπνῶς μεμαῖνα διέπτατο πόντια Ἥρη*. Cp. h. Hom. Apoll. 186 *ἐνθεν δὲ πρὸς Ὀλυμπον ἀπὸ χθονὸς, ὥς τε νόημα | εἰσι*, ib. 448 *νόημι ὥς ἄλλο πίτεσθαι*. The simile occurs in a somewhat altered form in h. Hom. Merc. 43 foll. *ὥς δ' ὅπύρ' ὠπὸ νόημα διὰ στέροιο περῆσει | ἀνέρος, ὃν τε θαμναὶ ἐπιστροφῶσι μέμναι, | ἢ δτε διηθῶσιν ἀπ' ὀφθαλμῶν ἀμαρυγαί, | ὥς ἀμ' ἔπος τε καὶ ἔργον ἐμῆδετο κύδιμος Ἑρμῆς*. Ameis quotes as parallel passages Cic. Tusc. 1. 19 'Nihil est animo velocius; nulla est celeritas quae possit cum animi celeritate contendere;' also Gratius, Cynege. 204; Theogn. 985; and the expression of Thales, ap. Diog. Laert. 1. 35 *τάχιστος νοῦς· διὰ παντὸς γὰρ τρέχει*. For the use of *ὥς εἰ* without any verb, see Od. 19. 39, 211, etc.





44. dyopás : separate parts, general dyopé where the diff. nobles gathered their me

49. πεφραδέν : poured out (never any or tell - H.1)

50. The nobles gather at dinner (as v 8), as the chieftains assemble to eat (as v 10) -  
again. ( ). So the gods gather in the hall of Zeus (x 26, c 3, A, Δ)

ἐρχόμενον κατὰ ἄστν διὰ σφέας· οὐ γὰρ Ἀθήνη 40  
 εἶα ἐνπλόκαμος, δεινὴ θεὸς, ἥ ρά οἱ ἀχλὺν  
 θεσπεσίην κατέχευε φίλα φρονέουσ' ἐνὶ θυμῷ.  
 θαύμαζεν δ' Ὀδυσσεὺς λιμένας καὶ νῆας ἕϊσας  
 αὐτῶν θ' ἡρώων ἀγορὰς καὶ τείχεα μακρὰ  
 ὑψηλὰ, σκολόπεσσιν ἀρηρότα, θαῦμα ἰδέσθαι. 45  
 ἀλλ' ὅτε δὴ βασιλῆος ἀγακλυτὰ δώμαθ' ἴκοντο,  
 τοῖσι δὲ μύθων ἦρχε θεὰ γλαυκῶπις Ἀθήνη·  
 'Οὔτος δὴ τοι, ξεῖνε πάτερ, δόμος, ὃν με κελεύεις  
 πεφραδέμεν· δῆεις δὲ διοτρεφέας βασιλῆας,  
 δαίτην δαινυμένους· σὺ δ' ἔσω κίε μηδέ τι θυμῷ 50  
 τάρβει· θαρσαλέος γὰρ ἀνὴρ ἐν πᾶσιν ἀμείνων  
 ἐργοισιν τελέθει, εἰ καὶ ποθεν ἄλλοθεν ἔλθοι.  
 δέσποιναν μὲν πρῶτα κιχήσεται ἐν μεγάροισιν·

41. ἡ ρά οἱ] Ζηρόδοτος ἡ σφισιν γράφει, οὐκ εἴ· ἐν γὰρ τοῖς ἐξῆς (143) φησιν 'καὶ τότε δὴ β' αὐτοῦ πάλιν χυτο θάσφατος ἀήρ' Schol. H. P. This is explained by Schol. P. Q. T. on *οὐρα*. 15, remarking that the mist is made to envelope only Odysseus, οὐ τοῖς φαίειν, ὡς ἐν τοῖς ἐξῆς Ζηρόδοτος. Cp. inf. 140 Schol. H. P. 52. ποθεν ἄλλοθεν] γράφεται 'εἰ καὶ μάλα [τηλὶθεν]' Schol. Q. Bekker and others reject this line. The addition of it certainly spoils the general applicability of the *gnome*, which is far more sententious in form if it be made to end at ἀμείνων.

40. διὰ σφέας describes his movement as he passes through the midst of them on his way to the palace. Cp. δι' αὐτῶν ἐρχομένη Od. 10. 391, where the genitive gives a slightly different point of view. See Eurip. Hipp. 753 ἀ διὰ πόντιον κύμ' ἐπόμενος.

41. ἐνπλόκαμος. This epithet is applied to Athena only here; but she is called *ἐνπλόκαμος* in Il. 6. 92, 273, 303.

43. θαύμαζεν. Notice the tense expressive of the constant process of wonder at each new marvel.

44. αὐτῶν marks the transition from the material city to its inhabitants: see on Od. 2. 154 πόλιν αὐτῶν. With the double meaning of 'public speaking' and 'place of assembly' in the use of the word *ἀγοραί*, some compare the word *φήμης*, which in Od. 15. 467 signifies, according to Schol., ἐκκλησία, συνέδριον.

45. σκολόπεσσιν, used only here in Odyssey, occurs in the Iliad several times, as describing the palisade erected by the Greeks to defend their trench,

ὑπερθεὶν δὲ σκολόπεσσιν | ὀξείων ἡρήρει  
 τοὺς ἔστασαν νῆες Ἀχαιῶν | πυκνοὺς καὶ  
 μεγάλους, δηλῶν ἀνδρῶν ἀλεωρήν Il. 12. 55. Here it represents the palisade, or *chevaux de frise*, along the coping of the τείχεα μακρὰ. Cp. Od. 14. 10 δαίματο [αὐλήν] ῥυτοῖσιν λάεσσι καὶ ἐθρίγκωσεν ἀχέρωφ.

47. τοῖσι, used in a conversation between two persons: cp. Od. 5. 202.

49. δῆεις δὲ...τάρβει. Cp. Il. 4. 385 πολέας δὲ κιχήσατο Καδμείαντας | δαινυμένους κατὰ δῶμα βίης Ἑτεοκλήϊης | ἐνθ' οὐδὲ ξεῖνός περ ἔαν ἱππηλάτα Τυδεΐδης | τάρβει.

50. δαίτην δαινυμένους. See note on Od. 6. 61.

53. δέσποιναν. The word is not found in the Iliad for this reason, that the relation it denotes is a domestic one. The point of this simple line has been generally mistaken, through a misinterpretation of *κιχήσεται*. Thus Bothe, 'thou art to *make thy suit* first to the queen:' but (1) an interpretation which takes the word out of its obvious sense,

Ἀρήτη δ' ὄνομ' ἐστὶν ἐπώνυμον, ἐκ δὲ τοκῆων  
τῶν αὐτῶν οἱ περ τέκον Ἀλκίνοον βασιλῆα.  
Ναυσίθοον μὲν πρῶτα Ποσειδάων ἐνοσίχθων  
γείνατο καὶ Περίβοια, γυναικῶν εἶδος ἀρίστη,

55

and gives the tense, instead of its proper force, that of a virtual imperative, is harsh: and (2) it would be clumsy to make Athena, in her directions here, go over the same ground as Nausicaa has already insisted upon. Nitzsch, foreseeing perhaps the latter objection, subordinates this line to the next, thus:—‘the queen whom thou art to approach first is named Arete:’ but he is still open thus to the first objection, and besides to a new one, for μέν and δέ permit no such subordination in the pair of clauses they connect. There is no reason to look so curiously for the meaning which lies on the surface. κυχῆσθαι is a simple future, and means not ‘approach’ nor ‘make suit to,’ but ‘find.’ (That πρῶτα qualifies δέσπονναν we are led to infer from the parallel passage, Od. 13. 226 τὴν δ' Ὀδυσσεὺς γήθησεν ἰδὼν καὶ ἐναντίος ἦλθε, | καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα | ὦ φίλ' ἐπεὶ σε πρῶτα κυχῶν τῶδ' ἐνὶ χάρῃ, where πρῶτα must refer to σε: cp. also Od. 3. 419, etc.) In what sense then was the queen the first person Odysseus was to find? The only sense in which any one entering a room containing a large company could be said to ‘find’ one person before another, would be that of his eye first resting upon such an one: ‘thine eye will rest first upon the queen of all that are in the hall.’ This intimation is quite consistent (1) with Nausicaa’s direction to push past the king to the queen, so long as κυχῆσθαι does not mean ‘shalt come to;’ and also (2) with the statement in v. 49 δῆεις δὲ διωτρεφέας βασιλῆας κ.τ.λ., for this would be satisfied by a general consciousness of their presence; and, further, although δῆεις (being quite general, of the finding of things as well as persons, whether expected or not) might have been used in the place of κυχῆσθαι, it is no less true that κυχῆσθαι (being only used of finding a person who is an object of search) could only properly be used of Arete and Alcinous. It is also consistent (3) with the account

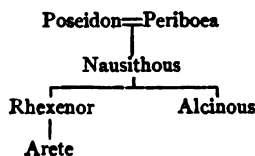
of Odysseus’ actual proceedings, inf. 136 foll. εὔρε δὲ Φαίηκων ἡγήτορας ἡδὲ μέδοντας . . αὐτὰρ ὁ βῆ διὰ δῶμα . . ὅφρ' ἴκετ' Ἀρήτην τε καὶ Ἀλκίνοον βασιλῆα, for it is most reasonable to suppose that he would mark Arete at his first entrance, and then, in spite of finding himself among the chiefs, make his way to her.

It may be added, that a stranger was regarded as the suppliant specially, with all the rights implied in the word, of the person with whom he first established relations: cp. inf. 301; Od. 13. 226-8 (quoted above), Soph. O. C. 85 ἔδρας | πρῶτων ἐφ' ὧν ἐν τῷδε γῆς ἔκαμψ' ἐγώ. Hence Arete says, Od. 11. 338 ζεῖνος δ' αὐτ' ἐμός ἐστιν.

54. ὄνομα, not accus., as if, ‘she is by name Arete;’ but, ‘Arete is her name.’ The only passages which are decisive point this way: Od. 9. 366 Οὗτις ἐμοὶ γ' ὄνομα, Od. 19. 409 τῷ δ' Ὀδυσσεὺς ὄνομ' ἔστω ἐπώνυμον, and 24. 306 αὐτὰρ ἐμοὶ γ' ὄνομ' ἐστὶν Ἐπήριος.

ἐπώνυμον refers properly to a surname, added with a special significance; as Ἀλκύνου καλέεσκον ἐπώνυμον, οὐνεκ' ἀρ' αὐτῆς | μήτηρ Ἀλκύνου πολυτεθέος οἶτον ἔχουσα | κλαίει Il. 9. 562. Here Arete is so called καθὸ ἀρετῆς καὶ εὐκαίως ἐγενήθη Schol. P. V. Compare the use of ἐπι-κλήσιν Od. 5. 273. Ἀρητος is the name of one of Nestor’s sons, Od. 3. 414, of the grandfather of one of the suitors, 16. 395, and of a Trojan, Il. 17. 517. In later times the name Θεαίτητος corresponds to it.

τοκῆων refers here to ancestors and not to immediate parents; Alcinous being uncle as well as husband of Arete, as the genealogy shows:





66. Marriage with a niece. Iphidamas married his aunt (A 226)

ὀπλοτάτῃ θυγάτῃρ μεγαλήτορος Εὐρυμέδοντος,  
 ὃς ποθ' ὑπερθύμοισι Γιγάντεσσιν βασιλευεν.  
 ἀλλ' ὁ μὲν ὤλεσε λαὸν ἀτάσθαλον, ὤλετο δ' αὐτὸς, 60  
 τῇ δὲ Ποσειδάων ἐμίγη, καὶ ἐγείνατο παῖδα  
 Ναυσίθοον μεγάρυμον, ὃς ἐν Φαίῃσιν ἀνασσε'  
 Ναυσίθοος δ' ἔτεκεν Ῥηξήνορά τ' Ἀλκινόον τε.  
 τὸν μὲν ἄκουρον ἐόντα βάλ' ἀργυρότοξος Ἀπόλλων  
 νυμφίον ἐν μεγάρφ' μίαν οἶην παῖδα λιπόντα 65  
 Ἀρήτην· τὴν δ' Ἀλκίνοος ποιήσατ' ἄκοιτιν,  
 καὶ μιν ἔτισ' ὥς οὗ τις ἐπὶ χθονὶ τίεται ἄλλη,  
 ὅσσαι νῦν γε γυναῖκες ὑπ' ἀνδράσιν οἶκον ἔχουσιν.  
 ὃς κείνη περὶ κῆρι τετίμηται τε καὶ ἔστιν

69. *τετίμηται τε καὶ ἔστιν*] There seems something unsatisfactory about this reading, which Nauck describes as 'verba vitiosa,' but the MSS. give no variant. Bothe conjectures *τοκάδεσσιν*, which does but add further confusion.

59. *Γιγάντεσσιν*, according to some from γῆς = γῇ, and γα, as in *γεγάς*, and so identical with *γῆγενής*. Curtius supposes γίγας to be only a reduplication of the root γα. Cp. Pausan. 8. 29. 2 *Γιγάντων οὐδεμίαν ἐν Ἰλιάδι ἐποίησατο Ὀμηρος μνήμην*, ἐν Ὀδυσσεΐᾳ δὲ (10. 129) *ἔγραψε μὲν ὡς ταῖς Ὀδυσσεὺς ναυσὶ Λαιστρυγόνες ἐπέλθοιεν Γίγασιν καὶ οὐκ ἀνδράσιν εἰκασμένοι· ἐποίησε δὲ καὶ τὸν βασιλέα τῶν Φαίακων λέγοντα* (Od. 7. 205, 206) *εἶναι τοὺς Φαίακας θεῶν ἐγγύς, ὥσπερ Κύκλωπας καὶ τὸ Γιγάντων ἔθνος. ἐν τε οὖν τούτοις δηλοῖ θνητοὺς ὄντας καὶ οὐ θεῶν γένος τοὺς Γίγαντας, καὶ σαφέστερον ἐν τῷδε ἔτι· ὃς ποθ' ὑπερθύμοισι... αὐτὸς. ἐθέλουσι δὲ αὐτῷ λαὸς ἐν τοῖς ἔπειν ἀνθρώποις οἱ πολλοὶ καλεῖσθαι*. Homer then knows nothing of the Gigantomachia of later legend, nor does he regard the Gigantes as Hesiod did, as monsters with serpent-feet, sprung from Uranus and Gaea, who thought to storm Olympus, but were hurled back by the thunderbolts of Zeus (Apollod. 1. 6. 1). Here we have no means of ascertaining whether (1) the Gigantes and their king were destroyed in some foolhardy expedition against another tribe; or (2) whether an insurrection of the people against their king ended in mutual disaster; or (3) whether the guilt of Eurymedon brought

destruction on himself and his people. The actual words are susceptible of any one of these three interpretations, of which (1) is perhaps the most likely, on the strength of the epithets *ὑπερθύμοισι* and *ἀτάσθαλον*.

64. *ἄκουρον... νυμφίον*, 'without male issue... before his bridal days were over.' This meaning seems to be sufficiently established by the words *μίαν οἶην παῖδα λιπόντα* that follow as epexegetis. But Nauck, from a gloss of Aristoph. *ἀκουρον*, proposes, needlessly, *ἄκρον*, sc. 'immatura morte ademptum,' which some modern commentators approve. It seems he had been married long enough to have had a daughter born him, unless we make Arete a posthumous child.

69. *περὶ κῆρι*, cp. Od. 5. 36. *τετίμηται τε καὶ ἔστιν*. A passage which recalls this is Plat. Sympos. 195 B *μετὰ δὲ νέον [ἔρος] δεῖ εὐνέσθαι τε καὶ ἔστιν*, where with *ἔστιν* must be supplied *νέος*. Nitzsch compares Propert. 2. 13. 38 (3. 4. 21 Weber) 'nec minus haec nostri notescet fama sepulcri, | quam fuerant Phthii busta cruenta viri.' As with 'fuerant' must be supplied 'nota,' so here with *ἔστιν* Nitzsch would supply *τιμῆσσαν*. But it is possible that *περὶ* is the word to be repeated:—'is honoured above

ἔκ τε φίλων παίδων ἔκ τ' αὐτοῦ Ἀλκινόοιο 70  
 καὶ λαῶν, οἳ μιν βα θεὸν ὥς εἰσὸρβῶντες  
 δειδέχεται μύθοισιν, ὅτε στείχῃσ' ἀνὰ ἄστυ.  
 οὐ μὲν γάρ τι νόον γε καὶ αὐτὴ δέυεται ἐσθλοῦ  
 οἰσὶν τ' εὐ φρονέσῃ καὶ ἀνδράσι νείκεα λύει.  
 εἴ κέν τοι κείνη γε φίλα φρονέσῃ ἐνὶ θυμῷ, 75  
 ἔλπωρή τοι ἔπειτα φίλους τ' ἰδέειν καὶ ἰκέσθαι  
 οἶκον ἐς ὑψόροφον καὶ σὴν ἐς πατρίδα γαίαν.  
 \*Ὡς ἄρα φωνήσας ἀπέβη γλαυκῶπις Ἀθήνη  
 πόντον ἐπ' ἀτρύγετον, λίπε δὲ Σχερίην ἐρατεινὴν,  
 ἵκετο δ' ἐς Μαραθῶνα καὶ εὐρυάγυιαν Ἀθήνην, 80  
 δῦνε δ' Ἐρεχθίδος πυκινὸν δόμον. αὐτὰρ Ὀδυσσεὺς  
 Ἀλκινόου πρὸς δώματ' ἴε κλυτὰ· πολλὰ δέ οἱ κῆρ  
 ὥρμαιν' ἱσταμένῳ, πρὶν χάλκεον οὐδὸν ἰκέσθαι.

74. οἰσὶν τ' εὐ φρονέσῃ] τινὲς δὲ χαριέστερον γράφουσι κατὰ γένος θηλυκὸν ἦσιν τ'  
 εὐ φρονέσῃ [τετ φρονέουσιν] καὶ ἀνδράσιν· ἦγον αἱ γυναῖκες φιληθεῖ καὶ οἱ ἀνδράσι  
 προσέχει λύει τὰ νείκεα· φέρεται δὲ καὶ τρίτῃ γραφῇ αὐτῇ ἦσιν ἐυφροσύνησι, ἦγον  
 ἰδίαις φρονήσεσι λύει δικαστικῶς τὰ νείκεα Eustath. ad loc. Similarly Schol.  
 B. H. P. Q. T.; but Schol. C. E. M. more correctly οἱ εὐ φρονεῖ, οὐ γυναῖκων, ἀλλὰ  
 καὶ ἀνδρῶν νείκεα λύει. 79, 80.] ὑποπτεύεται ὁ τόπος ὡς καὶ Χαίρις φησὶν ἐν  
 διορθωτικοῖς Schol. H. P. Probably on the ground that the passage may have  
 been added by a later rhapsodist to gratify Athenian feeling.

all, as she is [in worth] above all.  
 Cp. Od. 1. 66 ὅς περὶ μὲν νόον ἐστὶ  
 βροτῶν περὶ δ' ἱρὰ θεοῖσιν | ἀθανάτοισιν  
 ἔδωκε. After ἔστιν the construction  
 with τετίμηται is resumed in ἔκ τε  
 φίλων κ.τ.λ. For the construction with  
 ἔκ compare ἐφίληθεν ἐκ Διὸς Il. 2. 669.

72. δειδέχεται μύθοισιν, 'welcome  
 with loyal speeches.' δειδέχεται (δεί-  
 κνυμι) is the perfect tense; in Il. 9. 224  
 we have δειδέκτο, and in Il. 4. 4 δειδέ-  
 χαστο. The perfect appears as δεί-  
 κνυμαι. Soph. Fr. 379 Dind. With  
 the strengthened form of reduplication  
 compare εἰμαρμαι, δειδωκα, and δειδίσκο-  
 μαι from root δεικ.

73. καὶ αὐτῇ = 'vel ipsa per se,'  
 meaning that she does not only shine  
 with light reflected from the king.

74. οἰσὶν τ' . . λύνει, 'for those to  
 whom she shows favour, be they even  
 men, she settles disputes.' The mean-  
 ing of εὐ φρονεῖν cannot be (whether  
 we regard the sense, or the next line)  
 'gives wise counsel.' Nitzsch is led to

maintain this apparently by the wish  
 to support his rendering of ἐυφροσύνην  
 Od. 2. 160. He is misled also as to  
 the relation of this line to the pre-  
 ceding, by taking τε as the copulative;  
 whereas it is exepetive, as inf. 129 ἐν δὲ  
 δόμῳ κρήναι· ἢ μὲν τ' κ.τ.λ.; cp. also  
 Od. 8. 124.

81. Ἐρεχθίδος . . δόμον, 'the strong  
 house of Erechtheus' is the temple in  
 the Acropolis dedicated to the joint  
 worship of Athena and Erechtheus, as  
 in Il. 5. 447 we find Leto and Artemis  
 sharing a temple with Apollo. Cp.  
 Il. 2. 547 Ἀθήνας . . | δῆμον Ἐρεχθίδος  
 μεγαλήτορος, ὅν ποτ' Ἀθήνη | θρέψε, Διὸς  
 θυγάτηρ, τίκε δὲ ζείδωρος ἀρούρα, | καὶ  
 δ' ἐν Ἀθήνῃς εἰσεν ἔφ' ἐνὶ πύλῃ νηῇ.  
 Herodot. tacitly refers to this passage  
 in 8. 55 ἐστὶ ἐν τῇ ἀκροπόλει ταύτῃ  
 Ἐρεχθίδος τοῦ γηγενέος λεγομένου εἶναι  
 νηὸς ἐν τῷ ἐλαίῃ τε καὶ θάλασσᾳ ἐνι.

83. ἱσταμένῳ. As Odysseus caught  
 from without a glimpse of some of the  
 glories of the palace, his pace betrayed

f 3. Bronze threshold in the palace - *Telus. otophaentia* <sup>Handlery's</sup> <sub>and</sub> *Bladen*. The bronze was  
placed over wood



87. Kudroio: imitation of rapio kazuli; a kind of blues paste. So in the fresco at Trigno. Used on shields (A 24, Z 564). The walls were covered with stucco.

91. Real dogs guard the Pis. window (X 67). Some think hybrid animals meant like Spinn infin, or even lion or leopard. K. a kind of sea-monster in p. 96.

ὥς τε γὰρ ἡελίου αἴγλη πέλεν ἢ σελήνης  
 δῶμα καθ' ὑπερεφές μεγαλήτορος Ἀλκινόοιο.  
 χάλκεοι μὲν γὰρ τοῖχοι ἐληλέδατ' ἔνθα καὶ ἔνθα,  
 ἐς μυχὸν ἐξ οὐδοῦ, περὶ δὲ θριγκὸς κυάνοιο·  
 χρύσειαι δὲ θύραι πυκινὸν δόμον ἐντὸς ἔεργον·  
 σταθμοὶ δ' ἀργύρεοι ἐν χαλκῷ ἕστασαν οὐδῶ,  
 ἀργύρεον δ' ἐφ' ὑπερθύριον, χρυσῇ δὲ κορῶνι,  
 χρύσειοι δ' ἐκάτερθε καὶ ἀργύρεοι κύνες ἦσαν,

85

90

86. ἐληλέδατ'] παρατεταμένοι ἦσαν, εἰ δὲ ἐρηρέδατο, ἡρμωσμένοι ἦσαν ἢ ἐμπνευ-  
 μένοι Schol. M. ἐληλάδατο, Ἰωνικῶς ἀντὶ τοῦ ἐληλασμένοι ἦσαν Schol. B. E.  
 ἐληλέδατο, ἦλθεν' ἀπὸ τοῦ ἐλεύθω Zonar. Lex. 693, quoted by La Roche. Buttm.  
 ἐληλέατ', as in text of Cod. P., followed by Dindorf and Nauck.

the wonderment of his mind, as he  
 'stopped ever and anon,' πολλὰς ἔχων  
 φροντίδων ἐπιστάσεις, as in Soph. Ant.  
 225.

84. ὥς τε . . σελήνης. See Od. 4. 45.  
 Nitzsch remarks that the palace of  
 Menelaus rather surpasses that of Alci-  
 nous in magnificence.

86. τοῖχοι. The description of the  
 δόμος does not begin till v. 95; here we  
 have the walls of the αὐλή, for θριγκὸς  
 seems to refer to the finishing of  
 open-air walls. Cp. Od. 14. 5-10, and  
 17. 266 ἐπ' ἡσκηται δὲ οἱ αὐλή | τοίχῳ καὶ  
 θριγκοῖσι, θύραι δ' εὐερέες εἰσιν. So  
 Eurip. Hel. 430 ἰδὼν δὲ δῶμα περιφερὲς  
 θριγκοῖς τόδε | πύλας τε σεμνάς . . προσ-  
 ἦλθον. Accordingly μυχὸς here is only  
 the inner end of the αὐλή, though else-  
 where applied to δόμος, θάλαμος, κλισίη,  
 ἀντρον, and to places, as μυχῶ Ἀργεος.

ἐληλέδατ', see crit. note. This form  
 has the preponderance of MS. au-  
 thority, and is quoted again by Schol.  
 H. Q. on Od. 13. 4. Ameis thinks it  
 may have been the reading of Aristar-  
 chus. See Curt. Gk. Etym. 575 'Bekker  
 has adopted this form (sc. ἐληλέδατο)  
 on good authority, (see Dindorf's  
 Schol.) instead of the vulg. ἐληλάδατο.  
 Buttm. (Ausf. Gr. 1. 426) prefers the  
 less well established form ἐληλέατο,  
 standing to a stem ἐλα- in the same  
 relation in which πεπλέατο does to  
 root πτα. ἐληλέδατο on the other  
 hand points back to a stem ἐλαγ-, from  
 which would come a present ἐλάω,  
 as illustrated by the forms ἡλάσθη,  
 ἐλαστός. For analogous forms compare  
 ἐρράδαται Od. 20. 354, ἀγωνίδαται Hdt.

9. 26, κεχαρίδαται ib. 1. 140, ἐσκευάδαται  
 4. 58, ἀπηχέδατο Il. 17. 637. ἐλαίναν  
 here expresses the continuous line of  
 the wall, as in ἐλαίνειν ὅμιον Il. 11. 68.  
 If the reading ἐρηρέδατο (ἐρεῖδω) be  
 adopted we shall have to notice an  
 anomalous ε for ι, as in δι-δέχ-αται  
 from δέικνυμι and ἀε-χέδ-αται from  
 ἀεαχίζω.

87. It is impossible to say with cer-  
 tainty what the 'coping of κυανός' was.  
 Curt. connects the word with Skt. *cānas*,  
 'dark smoke,' which accords well with  
 μέλανος κυάνοιο Il. 11. 35. It has com-  
 monly been regarded as 'blue steel,' and  
 Evans, L'âge du bronze, p. 14 f., sup-  
 ports this view. But such steel would  
 soon rust, and would be quite unsuit-  
 able for mural decoration. The whole  
 question is treated well by Helbig (Das  
 Hom. Epos aus den Denkmälern er-  
 läutert, p. 79 foll.), who shows from  
 Theophrastus that there were two kinds  
 of κύανος, the natural (αὐτοφυής) and  
 the artificial (σκευαστός). The first is  
 Lapis lazuli, or real ultramarine; too  
 rare and costly for such a θριγκός, the  
 second is a kind of glass or enamel  
 coloured with cobalt or smalt. Plates  
 so coloured have been discovered at  
 Mycenae (Schliemann, Mykenae, p. 183);  
 and we may suppose such plates or tiles  
 to have formed a frieze to the wall here  
 described.

91. χρύσειοι . . κύνες, and (100), χρύ-  
 σειοι . . κοῦροι. It is improbable that  
 the poet intends by these descriptions  
 anything more than *images* of dogs and  
 boys. In support of this view we may  
 (partly with Nitzsch), remark that,

οὗς Ἥφαιστος ἔτευξεν ἰδυίῃσι πραπίδεσσι  
 δῶμα φυλασσέμεναι μεγαλήτορος Ἀλκινόοιο,  
 ἀθανάτους ὄντας καὶ ἀγήρως ἥματα πάντα.  
 ἐν δὲ θρόνοι περὶ τοῖχον ἐρηρέδατ' ἔνθα καὶ ἔνθα, 95  
 ἐς μυχὸν ἐξ οὐδοῖο διαμπερές, ἔκθ' ἐνὶ πέπλοι  
 λεπτοὶ εὐννητοὶ βεβλήατο, ἔργα γυναικῶν.  
 ἔνθα δὲ Φαιήκων ἡγήτορες ἐδρίβωντο  
 πίνοντες καὶ ἔδοντες· ἐπηετανὸν γὰρ ἔχεσκον.  
 χρύσειοι δ' ἄρα κούροι ἐνδμήτων ἐπὶ βωμῶν 100  
 ἕστασαν αἰθομένας δαΐδας μετὰ χερσὶν ἔχοντες,  
 φαίνοντες νύκτας κατὰ δώματα δαιτυμόνεσσι.

95. ἐρηρέδατ'] Here Schol. P. reads ἐληλέδατ' again, but interprets ἐμπεπηγότες ἦσαν. 100. βωμῶν] καὶ οἱ βουνῶν γράφοντες. Ὅμηρος γὰρ βαιμοὺς τὰς βάσεις φησί. Schol. of P. Cod. Vind. 56 gives πύργων.

(1) A tendency to hyperbolic expressions about works of imitative or mechanical art may be observed in Homer. Such expressions are intended to be a tribute to the skill of the artist. Thus the wheeled tripods, Il. 18. 376, are said to move αὐτόματοι . . . θαῦμα ἰδέσθαι. Even in the description of the ἀμφίπολοι ib. 417, we may doubt whether we have more than a hyperbolic account of mechanical contrivances, ἀμφίπολοι . . . ζῶνσι νεήνισιν εἰκουναίαι, | τῆς ἐν μὲν νόος ἐστὶ μετὰ φρεσίν, ἐν δὲ καὶ αὐτὴ | καὶ σθένος, ἀθανάτων δὲ θεῶν ἀπο ἔργα ἴσασιν, for after all they are only ζῶνσι νεήνισιν εἰκουναίαι. To the same tendency may be referred the grandiloquence of Od. 11. 613 μὴ τεχνησάμενος μὲδ' ἄλλο τι τεχνήσαιτο | δὲ κείνον τελαμῶνα ἧ ἐγκάθ' ἐτο τέχνη. (2) Works of imitative art had not yet received their proper appellations, such as ἀνδριάς, etc.: see the whole description of the Shield in Il. 18, and therein, especially 577 foll. χρύσειοι δὲ νομήες ἄμ' ἐστιχόωντο βέεσσι. Such objects borrowed the names of the things of which they were imitations.

94. ὄντας. This form occurs only in two other passages, Od. 19. 230 ὄντες, and ib. 489 ὄσσης. Nitzsch doubts if we can read the ordinary form εὐντας as a dissyllable. Inflections which in later Greek would allow of contraction afford of course no parallel. But we

might derive some countenance from Od. 2. 148 ἔας (monosyll.), 9. 283 νέα (monosyll.), 9. 240 θυρέον (dissyll.), 18. 247 πλέονες (dissyll.), Il. 5. 256 ἔφ (monosyll.), 10. 344 ἔωμεν (dissyll.), 8. 217 κηλέφ (dissyll.). Perhaps the reading (Ahrens) βαρὺν εὐντα Theocr. 2. 3 suggests the possibility of retaining an epic form.

95. ἐν δὲ (sc. δόμῳ), here of the interior of the men's apartment.

96. For διαμπερές = 'the whole way round,' see Od. 5. 256. The same meaning of ἔνθα καὶ ἔνθα (sup. 86), i.e. both length-wise and breadth-wise, occurs in Il. 7. 156 παρήτορος ἔνθα καὶ ἔνθα, and Od. 10. 517.

99. ἐπηετανόν (see Od. 4. 89), used here, and inf. 128, adverbially. Cp. Od. 10. 427. Hesych. interprets, συνεχές, ἀδιάλειπτον. παρατεταμένον διὰ παντὸς τοῦ χρόνου. Δαφιλές.

100. βωμῶν, from root βα, as in βαίνει, properly anything on which one mounts; cp. Il. 8. 441 ἄρματα δ' ἄμ βωμοῖσι τίθει, where Schol. V. interprets τοῖς ἀναβαθμοῖς. Thus βωμός, when used as an 'altar,' differs from ἐσχάρα in having steps, or an ascent (ἀνάβασις) of some kind up to it. Here it denotes only a 'pedestal.' The statues are represented as carrying the torch grasped by both hands, as the preposition (μετά) shows.

102. Here φαίνοντες is used intransitively for 'giving light;' cp. Od. 19. 25

96. πεπλός: covered chariot at rest (E 194), and chest in which Hector's bones were placed (A 796)

103/30. Contain many αἶσα present of things still existing, and which, if they still existed comes not how long ago. Before we had imperfect of that which was then to be seen - παλαιὰ αἶσα and what ὄψα saw.

04. In Penelope's household 12 women worked at the mills - the most menial occupations - Homeric age.

The μύλος is a mortar in which the grain was ground by a pebble, but an upper and a smaller millstone, into which the upper stone fell.

07. καρποσίων: having many καρποί - fruit - Homeric age.

07. ὀβριέν: linen πέπλος. Flax was used - Hom. age, though some doubt its cultivation in that age. Linen used as thread spun by the Fates (7198)

πεντήκοντα δέ οἱ δμῶαί κατὰ δῶμα γυναῖκες  
αἱ μὲν ἀλετρεύουσι μύλης ἔπι μήλοπα καρπὸν,  
αἱ δ' ἱστοὺς ὑφύωσι καὶ ἡλάκατα στρωφῶσιν 105  
ἥμεναι, οἳά τε φύλλα μακεδνῆς αἰγείροιο·  
καιρουσσέων δ' ὀθονέων ἀπολείβεται ὑγρὸν ἔλαιον.

104. μύλης] Al. μύλης and μύλοισ. Apoll. Lex. gives μύλης. Od. 20. 111 seems to support the reading μύλης, and ib. 106 μύλης. 107. καιρουσσέων] Ἀριστάρχος

καιρουσσέων Schol. B. H. M. P. T. 'In antiquioribus autem Odysseae exemplis videtur fuisse καιρουσσέων' Buttm. ap. Schol. ed. Dind. But the word is properly written καιρουσσέων, the regular contraction for καιροισσέων (from καιροίς), which La Roche adopts from Bergk, Philol. xvi. 578 foll. See his critical note ad loc. For the interchange between ο and ου cp. βοοί for βοοὺς Jacobs, ad Anthol. Pal. 374. ΚΑΙΡΟΣΣΕΩΝ *the contraction did not keep its original character, but was*

δμῶα δ' οὐκ εἶας προβλασκέμεν αἶ κεν ἔφαινον, so that νύκτας must be taken as accus. of duration of time. See also Od. 18. 307 λαμπτήρας τρεῖς ἴστασαν ἐν μεγάροισιν | ὅρα φαίνουσιν.

103. πενήκοντα. The same number of handmaids is found in the house of Odysseus, Od. 22. 421. Cp. Virg. Aen. 1. 703 'quinquaginta intus famulae.'

104. μήλοπα, 'corn apple-hued,' sc. yellow. Others connect it with μαλός, 'white,' 'glistening.'

106. οἳά τε φύλλα. The point of comparison is the constant movement of the women at their task. This is better than the notion, which Nitzsch espouses, of their sitting as close together as leaves grow on the aspen. Leaves in general, while they may afford an illustration of multitude, as Il. 2. 468, 800, supply similes for other ideas as well; for instance, they are a type of perishableness, Il. 21. 464. The leaves of the aspen are not remarkable for their closeness but for their tremulous movement. Besides, Nitzsch's interpretation would rather require ὅσσα τε than οἳά τε. The Schol. M. P. V. gives both interpretations: φύλλα δὲ ἴησι διὰ τὸ πλῆθος, ἢ διὰ τὸ εὐκίνητον τῶν χειρῶν ἐν τῷ στρέφειν τὴν κρόκην, ὡς καὶ τὰ φύλλα τῆς αἰγείρου ἀντεστραμμένα ἀλλήλοις καὶ εὐκίνητα βαθείας καὶ ὑπὸ τυχούσης αἵρας, ὡς καὶ Σοφοκλῆς ἐν Αἰγεί (Frag. Dind. 24) ὥσπερ γὰρ ἐν φύλλοισιν αἰγείρου μακρὰς, | κὰν ἄλλο μῆδεν, ἀλλὰ τοῦ- κείνης κὰρ | κινεῖ τις αἶρα ἀνακουφίζει πτερόν.

107. καιρουσσέων, contracted for καιροισσέων (see crit. note), 'close-woven.' καιροίς is from καιρός (Lat. *licium*, Engl.

*leash*), the loop which holds each vertical thread in the loom. καιρός δὲ ὁ μῆτος, δι' οὗ τοὺς στήμονας ἐναλλόττονσι χάριν τοῦ τὴν κρόκην πλέκεσθαι Schol. B. H. M. P. T. A web in which the καιροί stand close together is therefore necessarily of close texture.

ἀπολείβεται ὑγρὸν ἔλαιον. Nitzsch understands this as referring to the close texture of the linen, which is too thick to let oil soak through its interstices. He quotes from Plutarch, de Pyth. Oracl. 4. t. 9. p. 253 ed. Hutt, καὶ Ὀμηρος εἶπε καιροσέων... ἐνδεικνύμενος τὴν ἀκριβειαν καὶ λεπτότητα τοῦ ὕφους τῷ μὴ προσμένειν τὸ ἔλαιον ἀλλ' ἀπορρεῖν καὶ ἀπολασθῆναι τῆς πυκνότητος μὴ διείσης. A modification of this view is suggested by a passage in Athenaeus 13. 582, from which it appears that oil was actually used freely in the fulling and dressing of clothes. Glycerium sends her maid to the fuller to bring home her dress, but the man says the garment is not ready, and that the girl cannot have it unless she can bring him a supply of oil, his stock being exhausted: ὁ γναφεὺς δ' εἶπεν· Ἄν γ' ἐλαδίου | παρημυρία μοι, φησί, προσενέγκῃς τρία, | κόμισαι. τὸ καλῶν γὰρ ἐστὶ τοῦτό με. | Ἡ δ' ὡς ἀπήγγειλεν, τάλαιν', εἶπεν, κακῶν | ἢ Γλυκερίον· μέλλει γὰρ ὥσπερ μαινίδας ἀποτηγανίζειν (to fry) φησί μου τὸ λῆθιον. The passage must of course be considered with two others: Il. 18. 596 χιτῶνας | εἰατ' ἐκνήτους, ἥκα στίλβοντας ἔλαιφ, and Od. 3. 408 λίθοι ἔστοι ἀποστίλβοντες ἀλείφατος, (where see note). The majority of commentators concur in understanding the 'oil' in all three passages to mean, the *appearance* of oil, i.e. glossiness. In the pas-

δασον Φαίηκες περὶ πάντων ἰδριες ἀνδρῶν  
 νῆα βοὴν ἐνὶ πόντῳ ἐλαυνέμεν, ὥς δὲ γυναιῖκες  
 ἰστῶν τεχνῆσαι· περὶ γάρ σφισι δῶκεν Ἀθήνη  
 ἔργα τ' ἐπίστασθαι περικαλλέα καὶ φρένας ἑσθλάς·  
 ἔκτοσθεν δ' αὐλῆς μέγας ὄρχατος ἀγχι θυρῶν  
 τετράγυος· περὶ δ' ἔρκος ἐλήλαται ἀμφοτέρωθεν.  
 ἔνθα δὲ δένδρεα μακρὰ πεφύκασι τηλεθώντα,  
 δγχναι καὶ ροιαί καὶ μηλείαι ἀγλαόκαρποι  
 συκέαι τε γλυκεραί καὶ ἐλαῖαι τηλεθόσσαι.  
 τᾶων οὐ ποτε καρπὸς ἀπόλλυται οὐδ' ἀπολείπει  
 χείματος οὐδὲ θέρεως, ἐπετήσιος· ἀλλὰ μάλ' αἰεὶ  
 ζεφυρὴ πνέιουσα τὰ μὲν φύει, ἄλλα δὲ πέσσει.  
 δγχνη ἐπ' δγχνη γηράσκει, μῆλον δ' ἐπὶ μήλῳ,  
 αὐτὰρ ἐπὶ σταφυλῇ σταφυλῇ, σῦκον δ' ἐπὶ σύκῳ.  
 ἔνθα δέ οἱ πολύκαρπος ἀλωὴ ἐρρίζωται,

110. ἰστῶν] Schol. V. on Il. 24. 487 gives ἰστῶ. The common reading ἰστὸν was the natural accompaniment of the reading τεχνῆσαι (see below). As the accusative is an unprecedented construction with an adjective in -eis (reading τεχνῆσαι), La Roche adopts ἰστῶν from two Viennese MSS. τεχνῆσαι] So Vind. 56. Gl. M. V. gives τεχνῆσαι, τεχνίτιδες. 'Vera quam Bekkerus restituit scriptura τεχνῆσαι est, de qua vid. Lobeck. Pathol. Elem., vol. i. 343' Dindorf, Schol. ad loc. Vulg. τεχνῆσαι. 114. πεφύκασι] So Herodian. πεφύκει is the reading of the MSS. See on Od. 11. 304.

sage quoted from the Iliad this is conceivably the case. In the first quotation from the Odyssey we saw that ἀλειφαρ was probably a kind of varnish, and in the words before us the use of so strong a phrase as ἀπολείβεται ἔλαιον goes far to support the interpretations which refer to real oil. Cp. h. Hom. 24. 3 πλοκάμαν ἀπολείβει' ἔλαιον.

109. ὥς is parallel to δασον.

110. ἰστῶν τεχνῆσαι, see crit. note. Cp. for the form τιμῆντα Il. 18. 475. The adjective in this clause is parallel to ἰδριες (108), and ἰστῶν to νῆα ἐλαυνέμεν. If the infinitive τεχνῆσαι be retained, it will form the antithesis to ἐλαυνέμεν. But elsewhere in Homer only the middle voice τεχνάομαι is found.

112. ὄρχατος, 'proprie idem est atque ὄρχος a quo forma non magis differt quam μέσσας a μέσσος: invaluit tamen usus ut ὄρχος diceretur στίχος φυτῶν, ordo singulus plantarum vel arborum,

ὄρχατος autem istorum ordinum complexio, sive hortus' Bothe.

114. πεφύκασι, for which some read πεφύκει, has here a short penult. In v. 128 we have the form πεφύᾱσι. There are only two instances of this short ending in Homer, viz., πεφύκασι, as here, and λελόγγᾱσι Od. 11. 304. 'For other examples in Ionic, see Curt. Verb. ii. 166. In these forms the α belongs to the ending, since -ᾱσι is for -ᾱτι, which corresponds to the -ντι of the Doric φα-ντι. The forms in -ᾱσι are of later origin.' Monro, H. G. § 5, cp. also § 7.

118. χείματος, 'neither in winter nor in summer.' To this is added, as epexegetis, ἐπετήσιος, in agreement with καρπός: 'lasting all the year.'

119. ζεφυρὴ. For a list of feminine adjectives used as nouns substantive see on Od. 1. 97; and for the prosody of the line cp. Od. 12. 423.

122. ἔνθα δέ. Here follows the de-

12. Alcinoos, as Laertes (w 221), possessor of land; but this is not necessarily a royal prerogative.

There are only 3 orchards in Hom. 256 (Shield), w 222, 340 (Laertes)

13. τετραγυος: 00. proposer. Eury maches to mow a field of 4 yūa as a field day's work - but the work was done with the sickle.

Ridgeway thinks 'usa' yūy as a division of land comes from yūy's. The curved part of plough was for the plough itself.

Eustathius thought the garden of Alc. was 100 feet square; others make it 400 long by 300 broad. The standard measure of land in Turkish Empire is a desman, the area that one pair of oxen can plough in a day, and is equal to 4000 square feet of an acre.

"Gera" as a definite measure of land was originally as much as a yoke of oxen could plough in a day; afterwards it was limited by statute of Edw. I, Edw. III, & Hen. VIII to 40 poles long by 4000 (= 4000 yards) or its equivalent of any shape.

ἐρκος: fruit field enclosed by dykes, stone-walls, & hedges.

15. Pomogranates and fig. trees over the house Taulakus. Fig. and pear trees also w 246 (Laertes). Both this and w 246 lack passage. These trees are in the field on the S. There are few names of places in H. domestic from ἔρκος & those from the olive & vine. Greek climate in general too warm for pears and apples. The wild pear (ἄχρδος  $\xi$ .) was as a tree age.

μῦδα λαβὴ = plums, peaches, quinces. What μῦδα are here is uncertain.

16. Only two seasons? Just not a certain inference.

20. μῦλον: crab-apple? Unknown what μῦ is here, says S.



24. τὰ ῥεετα: grapes merely skinned before pressing? Gr. Hb. v. D. 0124

Raisins were given by Abigail to David.

τρυῶν (τρυγῆ corn, vintage; cf. 12. 0124)

25. τραπίουσι: tread (musters). This is the only allusion to pressing grapes in Hb

τῆς ἕτερον μὲν θειλόπεδον λευρῷ ἐνὶ χώρῳ  
τέρσεται ἡέλλῳ, ἐτέρας δ' ἄρα τε τρυγῶσιν,  
ἄλλας δὲ τραπέουσι· πάροιθε δέ τ' ὀμφακές εἰσιν

125

123. *θειλόπεδον*] *Al. εἰλόπεδον*. Cp. Lobeck, *Path. Elem.* i. 101 'εἰλόπεδον non legitur nisi apud scriptores Byzantinae aetatis Scholiastas et Glossographos.' Bekker writes *μὲν θ' εἰλόπεδον*, which Nauck follows.

scription of another part of the *ὄρχατος*. Altogether three scenes are described, all introduced by *ἐνθα δέ*. (1) The fruit garden 114-121; (2) the vine ground, 122-126; and (3) the garden of herbs, 127, 128. In v. 121 the mention of *σταφυλή* is unexpected, as *vines* belong properly to the *πολύκαρπος ἀλωή*.

*ῥριζῶται*. The Schol. interprets this *πεφύτευται*, nor would there be any objection to transfer to the vineyard a word which, on this interpretation, can belong only to the vines. But such a meaning is hardly adequate to the word *ρίζουσαι*, which signifies 'to be rooted,' in the sense of 'fixed firmly': cp. *Od.* 13. 162 *ὅς μιν [ναῦν] λαὸν ἔθηκε καὶ ῥριζῶσεν ἐνερθε*, and especially *Soph. O. C.* 1590 *τὸν καταρράκτην ὁδὸν | χαλκοῖς βάθροισι γῆθεν ῥριζωμένον*. So here possibly the word points to the excavations and solid foundations made for the wine-press, if not also to an encircling *κάπετος* (cp. *Il.* 18. 564), which, as going deep below the surface, are regarded as the 'roots' of the *ἀλωή*.

123. In the vineyard again are presented to us three locally distinct scenes, of which the first and third are subdivided—(1) the ripe grapes, of which some are left to hang [*ἕτερον μὲν*], and others are being gathered [*ἐτέρας δέ*]; (2) the treading of the grapes; (3) the grapes, which are (a) just formed, or (b) are just changing colour. The description, though adequate and exact, is very concise, and the poet has been as sparing as possible of those localising or enumerative words which are the mere framework of a description. Thus, the three scenes form a back-ground, a centre, and a fore-ground; but we are left to find this out from the word *πάροιθε*. And again, grammatically, while we have the pronoun *ἄλλας* to mark out the second scene, for the first and last we have no corresponding distinctive words. All the hint we have for these is the pronoun of dual distinction, *ἕτερος*, which indicates that in what precedes the clause *ἄλλας δέ*

*τραπέουσι* and in what follows it we have respectively two subdivisions of one scene. For a similar economy of formally distinctive words cp. *Livy* 5. 8 ad fin. 'pauci reipublicae, huic atque illi, ut quosque studium privatim aut gratia occupaverunt, adsunt;' where 'huic atque illi' points to two classes of partisans, subdivisions of an unexpressed 'plerique,' standing in contrast to 'pauci.'

This interpretation seems more symmetrical than that of Nitzsch, and more faithful to the distinction of *ἄλλας* and *ἕτερος*. Nitzsch divides thus: 1st scene, introduced by *ἕτερον*; and, introduced by *ἐτέρας* with *ἄλλας* subordinated to it. It may be added that no poet or painter would be likely to make the scene of the wine-press a mere accessory feature to the gathering.

*τῆς ἕτερον .. τρυγῶσιν*, 'one part of it, a warm spot on level ground, is dried by the sun, other grapes again they are gathering.' That is, the gatherers are busy upon some of the vines, but others they have left untouched, that the bunches may become sun-dried, and fit for making 'vinum passum,' i.e. raisin wine. This is in better general keeping with the scene than to suppose the bunches already cut from the vine and hung up to dry.

*θειλόπεδον*, or *εἰλόπεδον* (see crit. note), stands as the subject to *τέρσεται*, though more properly *σταφυλὰί τέρσονται*: it is by a similar transference that *ἕτερον* agrees with *θειλόπεδον* though contrasted with *ἐτέρας* [*σταφυλὰς*].

125. *τραπέουσι*, 'are treading.' Compare *ἀ-τραπ-ός*, and Angl. 'tramp.' In the concise phrase, *ἄλλας δέ τραπέουσι*, is presented the whole scene of the full baskets brought by the gatherers and emptied into the wine-vat, the treading out of the grapes with mirth and song, and the drawing off of the purple juice.

*πάροιθε*, in the foreground are rows of vines whose grapes are still unripe.

ἀνθος ἀφιεῖσαι, ἕτεραι δ' ὑποπερκάζουσιν.  
 ἔνθα δὲ κοσμηταὶ πρασιαὶ παρὰ νείατον ὄρχον  
 παντοῖαι πεφύασιν, ἐπηετανὸν γανώσσαι  
 ἐν δὲ δύο κρῆναι ἡ μὲν τ' ἀνὰ κήπον ἅπαντα  
 σκίδνεται, ἡ δ' ἐτέρωθεν ὑπ' αὐλῆς οὐδὸν ἴσι  
 πρὸς δόμον ὑψηλὸν, ὅθεν ὑδρεύοντο πολῖται.  
 τοῖ' ἄρ' ἐν Ἀλκινόοιο θεῶν ἔσαν ἀγλαὰ δῶρα.

130

Ἔνθα στὰς θηεῖτο πολύτλας διὸς Ὀδυσσεύς.  
 αὐτὰρ ἐπειδὴ πάντα ἐφ' θήσατο θυμῷ,  
 καρπαλίμως ὑπὲρ οὐδὸν ἐβήσετο δώματος εἴσω.  
 εὔρε δὲ Φαιήκων ἡγήτορας ἡδὲ μέδοντας  
 σπένδοντας δεπάεσσιν ἐυσκόπῳ ἀργειφόντῃ,  
 φῖ πυμάτῳ σπένδεσκον, ὅτε μνησαίατο κοίτου.

135

The words ἕτεραι δέ in the next line imply a corresponding ἕτεραι μὲν before ἀνθος ἀφιεῖσαι, 'some just shedding their blossom' (i. e. 'having just shed it,' else they would not yet have become δμῆκες).

126. ὑποπερκάζουσιν, 'are faintly colouring,' with the dark hue of the ripening grape. The adj. περκνός or πέρκος, which Hesych. interprets by γλαυκός, μέλας, καὶ τὰ ὅμοια, is connected with Skt. *ṛṣṇis*, an epithet used of spotted or brindled cows; compare *pérkas* ἐλάφους. The form of the sentence suggests ὑποπερκάζουσαι as a symmetrical parallel to ἀφιεῖσαι, but in the second clause the participle changes into a finite verb. Cp. Il. 18. 535 ἐν δ' Ἐρις, ἐν δὲ Κυδοιμὸς ὀμίλειον, ἐν δ' ὀλοή Κῆρ | ἄλλον ζῶν ἔχουσα νεκύτατον, ἄλλον δούτον, | ἄλλον τεβηῶτα κατὰ μόρον ἔλας ποδοῖν. The marvel both in the garden and the vineyard is that the various stages of growth and maturity are all going on together. Cp. Soph. Thyest. Frag. 239 Dind. ἔστι γάρ τις ἐναλία | γῆς Εὐβοείας τῆδε βάκχειος βότρυς | ἐν' ἡμῶν ἔρπει· πρῶτα μὲν λαμπρὰς ἔω | κεκλημάτῳται χώρος εὐανθὲς δέμας' | εἰτ' ἡμῶν αἰεὶ μέσον δμῆκος τύπον, | καὶ κλίνεται γε κήποπερκοῦται βότρυς' | δέιλῃ δὲ πᾶσα τέμνεται βλαστομένη | καλῶς δ' ὅπῳ, κἀνακίρναται ποτόν.

127. ἔνθα δέ, as sup. 122; where see note. The garden of herbs borders on the vineyard. 'Skirting the outer-

most row' of vines 'are trim beds of herbs of all sorts, ever freshly green.' Schol. B. E. interprets κοσμηταὶ πρασιαὶ by κατασκευασταὶ λαχαναί, and the proper meaning of πρασιαί seems to be 'leek-beds,' from πρᾶσον. There is no idea here of a flower-garden, nor any trace in Homer of the cultivation of flowers. Here we have a kitchen-garden only, the fresh green of which is described by the word γανώσσαι, from root *gaf*, as γαίω, γάνυμαι, and Lat. 'gaudeo.'

129. κήπος here is the enclosure containing the πρασιαί just mentioned.

130. σκίδνεται, 'is led in rills.' ἐτέρωθεν = 'over against it,' as in Il. 6. 247. The word does not imply distance between the two fountains, but merely their position, opposite one another.

ἴσι, intrans., as Od. 11. 239 ὅς πολὺ κάλλιστος ποταμῶν ἐπὶ γαίῳ ἴσι. This second spring was carried from outside underneath the entrance of the court, and issued, perhaps in a basin, in the centre of the court, midway between the entrance and the banquet-hall. But the word ὅθεν refers immediately to κρήνη, implying that the townspeople drew water at the fountain-head, or, at any rate, at some point in the stream before it reached the αὐλῆς οὐδός.

138. φῖ πυμάτῳ. Schol. V. ἐπεὶ θειροπομπὸς ἡ ὑπὸν παρεκτικὸς· διὸ καὶ 'εἴλετο δὲ ῥάβδον, τῇ τ' ἀνδρῶν ὁμμάτῳ

27. πρασάι: 'leek-beds' - 'beds of vegetables' in general'. No garden vegetables are mentioned as eaten by H. No green vegetables mentioned at all by H.

ῥέειρον: v. is extreme, bound, beyond, i. e. of

29. Irrigation

31. ἰσχυρότερον, sudden shift to imperfect - to facilitate (some say) the transition to the

35. εἰς: with gen. only here and 290

52. Answer: as placed, except o 201, in horizontal & final clauses

αὐτὰρ ὁ βῆ διὰ δῶμα πολύτλας δῖος Ὀδυσσεὺς,  
 πολλὰν ἥερ' ἔχων, ἣν οἱ περίχευεν Ἀθήνη;  
 140  
 δφρ' ἴκετ' Ἀρήτην τε καὶ Ἀλκίνοον βασιλῆα.  
 ἀμφὶ δ' ἄρ' Ἀρήτης βάλε γούνασι χεῖρας Ὀδυσσεὺς,  
 καὶ τότε δὴ ῥ' αὐτοῖο πάλιν χύτο θέσφατος ἄηρ.  
 οἱ δ' ἄνεφ' ἐγένοντο δόμον κάτα φῶτα ἰδόντες,  
 θαύμαζον δ' ὀρόωντες· ὁ δὲ λιτάνευεν Ὀδυσσεὺς·  
 145  
 'Ἀρήτη, θύγατερ· Ῥηξήνορος ἀντιθέοιο,  
 σὺν τε πόσιν σά τε γούναθ' ἰκάνω πολλὰ μογήσας,  
 τούσδε τε δαιτυμόνας, τοῖσιν θεοὶ ὄλβια δοῖεν  
 ζῶμεναι, καὶ παισὶν ἐπιτρέψειεν ἕκαστος  
 κτήματ' ἐνὶ μεγάροισι γέρας θ' ὃ τι δῆμος ἔδωκεν.  
 150  
 αὐτὰρ ἐμοὶ πομπὴν ὀτρύνετε πατρίδ' ἰκέσθαι  
 θάσσον, ἐπεὶ δὴ δηθὰ φίλων ἄπο πῆματα πάσχω.'

140. *περίχευεν*] See on sup. 41. Here Zenodotus has no variant. 144. *ἄνεφ*] 'Ἀριστάρχῃ καὶ τοῖς ἀπὸ τῆς Ἀριστάρχου σχολῆς συνηρίσκετο μὴ μᾶλλον ὄνομα ἐκδέχασθαι, ὡς ἐπὶ ῥημα δέ, etc., and so written *ἄνεφ*, Apoll. de Adv. 554 quoted by La Roche H. T. 191. 145. *δὲ λιτάνευεν*] The reading of Aristarchus. See La Roche H. T. 389 foll. Vulg. δ' ἑλλιτάνευεν. 149. *ἐπιτρέψειεν*] οὕτως αὖ Ἀριστάρχου Schol. H. P. *ἐπιτρέψειαν* Schol. M. V.

*θέλει.* But Nitzsch remarks that the idea of Hermes as the dream-god belongs to the later conception of his office as *ψυχοπομπός*, Zeus being in Homer the real dispenser of dreams. He says further that the wand of Hermes is not the symbol of natural sleep, but of some extraordinary trance; and a good night's rest was too much a matter of course to be made the subject of a special libation. Nitzsch compares this libation to the one offered in later times to Ζεὺς Σωτήρ or Τέλειος, and thinks it was offered to Hermes as guardian and protector, so as to leave the whole household in his custody for the night.

140. *ἥερ' ἔχων*. Cp. the phrases *εἶματα ἔχων* Od. 17. 24, *τεύχεα ἔχειν* Il. 10. 440.

143. *αὐτοῖο*. Not simply 'from him,' but 'from the hero himself.' The hero *himself* was now visible. With the use of the gen. after *πάλιν χύτο* cp. Il. 18. 138 *πάλιν τράπεθ' υἱὸς ἔηος*, 20. 439 *καὶ τό γ' Ἀθήνη | πνοιῇ Ἀχιλλέος πάλιν ἔτραπε*.

144. *ἰδόντες... ὀρόωντες*. A hush

fell on them the moment they caught sight of him, and they kept wondering as they gazed upon him; *εἰκότως ἐθαύμαζον ὅτι προσιόντα οὐκ εἶδον* Schol. P. Q. T.

148. *ὄλβια δοῖεν*. The occurrence of these words by themselves in Od. 8. 413 suggests as the probable construction of *ζῶμεναι*, that it is an exegetical addition, 'prosperity—for them to live in,' 'throughout their life,' rather than directly governed by *δοῖεν*.

150. The *γέρας* conferred by the people is the royal demesne, *τέμενος πατρίων*, cp. Od. 6. 293. The prayer is that their possessions may be enjoyed after them by their children, and not by strangers, so that *παισὶν* is emphatic.

152. *θάσσον*. The force of the comparative is almost equivalent to 'the sooner the better.' It is frequently used with imperatives, as Od. 10. 72; 16. 130; 20. 154, etc.; but the order of words here rather implies its close connection with *ἰκέσθαι*, parallel to *καρπαλίμως* in Od. 6. 311 foll. *ἴνα*

ὧς εἰπὼν κατ' ἄρ' ἔξετ' ἐπ' ἐσχάρῃ ἐν κονίῃσι  
 παρ πυρί· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.  
 ὃψὲ δὲ δὴ μετέειπε γέρων ἡρώς Ἐχένης, 155  
 δς δὴ Φαιήκων ἀνδρῶν προγενέστερος ἦεν  
 καὶ μύθοισι κέκαστο, παλαιὰ τε πολλά τε εἰδώς·  
 ὃ σφιν ἐυφρονέων ἀγορήσατο καὶ μετέειπεν·  
 'Ἀλκινό', οὐ μὲν τοι τόδε κάλλιον οὐδὲ ἔοικε,  
 ξεῖνον μὲν χαμαὶ ἦσθαι ἐπ' ἐσχάρῃ ἐν κονίῃσιν· 160  
 οἶδε δὲ σὸν μῦθον ποτιδέγμενοι ἰσχανόωνται.  
 ἀλλ' ἄγε δὴ ξεῖνον μὲν ἐπὶ θρόνου ἀργυροῆλου  
 εἰσον ἀναστήσας, σὺ δὲ κηρύκεσσι κέλευσον  
 οἶνον ἐπικρῆσαι, ἵνα καὶ Διὶ τερπικεραύνῃ  
 σπείσομεν, δς θ' ἰκέτησιν ἅμ' αἰδοίοισιν ὀπηδεῖ. 165  
 δόρπον δὲ ξεῖνφ ταμίῃ δότῳ ἔνδον ἐόντων·  
 Αὐτὰρ ἐπεὶ τό γ' ἄκουσ' ἱερὸν μένος Ἀλκινόοιο,  
 χεῖρὸς ἐλὼν Ὀδυσῆα δαΐφρονα ποικιλομήτην  
 ὥρσεν ἀπ' ἐσχαρδῶν καὶ ἐπὶ θρόνου εἴσε φαινοῦ,

155. Ἐχένης] γρ. Ἀλιθέρης Schol. P. 156. προγενέστερος] Bekk. προγενέ-  
 στατος. 159. οὐ μὲν τοι τόδε] γρ. οὐ μὲν καὶ τό γε Schol. H. P.

νόστιμον ἡμᾶρ ἰθαί | καρπαλίμως. Cp. inf. 194.

153. ἐπ' ἐσχάρῃ, 'at the hearth.' He sits in the posture of a suppliant; though, as Ameis reminds us, there is no distinct notion of sanctity or sanctuary connected with the hearth in Homer. In Apoll. Rhod. 4. 693 Medea and Jason are represented as taking refuge at the hearth of Circe, τοῖς δ' ἐν λισπαροῖσι κέλευσεν | ἥ γε θρόνοις ἔξεσθαι... τῷ δ' ἀνεψὺ καὶ ἀναυδοὶ ἐφ' ἐστὶν ἀφάντες | ἵζανον, ἥ τε δίκη λυγροῖς ἰκέτησι τέτυκται. So in Hdt. 1. 35 ἐπιστίος stands as the equivalent of ἰκέτης. Cp. also Plutarch, Vit. Themist. 1. 485 Reisk. πρὸς τὴν ἐστίαν (sc. Ἀθήνῃ) κατέπεσε. These passages show that ἐστία implies far more than ἐσχάρα. See Od. 14. 159 ἴστω νῦν Ζεὺς πρῶτα θεῶν, ξείνῃ τε τράπεζα, | ἴστίη τ' Ὀδυσῆος ἀμύμονος, ἣν ἀφικάνω.

156. προγενέστερος, not governing Φαιήκων, which is a partitive gen. after δς, but standing alone as a qualifying

comparative, like our use of *elder-by*. Cp. γεραίτερος Od. 3. 362.

159. οὐ μὲν τοι. The return to this is ἀλλ' ἄγε v. 162, while ξεῖνον μὲν (160) is answered by οἶδε δέ. The comparative κάλλιον means that this unusual way of treating a stranger is no improvement upon, 'not more honourable than,' their ordinary custom of bidding him welcome. See Od. 3. 69 foll. The infinitive ἦσθαι is the exegesis to τόδε, as Od. 1. 370, 376; 4. 197; 11. 363; 19. 283; 20. 52; 21. 126.

161. οἶδε, 'thy people here, waiting for a bidding from thee, are putting constraint on themselves.'

ἰσχανόωνται, from a lengthened form of ἰσχω, with frequentative force; cp. ἱρκανόωσι. The only forms found are ἰσχανάας, -άα, -όωσιν, -όων, -όωσαν, and in the middle ἰσχανόωνται, -όωντο, -άσθω, and the iterative ἰσχανάσκων.

164. ἐπικρῆσαι, i.e. 'to mix with the water,' as ἀνδ... κέρασσε Od. 3. 390.

52. Εὐχαιή: The threshold was also a place taken by supplicant or mourner (J, 18, K<sup>o</sup>,  
 55. Initiative not confined to the king. In Nestor gives advice that is followed  
 H 324, I 93, K 203. In B 435 he gives the command for the action just as here  
 I 555 N. : προγενέστερος

62. ἀργυροῦρου: a chain inlaid 'silver and ivory' 55

14. ἐπικεῖσθαι: (1) mix in, since 'oiri' may denote the pouring' come into the water.  
 (2) in addition, thereto, is mix answer, in addition, former mixtures



16. is'fara, dishes. usu. coed meals left over.

78. A herald does for a king what ordinary trusty servants do for ordinary men (a 109, 143, 146, 305)

89. the members of the (councilors) - not definitely fixed - H. or O.

## 7. ΟΔΥΣΣΕΙΑΣ Η. 170-193. 297

νῖδον ἀναστήσας ἀγαπήνορα Λαοδάμαντα, 170

ὃς οἱ πλησίον ἴξε, μάλιστα δέ μιν φιλέσκε.

χέρνιβα δ' ἀμφίπολος προχῶφ ἐπέχευε φέρουσα

καλῇ χρυσεῖῃ, ὑπὲρ ἀργυρέοιο λέβητος,

νίψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.

σίτον δ' αἰδοίῃ ταμίῃ παρέθηκε φέρουσα, 175

εἷδατα πόλλ' ἐπιθείσα, χαριζομένη παρεόντων.

αὐτὰρ ὁ πίνει καὶ ἦσθε πολύτλας δῖος Ὀδυσσεύς·

καὶ τότε κήρυκα προσέφη μένος Ἀλκινόοιο·

‘Ποντόνοε, κρητῆρα κερασσάμενος μέθυ νεῖμον

πᾶσιν ἀνὰ μέγαρον, ἵνα καὶ Διὶ τερπικεραύνῃ 180

σπείσομεν, ὅσθ' ἰκέτησιν ἄμ' αἰδοίοισιν ὀπηδεῖ.’

ᾧ Ως φάτο, Ποντόνοος δὲ μελίφρονα οἶνον ἐκίρνα,

νώμησεν δ' ἄρα πᾶσιν ἐπαρξάμενος δεπάεσσιν.

αὐτὰρ ἐπεὶ σπεῖσάν τ' ἐπιόν θ' ὅσον ἤθελε θυμὸς,

τοῖσιν δ' Ἀλκίνοος ἀγορήσατο καὶ μετέειπε· 185

‘Κέκλυτε, Φαιήκων ἡγήταρες ἡδὲ μέδοντες,

ὀφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κέλεύει.

νῦν μὲν δαισάμενοι κατακείμετε οἴκαδ' ἰόντες·

ἡῶθεν δὲ γέροντας ἐπὶ πλέονας καλέσαντες

ξείνων ἐνὶ μεγάροις ξεινίσσομεν ἡδὲ θεοῖσι 190

ρέξομεν ἱερὰ καλὰ, ἔπειτα δὲ καὶ περὶ πομπῆς

μνησόμεθ', ὥς χ' ὁ ξείνος ἀνευθε πόνου καὶ ἀνίης

πομπῇ ὑφ' ἡμετέρῃ ἦν πατρίδα γαίαν ἵκηται

174. ἐτάνυσσε τράπεζαν] ἀθετεῖται τὸ ἔπος ὡς ἀσύμφωνον τῇ τοῦ Ὀμήρου συνθήκῃ· οὐ γὰρ ποιεῖ τὰς τραπέζας ἀφαιρουμένας παρόντων τῶν δαιτυμόνων Schol. H. P. Q. T. It would seem that this Schol. should be assigned to inf. 232. 177.] After this verse is inserted in Cod. Ven. 456 αὐτὰρ ἐπεὶ δειπνησε καὶ ἤραρε θυμὸν ἐδεωδῆ. 183.] βραχὺ διασταλτόν μετὰ τὸ πᾶσιν Schol. P. 192. μνησόμεθ' γρ. φρασσό-μεθα Schol. M.

171. μάλιστα δέ μιν φιλέσκε. With this paratactic clause, introduced by the demonstrative instead of the relative, cp. Il. 3. 386 foll. γρηῃ... ἢ οἱ... ἥσκειν εἶρα καλὰ, μάλιστα δέ μιν φιλέσκε. Cp. also Od. 1. 71; 2. 54. The subject to φιλέσκε is πατήρ.

182. μελίφρονα, ‘honey-hearted,’ Tennyson. This translation gives a certain personality to οἶνος, like our

use of ‘generous wine.’ Cp. εἴηναι οἶνος Od. 4. 622. μελίφρων is used as an epithet of πῦρός Il. 8. 188, σίτος Od. 24. 489, ἔπνος Il. 2. 34.

188. κατακείμετε. Some regard this as the aorist imperative, others as a desiderative form. See on Od. 1. 424.

189. Join ἐπὶ with καλέσαντες, ‘bidding them gather to the meeting.’

χαίρων καρπαλίμως, εἰ καὶ μάλα τηλόθεν ἐστὶ,  
 μηδέ τι μεσσηγύς γε κακὸν καὶ πῆμα πάθῃσι 195  
 πρὶν γε τὸν ἧς γαίης ἐπιβήμεναι· ἔνθα δ' ἔπειτα  
 πείσεται ἄσσα οἱ αἶσα κατὰ κλῶθές τε βαρεῖαι  
 γεινομένην νήσαντο λίνφ, ὅτε μιν τέκε μήτηρ.  
 εἰ δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθεν,  
 ἄλλο τι δὴ τόδ' ἔπειτα θεοὶ περιμηχανδώνται. 200

197. κατὰ κλῶθες] τὸ δὲ κατὰ πρὸς τὸ νήσαντο Schol. B. H. P. Q. T. κατακλῶθες E. γράφεται δὲ κατακλῶθές τε βαρεῖαι, καὶ κατακλῶθῃσι βαρεῖαι, αἶσα δηλαδὴ, κατὰ τινὰ τῶν ἀντιγράφων, οὐ μέντοι καλῶς Eustath. The latter reading, as La Roche remarks, implies the omission of 198. Nauck suggests κακὰ. 198. γεινομένην] See on Od. 4. 208. 199. κατ' οὐρανοῦ] ἐν ταῖς Ἀριστάρχου κατ' οὐρανόν Schol. M. P. This seems to be impossible.

194. τηλόθεν ἐστὶ, not γαῖα, as we might suppose from inf. 321, but rather *εἶνος*, as suggested by the nearer parallel, Od. 6. 312.

195. μεσσηγύς. This is sometimes quoted as the only passage in which μεσσηγύς = *interim*. It commonly refers to space and not to time, and there is no need to make the exception here, as Schol. P. rightly interprets ἀναμεταξὺ ἡμῶν καὶ τῆς τοῦτων πόλεως, which meaning will be quite sufficient preparation for πρὶν which follows.

197. αἶσα. Supposing the etymology which refers αἶσα to *ἴσος* to be correct, the usage of the word certainly seems to bear it out, as it generally implies a 'due portion.' Cp. λήϊδος αἶσα Il. 18. 327, ἐλπίδος αἶσα Od. 19. 84, τίω δέ μιν ἐν καρὸς αἶσῃ Il. 9. 378. See also Il. 6. 333 ἐνεί με κατ' αἶσαν ἐνείκεσας οὐδ' ὑπὲρ αἶσαν = 'in due proportion and not disproportionately.' Thus αἶσα signifies also *vitaæ portio* (Juv. 9. 127) in Il. 1. 416 ἐπεὶ νύ τοι αἶσα μινυνθά περ, οὐ τι μάλα δὴν. With αἶσα may be joined a *genit. auctoris*, as Διὸς, δαίμονος αἶσα Od. 11. 61; or a *genit. oppositionis*, as αἶσα θανάτοιο Il. 4. 428. Sometimes αἶσα seems to be used quite impersonally, as in the phrase ἰὴ αἶσῃ Il. 22. 477; or, again, as a power or person, as in the present passage, and Il. 20. 127; a tendency to which usage is seen from its being joined with such words as παρίσση Od. 9. 52, ἄσπε 11. 61. See Nägelsbach, Hom. Theolog. 122 foll.

κατὰ need not be taken in composition with νήσαντο, but as an adverbial addition. Cp. Od. 14. 226

τά τ' ἄλλοισιν γε κατὰ βῆληδ πέλονται, and 349 κεφαλῇ δὲ κατὰ ῥάκος ἀμφικαλύπας. We may perhaps render 'span off for him with their thread at his birth.' Eusebius (Praep. Evang. 6. 8) has remarked that the Homeric poems do not countenance fatalism: that no more is meant here than when we say that there are some things we cannot escape. So Alcinoüs declares, 'we will do our part by him' (this by itself excludes the notion of fate, and so does ἄσσα that follows), 'and then whatever his own efforts cannot avert will befall him.'

κλῶθες, μεταπλάσμος ἐστὶ τοῦ κλωθὸς ἀπ' εὐθείας τῆς κλωθῆς Schol. B. H. P. Q. T. The notion of three Μοῖραι is post-Homeric, appearing first in Hesiod (Theog. 218, 906). Here the κλῶθες are merely the half-personified agency of αἶσα, cp. Il. 20. 126 πείσεται ἄσσα οἱ αἶσα | γεινομένην ἐπένησε λίνφ. This is an instance of a personification that stops short of mythology; cp. ἄρπυιαι Od. 1. 241. The epithet βαρεῖαι, 'stern,' is no more than could have been said of αἶσα. Buttm. Mythol. 1. 293 and Bekk. adopt the reading in the text with Hesych.

199. εἰ δέ, 'but if he is one of the gods come down from heaven, then (ἐπειτα) this is some strange thing which the gods are intending towards us.' For ἐπειτα with this sort of inferential force see note on Od. 1. 65, and cp. Il. 6. 350; 9. 437; 12. 234; 22. 49.

200. ἄλλο τι is used euphemistically for 'some withdrawal of favour.' It was the majestic appearance of Odysseus,

16. τοῦ: this remained? same subj. by τοῦ is due to assimilation - a cat phrase (P.) & τοῦ contrasts? a diff. subj.

20. ἄλλο τι: pres. appos. with τοῦδε: this = something else (than furnishing an escort?) which they do

01. ΕΥΔΡΥΓΙΣ: in plain view even though under assumed forms.

05. ἑγγύθεν: v 129 Παιδων: τοι' περ τε ἐμῆς ἑστίας γένεσθης (of Phaeacians)  
The royal family is explicitly said to descend from Περ. (54)

αἰεὶ γὰρ τὸ πάρος γε θεοὶ φαίνονται ἐναργεῖς  
 ἡμῖν, εὐτ' ἔρδωμεν ἀγακλειτὰς ἐκατόμβας,  
 δαίνυνται τε παρ' ἄμμι καθήμενοι ἔνθα περ ἡμεῖς.  
 εἰ δ' ἄρα τις καὶ μῦνος ἰὼν ξύμβληται ὁδίτης,  
 οὗ τι κατακρύπτουσιν, ἐπεὶ σφισιν ἐγγύθεν εἰμὲν, 205  
 ὥς περ Κύκλωπες τε καὶ ἄγρια φῦλα Γιγάντων.'

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·  
 'Ἀλκινό', ἄλλο τί τοι μελέτω φρεσὶν' οὐ γὰρ ἐγὼ γε  
 ἀθανάτοισιν ἔοικα, τοὶ οὐρανὸν εὐρὺν ἔχουσιν,  
 οὐ δέμας οὐδὲ φῆν, ἀλλὰ θνητοῖσι βροτοῖσιν' 210  
 οὓς τινὰς ὑμεῖς ἴστε μάλιστ' ὀχέοντας οἰζὺν  
 ἀνθρώπων, τοῖσιν κεν ἐν ἄλγεσιν ἴσασαίμην.

204. ξύμβληται] προπαροξίζοντο Schol. P. Bekk. ξυμβλήται. Nauck considers ξυμβλήται the subjunctive, and ξύμβληται indicative. 210. βροτοῖσιν] στικτέον εἰς τὸ βροτοῖσιν, τὸ οὐστινας ἀφ' ἐτέρας ἀρχῆς ὑποστικτέον δὲ εἰς τὸ ἀνθρώπων Schol. P.

and his sudden revelation in their presence, that suggested this conjecture to Alcinous; see *Od.* 6. 229 foll. The line occurs in a different connection *Il.* 6. 128.

201. For the thought, cp. Catull. *Pel. et Thet. ad fin.* 'praesentes namque ante domos invisere castas | heroum et sese mortali ostendere coetu | caelicolae, nondum sprete pietate, solebant . . | sed postquam . . | quare nec tales dignantur visere coetus, | nec se contingi patiuntur lumine claro.'

πάρος is used with present tense, as in *Od.* 4. 811, etc.

204. εἰ δ' ἄρα, 'and if a traveller should meet them on his lonely way, they make no concealment.' That is, they appear not only in public at our sacrifices, but privately as well.

205. κατακρύπτουσιν = 'dissimulant'; as in *Od.* 4. 247 ἄλλω δ' αὐτὸν φωτὶ κατακρύπτων ἥσκει.

ἐγγύθεν is generally taken here as 'near-related,' like ἀγχιθεοὶ *Od.* 5. 35; 19. 279; *h. Hom. Ven.* 201. Welcker (*die Phäak. Rhein. Mus.* 1833, p. 219) seems to take ἐγγύθεν here in its usual sense of 'neighbouring to,' as though the Phaeacians lived in a sort of celestial country, like the Hyperboreans; and this accords well with Nitzsch's remark, that those distant

nations who seemed to dwell on the confines of the world are represented as especial favourites of the gods. So Poseidon visits the Aethiopians (*Od.* 1), who are called ἑσχατοὶ ἀνδρῶν, and Herodotus (3. 106) says, αἱ δ' ἑσχατιαὶ κως τῆς οἰκεομένης τὰ κάλλιστα ἔλαχον. See *Plat. Phileb.* 16. C οἱ μὲν παλαιοὶ κρείττους ἡμῶν καὶ ἐγγυτέρω θεῶν οἰκοῦντες. But, on the other hand, Hesiod describes the Giants and the Cyclopes, who are here mentioned as a parallel case to the Phaeacians, as children of Earth, and Acusilaus and Alcaeus assign the same descent to the Phaeacians. With the use of ἐγγύθεν to express near relationship compare the use of σχεδόν in *Od.* 10. 441 καὶ πῆρ περ ἐόντι μάλα σχεδόν.

208. ἄλλο τί τοι μελέτω, i. e. 'turn your thoughts to something else;' meaning that there was no such ground for anxiety as Alcinous surmised.

211. οὓς τινὰς. With the form of sentence cp. *Od.* 1. 219 δς ἀπογυμνῶτος γένετο θνητῶν ἀνθρώπων, | τοῦ μ' ἐκ φασὶ γενέσθαι. Here the words are equivalent to 'quoscumque noster hominum prae ceteris aerumnas tolerantes, illis me aequare possem.'

With ἴστε . . ὀχέοντας compare ᾗδε . . δόντα *Od.* 23. 29, and with ἐν ἄλγεσιν

καὶ δ' ἔτι κεν καὶ μᾶλλον ἐγὼ κακὰ μυθησαίμην,  
 δοσσα γε δὴ ξύμπαντα θεῶν ἰότητι μόγησα.  
 ἀλλ' ἐμὲ μὲν δορπηῆσαι ἐάσατε κηδόμενόν περ' 215  
 οὐ γάρ τι στυγερῇ ἐπὶ γαστέρι κύντερον ἄλλο  
 ἔπλετο, ἢ τ' ἐκέλευσεν ἔο μνήσασθαι ἀνάγκη  
 καὶ μάλα τειρόμενον καὶ ἐνὶ φρεσὶ πένθος ἔχοντα,  
 ὥς καὶ ἐγὼ πένθος μὲν ἔχω φρεσὶν, ἢ δὲ μάλ' αἰεὶ  
 ἐσθόμεναι κέλεται καὶ πινέμεν, ἐκ δέ με πάντων 220  
 ληθάνει δοσ' ἔπαθον, καὶ ἐνιπλήσασθαι ἀνώγει.  
 ὑμεῖς δ' ὀτρύνεσθαι ἄμ' ἡοὶ φαινομένηφιν,  
 ὥς κ' ἐμὲ τὸν δύστηνον ἐμῆς ἐπιβήσετε πάτρης,  
 καὶ περ πολλὰ παθόντα· ἰδόντα με καὶ λίποι αἰὼν  
 κτῆσιν ἐμὴν, δμῳάς τε καὶ ὕψερες μέγα δῶμα.' 225  
 ὦς ἔφαθ', οἱ δ' ἄρα πάντες ἐπήνεον ἥδ' ἐκέλευον  
 πεμπέμεναι τὸν ξεῖνον, ἐπεὶ κατὰ μοῖραν ἔειπεν.  
 αὐτὰρ ἐπεὶ σπεῖσάν τ' ἐπιὼν θ' ὅσον ἤθελε θυμὸς,

213. καὶ μᾶλλον ἐγὼ] γρ. καὶ πλείον' ἐγὼ. Schol. P. 215. δορπηῆσαι] ἐν τισὶ  
 γράφεται δειπνήσαι· ὅπως δὲ ὥρα τοῦ ἀρίστου Schol. P. 217. ξο] Ζηνόδοτος ἔο  
 γράφει ἀντὶ τοῦ ἱαντῆς Schol. H. P. This is a mistake of the Schol. ἔο is the  
 reading of Aristarchus, while Zenodotus wrote ξοῦ. See La Roche and Dind.  
 ad loc., and Schol. on Il. 2. 239. 221. ἐνιπλήσασθαι] αὕτη μέντοι ποιητικατέρα,  
 ἢ δὲ Ἀριστάρχου ἐμπλησθῆναι Schol. H. P., probably ἐνιπλησθῆναι, cp. Athenaeus  
 10. 412 D. 222. ὀτρύνεσθαι] ὅτι ἀπαρέμψατον (infinitive) ἀντὶ προστακτικοῦ,  
 ὡς ἀγνοῶν Ζηνόδοτος γράφει ὀτρύνεσθε Schol. H. P.

compare αἶσθ ἐν ἀργαλέῃ φθίσει Il. 21.  
 61, ἢ ἐν τιμῇ Il. 9. 319.

213. καὶ δέ, 'aye, and.' Il. 23. 80,  
 494; 24. 370; Od. 4. 391; 16. 418.

For καὶ μᾶλλον = 'vel magis,' Ameis  
 quotes Od. 2. 334; 4. 819; 8. 154; 15.  
 198; 18. 22, 216; Il. 8. 470; 13. 638;  
 19. 200; 22. 235.

214. ξύμπαντα means 'from first to  
 last.'

ἰότητι. Curtius connects ἰότης with  
 a root ἰσ = 'wish,' as in Skt. *iśh-īas*, 'de-  
 sired;' compare ἰ-μερος, and, perhaps,  
 ἰσ-μήνη, ἰσμερος.

216. ἐπὶ γαστέρι, 'there never was  
 anything more shameless than (lit. 'be-  
 yond') an angry belly.' For this formula  
 of comparison cp. Hdt. 4. 118 οὐδὲν ὑμῖν  
 ἐπὶ τούτῳ ἔσται ἐλαφρότερον, Thuc. 3. 45  
 ἐπ' αὐτοῖς οὐδὲν ἔλασσον.

217. Here ἔπλετο and ἐκέλευσεν are

aorists of custom.

220. ἐκ-ληθάνει. This form of the verb  
 is causative, like ἐκέλευον Il. 2. 600.

224. καὶ περ. The only passage in  
 Homer where καὶ stands in immediate  
 juxtaposition to περ. Elsewhere they  
 are separated, as *ne . . quidem* in Latin.

καὶ λίποι. So Il. 5. 685 ἔπειτά  
 με καὶ λίποι αἰὼν ἐν πόλει ὑμετέρῃ,  
 where ἔπειτα, 'thereafter,' adds a similar  
 force to that expressed here by the  
 participial clause ἰδόντα κ.τ.λ. The ad-  
 dition of καὶ emphasises λίποι αἰὼν, so  
 as to make it mean the worst thing that  
 could happen. Cp. Romeo and Juliet,  
 2. 6 'But come what sorrow can, It  
 cannot countervail the exchange of joy  
 That one short minute gives me in her  
 sight.'

228. This line has occurred already,  
 sup. 184. Nitzsch supposes that in the

26. A more or less funnel shaped, in v 16, 41, H 3.4, L 1, s. 13. V 47?



38. Had I not known even less about Od. I have continued πόθι τοι πάλιν  
38c τοι κ' ἔστι

οὐ μὲν κακκείοντες ἔβαν οἰκόνδε ἕκαστος,  
 αὐτὰρ ὁ ἐν μεγάρῳ ὑπελείπετο δῖος Ὀδυσσεύς, 230  
 πὰρ δέ οἱ Ἀρήτη τε καὶ Ἀλκίνοος θεοειδῆς  
 ἦσθην· ἀμφίπολοι δ' ἀπεκόμεον ἔντεα δαιτός.  
 τοῖσιν δ' Ἀρήτη λευκώλενος ἤρχετο μύθων·  
 ἔγνω γὰρ φᾶρός τε χιτῶνά τε εἵματ' ἰδοῦσα  
 καλὰ, τά ῥ' αὐτῇ τεύξε σὺν ἀμφιπόλοισι γυναιξί· 235  
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·  
 'Ξεῖνε, τὸ μὲν σε πρῶτον ἐγὼν εἰρήσομαι αὐτῇ  
 τίς πόθεν εἰς ἀνδρῶν; τίς τοι τάδε εἵματ' ἔδωκεν;  
 οὐ δὴ φῆς ἐπὶ πόντον ἀλώμενος ἐνθάδ' ἰκέσθαι;  
 Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς· 240  
 'ἀργαλέον, βασιλεια, διηγεκῶς ἀγορεύσαι

232. ἀπεκόμεον] See critical note on sup. 174. 239. φῆς] τὸ φῆς ἐν τῷ ἐνεστώτι (present) μὲν κατὰ παράδοσιν ὀφύεται καὶ σὺν τῷ ἰῶτα γράφεται . . . εἰ δὲ περιπασθῇ ἀντὶ τοῦ ἰῶτα γράφεται καὶ ἀντὶ τοῦ ἑφης λαμβάνεται Eustath. ad loc., similarly Schol. P. Q. φῆς is the preferable reading here and in Od. 14. 117; Il. 5. 473; and φῆς in Od. 1. 391; Il. 4. 351; 14. 265; 17. 174. La Roche, H. T. 375.

former passage it may be an interpolation; perhaps we may consider that, during the intervening conversation, the guests have remained with the cups in their hands.

232. ἔντεα is used here of implements or apparatus; compare Virgil's phrase 'Cerealia arma' Aen. 1. 181. ἔντεα is also used (h. Hom. Apoll. 489) for the tackling of a ship, as frequently ὅπλα.

237. The common rendering of this line is, 'this will be the first thing I shall ask thee.' But it fails to give the full emphasis due to αὐτῇ. Rather the meaning is, 'I will begin (the conversation) by asking thee this.' The use of πρῶτον to introduce the act of one, who, as we say, 'takes the initiative,' is not rare. Cp. Od. 2. 39 πρῶτον ἔπειτα γέροντα καθαρπτόμενος προσέειπε, describing the speech of Telemachus, in which, though Aegyptius had already spoken, the young prince was the first to make the debate personal between him and the chiefs. Similarly, Od. 9. 224 ἐνθ' ἐμὲ μὲν πρότις ἑταροὶ λίσσονται ἐπέεσσι, i.e. 'before ever I thought about it myself;' cp. also Il. 9. 34

ἀλκὴν μὲν μοι πρῶτον ὀνειδίσας ἐν Δαναοῖσι (doubtless referring to Il. 4. 370), where πρῶτον ὄν. seems equivalent to ἤρξας ὀνειδίζειν. In Il. 24. 557, ἐπεὶ με πρῶτον ἔσας . . . ζῶειν, the meaning is, 'since thou hast begun kindly relations in allowing me to live.' The words of Arete in the present passage are put into the mouth of Penelope, Od. 19. 104, where she is left alone with Odysseus, after the retirement of the company (for the presence of the old attendant need not be reckoned), and the rendering suggested above is even more appropriate there. Cp. Virgil's phrase, 'dictis occupat ultro.'

239. φῆς (see crit. note) = 'nonne dicebas,' with reference to sup. 152.

241. ἀργαλέον. Cp. Virg. Aen. 2. 3 'infandum regina iubes renovare dolorem.'

διηγεκῶς, from stem ἔνεκ, as in ἡνεγκα (cp. ποδηγεκῆς, κεντρηγεκῆς), is properly used of that which 'moves,' or 'is carried' right through, and so is closely analogous in etymology and meaning to the Lat. *per-peritus*. Translate here, 'at full length.'

κῆδ' ἐπεὶ μοι πολλὰ δόσαν θεοὶ οὐρανῖνες·  
τοῦτο δέ τοι ἔρω δ' μ' ἀνείρεαι ἡδὲ μεταλλᾶς.  
'Ωγυγίη τις νῆσος ἀπόπροθεν εἰν ἀλλ' κείται,  
ἔνθα μὲν Ἀτλαντος θυγάτηρ, δολέεσσα Καλυψώ,  
245 ναίει ἐνπλόκαμος, δεινὴ θεός· οὐδέ τις αὐτῇ  
μίσγεται οὔτε θεῶν οὔτε θνητῶν ἀνθρώπων.  
ἀλλ' ἐμὲ τὸν δύστηνον ἐφέστιον ἤγαγε δαίμων  
οἶον, ἐπεὶ μοι νῆα θοὴν ἀργῆτι κεραυνῷ  
Ζεὺς ἔλασας ἐκέασσε μέσφ' ἐνὶ οἴνοπι πόντῳ.  
250 [ἔνθ' ἄλλοι μὲν πάντες ἀπέφθιθεν ἐσθλοὶ ἐταῖροι,  
αὐτὰρ ἐγὼ τρόπιον ἀγκὰς ἔλῶν νεὸς ἀμφιελίσσης  
ἐννήμαρ φερόμην· δεκάτῃ δέ με νυκτὶ μελαίνῃ  
νῆσον ἐς 'Ωγυγίην πέλασαν θεοὶ, ἔνθα Καλυψώ  
ναίει ἐνπλόκαμος, δεινὴ θεός, ἣ με λαβοῦσα  
255 ἐνδυκῶς ἐφίλει τε καὶ ἔτρεφεν ἡδὲ ἔφασκε

250. ἔλασας] Al. ἐλάσας, perhaps the reading of Zenodotus. ἐκέασσε, διχῶς Schol. P. This implies two readings, namely ἐκέασσε and ἐκέδασσε. 251-258.] ἀθετοῦνται δὲ στίχοι η'. ὅστερον γὰρ ταῦτα λέγεται (12. 447-453) εἰ δὲ προείρητο, οὐκ ἂν ἐπαλλόγοι Schol. H. P. Buttm. refers this remark to vv. 251-258. The most suspicious lines are vv. 254, 255, as being the mere repetition of what Odysseus had just said. ἀπέφθιθεν] Al. ἀπέφθιθον. Et. Mag. quotes ἀπέφθιθον, ἀπὸ τοῦ ἀποφθίω.

242. οὐρανῖνες. Curtius (G. E. p. 569) maintains that the termination here is merely amplificative, and that οὐρανῖνες stands in the same relation to οὐράνιοι that αὐλῶν does to αὐλός, κοινῶν to κοινός, κύβαν to κυβός. See note on Ὑπερίων Od. 1. 8. In Il. 5. 898 Οὐρανῖνες seems to be used as a true patronymic of the Titans, as 'sons of Uranus'; though Nägelsbach (Hom. Theol. 74 foll.) interprets even that passage of the gods of Olympus. Aristarchus notices a difference between Οὐρανῖνες and Ολύμπιοι, remarking, on Il. 15. 225, ἐνεργέτους δὲ καλεῖ καὶ οὐρανῖνας καὶ ὑποταρταρίους καὶ Τιτᾶνας τοὺς περὶ Κρόνον θεοὺς (Lehrs, Aristarch. 191). Here, however, the reference is unmistakably to the gods of heaven.

245. δολέεσσα. This epithet, which represents Odysseus' experience of Calypso, rather than her currently received character, means not 'treacherous' or 'false', but only 'sly,' or

scheming to keep him for her husband.

247. μίσγεται. That 'no one associates with her' is only a way of describing her lonely home ἀπόπροθεν εἰν ἀλλ'. Cp. Od. 6. 205 of the Phaeacians, οἰκόμεν δ' ἀπάνευθε πολυκλύστῳ ἐνὶ πόντῳ | ἔσχατοι, οὐδέ τις ἄμμι βροτῶν ἐπιμίσγεται ἄλλος.

248. Join ἐφέστιον with ἤγαγε, 'brought me to be her guest,' ἐπὶ τὴν οἰκίαν αὐτῆς ἐπιγενωθόσμενον Schol. V. Cp. Od. 23. 55 ἤλθέ μοι αὐτὸς ζῶς ἐφέστιος.

251. ἔνθα takes up the moment of the shipwreck.

255. λαβοῦσα is an unusual word in such a connection: we should expect ὑποδεξαμένη, or κομισσαμένη. But, probably, it implies that Calypso made him stay.

256. ἐνδυκῶς. See note on δδευκῆς Od. 4. 489. Various etymologies have been proposed of the word; e.g. from δεύκω = φροντίζω, or from ἐν-δύω in

52. Ipōtē: Keel was not deep — ~ Homer's time the Greeks did not sail close to the wind  
Nob. that at pt 424 Od. says he lashed mast and Keel together.

70. Зув'єсбає: does 'consent with' a man. Cf. These phrases, Melancholy, give;  
And I with thee will choose to live" (St Petersburg)

θήσειν ἀθάνατον καὶ ἀγήρων ἤματα πάντα·  
 ἀλλ' ἐμὸν οὐ ποτε θυμὸν ἐνὶ στήθεσσιν ἐπειθεν.]  
 ἔνθα μὲν ἐπτάετες μένον ἔμπεδον, εἴματα δ' αἰεὶ  
 δάκρυσι δέουσκον, τὰ μοι ἀμβροτα δῶκε Καλυψώ. 260  
 ἀλλ' ὅτε δὴ θυγοῦν μοι ἐπιπλόμενον ἔτος ἦλθε,  
 καὶ τότε δὴ μ' ἐκέλευσεν ἐποτρύνουσα νέεσθαι  
 Ζηνὸς ὑπ' ἀγγελίης, ἣ καὶ νόος ἐτράπετ' αὐτῆς.  
 πέμπε δ' ἐπὶ σχεδίσῃ πολυδέσμον, πολλὰ δ' ἔδωκε,  
 σῖτον καὶ μέθυ ἡδὺ, καὶ ἀμβροτα εἴματα ἔσσειν, 265  
 οὔρον δὲ προέηκεν ἀπήμονά τε λιαρὸν τε.  
 ἐπτά δὲ καὶ δέκα μὲν πλεόν ἤματα ποντοπορεύων,  
 ὀκτωκαιδεκάτῃ δ' ἐφάνη ὄρεα σκιέεντα  
 γαίης ὑμετέρης, γήθησε δέ μοι φίλον ἦτορ  
 δυσμύρῳ ἧ γὰρ ἔμελλον ἔτι ξυνέσσεσθαι οἷζυϊ 270  
 πολλῇ, τήν μοι ἐπῶρσε Ποσειδάων ἑνοσίχθων,  
 ὅς μοι ἐφορμήσας ἀνέμους κατέδησε κέλευθα,

261. *θυγοῦν*] Dindorf conjectures *θυγόατον*, which Bekk. adopts, the initial vowel making a synizesis with *δή*, as *Od.* 12. 399. In the reading in the text *θυγοῦν* must be scanned as a dissyllable. 269. *ὑμετέρης*] The reading approved by Schol. P. *Al. φαίηκαν*. 272. *κέλευθα*] Ameis and La Roche *κέλευθον*, Nauck reads *κέλευθα*. See note below.

the sense of 'penetrating,' 'going thoroughly through.' It is simpler to suppose a root *δευκ* or *δοκ*, the variation between *ο* and *υ* being caused by the influence of Aeolic: so that *ἐνδυκίως* will be nearly equivalent to *κατὰ δόξαν*, *decenter*. See Curtius, *G. E.* 589. But this so-called Aeolic change is open to some doubt here.

259. *ἔμπεδον*, 'continuously.' *πέδον* or *πεδίον*, 'solid ground,' gives this meaning to *ἔμπεδον* by a process similar to that by which *durare*, in the sense of 'lasting,' comes from *durvis*. Bekker remarks that *ἔμπεδον* stands here before a word beginning with a *f*, and suggests *ἔμπεδα*, comparing *Od.* 19. 113 *τίκτει δ' ἔμπεδα μῆλα*. But it may be doubted whether *ἔμπεδα* does not there mean either 'strong young ones,' or 'young that come to maturity.'

272. *κέλευθα*. See J. E. Ellendt (Bemerk. über Hom. Sprachgebr. Königsb. 1863), who draws a dis-

tinction between *κέλευθα* and *κέλευθος* or *κέλευθοι*. The singular *κέλευθος* is, he says, a single definite 'way' or 'path' = Lat. *via*; and *κέλευθοι* = *viae*, e.g. *Il.* 3. 406 *θεῶν δ' ἀπύεικε κελεύθου*, *Il.* 504 *οὐδ' ἂν παυ χάσονται κελεύθου*, *Il.* 399 *πολλέεσι δὲ θῆκε κέλευθον*, compare also *Od.* 4. 680; *Il.* 195. So too in the plural, *Il.* 13. 335 *ἡματι τῷ ὅτε τε πλείστη κόνις ἀμφὶ κελεύθους*, *Il.* 66 *πολλὰ γὰρ ἀνὰ στρατὸν εἰσι κέλευθοι*, *Od.* 10. 86 *ἔγγυς γὰρ νυκτός τε καὶ ἡματός εἰσι κέλευθοι*. In these three passages *κέλευθοι* signifies, just as the singular *κέλευθος*, certain definite directions or paths. But *κέλευθα* is properly used, where (as in air or sea) the path conceived of is an indefinite one; or where only progress through a certain space is meant. Thus *Il.* 14. 17; 15. 620 *ἀνέμων λιγέων λαίψηρά κέλευθα*, *Od.* 3. 177 *ἰχθυόεντα κέλευθα*, *Od.* 24. 10 *εὐράεντα*, 20. 64 *ἡρόεντα*, and often *ὕγρα κέλευθα*. Ellendt con-

ὠρινεν δὲ θάλασσαν ἀθέσφατον, οὐδέ τι κύμα  
 εἶα ἐπὶ σχεδὴς ἀδινὰ στενάχοντα φέρεσθαι.  
 τὴν μὲν ἔπειτα θύελλα διεσκέδασ'· αὐτὰρ ἐγὼ γε 275  
 νηχόμενος τόδε λαῖτμα διέτμαγον, ὄφρα με γαίῃ  
 ὑμετέρῃ ἐπέλασσε φέρων ἀνεμός τε καὶ ὕδωρ.  
 ἔνθα κέ μ' ἐκβαίνοντα βιήσατο κύμ' ἐπὶ χέρσων,  
 πέτρης πρὸς μεγάλῃσι βαλὼν καὶ ἀτερπείῃ χώρῳ·  
 ἀλλ' ἀναχασσάμενος νῆχον πάλιν, εἶος ἐπὶ ἡλθον 280  
 ἐς ποταμὸν, τῇ δὴ μοι εἰσατο χώρος ἄριστος,  
 λείος πετράων, καὶ ἐπὶ σκέπας ἦν ἀνέμοιο.  
 ἐκ δ' ἔπεσον θυμγχερέων, ἐπὶ δ' ἀμβροσίῃ νύξ  
 ἦλυθ'· ἐγὼ δ' ἀπάνευθε διυπετέος ποταμοῖο  
 ἐκβὰς ἐν θάμνοισι κατέδραθον, ἀμφὶ δὲ φύλλα 285

273. οὐδέ τι] Nitzsch οὐδ' ἔτι.

trasts especially Od. 5. 383 ἥ τοι τῶν  
 ἄλλων ἀνέμων κατέδησε κελεύθους with  
 10. 20 ἔνθα δὲ βυκτᾶν ἀνέμων κατέδησε  
 κέλευθα, because in the former passage  
 the word ἄλλων implies that each wind  
 has its own κέλευθος, which are there  
 opposed to the κέλευθος of Boreas;  
 whereas in the latter, κέλευθα is quite  
 general, meaning the 'outgoings' of  
 the winds collectively. The distinction  
 of form is evidently not the mere con-  
 sequence of metrical exigency; nor  
 does the difference of meaning lie be-  
 tween singular and plural; for cp.  
 Soph. Trach. 130 of the regular orbit  
 of the Bear, ἄρκτου τροφάδες κέλευθοι,  
 Apoll. Rhod. 1. 500 ἄστρα σεληναῖη τε  
 καὶ ἡελίοιο κέλευθοι. But there is no  
 need in the present passage to write  
 with Ameis and La Roche κέλευθον,  
 for Odysseus means nothing more than  
 'my progress': his way home was, in  
 his conception, uncertain and trackless.  
 For an attempt to distinguish ὁδὸς and  
 κέλευθος see note on Od. 4. 389.

With the accusative here after κατέ-  
 δησε cp. Od. 14. 61 ἥ γὰρ τοῦ γε θεοῖ  
 κατὰ νόστον ἔδησαν. Another con-  
 struction appears in Od. 4. 380, 469  
 ὅς τις μ' ἀθανάτων πεδάα καὶ ἔδησε  
 κέλευθον.

273. ἀθέσφατον. Apollon. Lex. 13. 5  
 interprets this by the words πολλὸν οἶον  
 οὐδ' ἂν θεὸς φατίσειεν διὰ τὸ πλήθος.

Düntz. on Od. 20. 211 regards the  
 prosthetic α as intensive, so making  
 ἀθέσφατος identical with θεσπέσιος.

οὐδέ τι. This, though introduced as  
 a co-ordinate clause, really gives the  
 result of the raising of this tremendous  
 sea, 'so that the wave suffered me  
 not,' etc.

276. τόδε λαῖτμα, 'yonder gulf.'  
 He points in the direction of the sea.  
 λαῖτμα is the object of διέτμαγον, and  
 νηχόμενος is added as giving the means  
 by which he made his way through  
 it.

278. βιήσατό .. κε, 'would have  
 crushed me as I climbed out upon the  
 shore.' The aorist giving the com-  
 pleted meaning of διασθαι. For ἐκ-  
 βαίνειν in this sense see Od. 5. 415.

279. καὶ is expegetic, = 'against the  
 huge rocks, that ugly spot.' Cp.  
 Aesch. P. V. 31 ἀνθ' ὧν ἀτερπὴ τήνδε  
 φρουρήσεις πέτρων.

283. ἐκ δ' ἔπεσον, a pregnant phrase  
 = 'and coming out of the water I sank  
 down, rallying my spirit'; this doubt-  
 less means by deep gasps for breath.  
 The result of this effort is described  
 Od. 5. 458 ἐς φρένα θυμὸς ἀγέρεθι. Cp.  
 Apollon. Lex. δηλοῖ δὲ συνάγων καὶ  
 ἀνακτῶμενος τὴν ψυχὴν.

285. ἐκβὰς, sc. from the ravine in  
 which the river ran; cp. Od. 5. 462 ἐκ  
 ποταμοῖο λιασθεῖς.

83. πρῶτον θυμηγόρεον : P. 146a pres. part. de comate.





ἡφυσάμην ὑπνον δὲ θεὸς κατ' ἀπείρονα χεῦεν.  
 ἔνθα μὲν ἐν φύλλοισι, φίλον τετιημένος ἦτορ,  
 εὐδὸν παννύχιος καὶ ἐπ' ἡῶ καὶ μέσον ἡμαρ  
 δύσετό τ' ἥελιος, καὶ με γλυκὺς ὕπνος ἀνῆκεν.

289. δύσετο] Eustath. 1580. 17 'Ἀρίσταρχος οὐ γράφει δύσετο, ἀλλὰ δέιλετο, ὃ ἐστὶν ἐς δύσιν ἀνέκλινε. Et. Mag. 290. 6 ἔχρην δέιλετο, εἰς δέιλην ἐτράπη' ἡμέρα γὰρ ἦν ἐτι. Similarly Schol. H. P. 'δέιλετο est coniectura Aristarchi, qui ut discrepantiam tolleretur veterem scripturam immutare non dubitavit. Si δέιλετο librorum fide nitteretur certe Aristarchus eos excitare hoc loco non praetermisisset' La Roche, ad loc.

286. ἡφυσάμην. This is the process described Od. 5. 487 χύσιν δ' ἐπεχέυατο φύλλον. In both passages, words are applied to leaves that are proper to liquids; compare φυλλοροεῖν.

289. δύσετο. See crit. note. Buttm. Lexil. s. v. δέιλη, urges the authority of δέιλετο because, he says, had Aristarchus not received it from earlier times, he would have been inventing (contrary to his character) from conjecture a verb of which elsewhere no traces exist; and, moreover, he would have succeeded in establishing this invention as a rival to the authentic reading (since Eustath. has it in his text, and some of the Scholia refer to it alone). Had the form existed previous to criticism, it must have been the original reading; for while δύσετο, as being more common, might spring from δέιλετο, the converse could not happen. Grammatically, Buttm. defends δέιλετο on the analogy of θερμετο, σπλεσθαι, etc. Finally, following Eustath., he draws attention to the agreement produced by this reading between the division of the day as here given, and Il. 21. 111 ἔσσεται ἡ ἡὸς ἡ δέιλη ἡ μέσον ἡμαρ. As a further argument for δέιλετο it is urged that δύσετο involves a difficulty which δέιλετο relieves. If δύσετό be read, it seems to make sunset synchronise with the waking of Odysseus; while in the account of the same day, given in Od. 6, many things are transacted after his waking,—e. g. his interview with Nausicaa, his bathing, his eating, and then the progress, at a foot's pace, towards the town; after which, as he halts outside the town, comes sunset, described in the same words (6. 321), δύσετό τ' ἥελιος, καὶ τοὶ κλυτὰν ἄλσος ἱκοντο. 'Nay,' says Buttm., 'even this

second point of time still falls so early in the day that Athena finds it necessary to make Odysseus, who is going from thence into the town, invisible.'

It is then argued that the substitution of δέιλετο gives an earlier time of day, and removes the difficulty. But the fact is, that in Homer δέιλη is as much tied (etymology apart) to 'sunset,' as δύσετο is. For we find with δύσετο an adjunct, σκιάωντό τε πᾶσαι ἀγναι, which refers not to the lengthening shadows of evening, but to the actual shades of night; on the other hand, the usage of δύσετο, in Od. 6. 321 quoted above, shows the necessity of giving it a good deal of latitude on this side sunset; and, again, in Od. 8. 417 the time which it denotes is succeeded by transactions which would seem to require daylight. But if we turn to δέιλη, we find it used with the very same range and the very same restrictions. It is not tied to sunset by Il. 21. 111 (quoted above), nor by Od. 17. 599 δειελήσας, nor by Ib. 306 δέιλον ἡμαρ, but it is tied by Il. 21. 232 εἰς δ' κεν ἔλθῃ | δέιλος, ὅπῃ δύνων, σκιάσῃ τ' ἐρίβωλον ἀρουραν, where (to borrow what Buttm. has proved under ἡέριος) δέιλος must express time, and that time is identified here with sunset. In post-Homeric usage, as Buttm. has shown, δέιλη meant several different times, and had a range of signification which can only be understood on the hypothesis of a prospective reference to sunset. δέιλη is not the period before sunset, but is itself inclusive of sunset, the succeeding period to which is ἔσπερος Od. 18. 306. Thus it would seem that nothing was really gained by the substitution of δέιλετο for δύσετο, inasmuch as both words refer alike to sunset. But there

ἀμφιπόλους δ' ἐπὶ θινὶ τεῆς ἐνόησα θυγατρὸς 290  
 παιζούσας, ἐν δ' αὐτῇ ξην εἰκυῖα θεῇσι.  
 τὴν ἰκέτευσ' ἡ δ' οὐ τι νοήματος ἡμβροτεν ἐσθλοῦ,  
 ὥς οὐκ ἂν ἔλποιο νεώτερον ἀντιάσαντα  
 ἐρξέμεν· αἰεὶ γάρ τε νεώτεροι ἀφραδέουσιν.  
 ἡ μοι σῖτον ἔδωκεν ἄλλης ἥδ' αἴθωπα οἶνον, 295

294.] This verse seems to come in awkwardly. We have in Od. 6. 193, 14. 511, Il. 10. 551 ἀντιάσαντα concluding the line and the sense; so that ἐρξέμεν may have been added here to keep out an elliptical construction, and a common-place is then used to complete the line.

is another consideration which perhaps allows δέϊλετο a further latitude; and that is its tense: δύσετο is an aorist, δέϊλετο an imperfect. For this grammatical reason then, and for this alone, the difficulty is a little eased by reading δέϊλετο. But too much stress must not be laid on this, as we have seen that even δύσετο is used with latitude. A solution is offered in conclusion, which, as it will apply to δύσετο, will apply *a fortiori* to δέϊλετο. We have seen from Il. 21. 111 that the day was divided into three periods, each of which, though consisting of several hours, was named from its characteristic moment; and, loosely, the name of any of these periods might apply to any moment within it. Il. 8. 66, ὄφρα μὲν ᾗς ἦν καὶ ἀέφετο ἱερὸν ἥμαρ, illustrates this with regard to the first period, showing that all the time before the midday period was included in ᾗς. Similarly our text designates all the time after the midday period as δύσις or δέϊλη. The designation of a period by its concluding moment is illustrated by our transference of the word noon to midday from noon = 3 o'clock or ninth hour; the link being that the whole period between 12 and 3 o'clock was so designated. This extension of the meaning of δέϊλη is quite consistent with the subsequent division of the period into δέϊλη πρωῒα and δέϊλη ὀψία. Hdt. 7. 167; 8. 6; Thuc. 3. 74; 8. 26. But, perhaps, instead of seeking exactness of interpretation, it is wiser to remember a tendency in Epic poetry to use formulas with a certain carelessness, as soon as they become formulas: as, e.g. τοῖσι δὲ καὶ μετέειπε used where only two persons are present.

292. ἡμβροτεν is described as a sort of metathesis for ἡμαρτεν. Compare ἔδρακον and δέρομαι, ἔδραθον and δαρ-

θάνω, ἔπραθον and πέρθω. The insertion of β is analogous to the process which produces μεσημβρία for μεσημ-ρία. Curtius maintains the old etymology of ἀμαρ-τάνω from ἀ priv. and root μερ, as in μέρομαι, ἐμ-μορ-α. Others refer it to a different root μερ, Skt. smar, meaning 'to think of,' 'to remember.' Cp. μερ-μηρίω and Lat. me-mor; so that the original meaning would be to 'let slip from the mind.' G. Meyer, Gr. Gr. § 25 Anmerk. treats ἡμβροτον as one of the rare (Aeolic?) examples of ρο instead of ρα repeating the sonant liquid = so that ἡμβροτον comes from a stem αμροτο.

293. ἂν is scanned long, as ἔλποιο has the digamma. For ἀντιάσαντα see Od. 6. 193.

294. ἐρξέμεν. Probably this form is an aorist. It is a difficult question to decide between this and the future, as ἔλπομαι can be used with either tense indiscriminately; as, e.g. ἔλπετο θανέειν Il. 15. 288, ἐλπόμενοι ἀπορᾶναι 16. 282, ὅθεν οὐκ ἔλποιντο γε θυμῷ ἐλθέμεν Od. 3. 319, ἔλπετ' ἐνὶ φρεσὶ γῆμαι Od. 21. 158. If ἐρξέμεν be thus taken for an aorist we shall compare it with ἀξέμεν (ἀγω), οἰσέμεναι, imperat. οἶσε, δέισεο, ἐβήσετο, etc. On the other hand, the future (which would give an identical form) may be compared with Il. 12. 261 ἔλποντο δὲ τεῖχος. . . ῥῆξειν, Od. 3. 375 οὐ σε ἔολπα κακὸν καὶ ἀνάλειψ' ἔσεσθαι. In Schol. H. P. Q. V. ἐρξέμεν is interpreted by the aor. πρᾶξαι, and Eustath., writing ῥρξειν, seems to lean towards the future.

295. αἴθωπα, used in Homer of οἶνος, χαλεπός, κανόνος, is variously rendered, e.g. Hesych. interprets it, in its use with οἶνος, by μέλας (πυρώδης) ἢ θερμαντικός. Probably the common meaning is 'fiery-looking,' equally well used of the brilliant colour of wine, the



99. In what King has less regard for conventionalities than N. Aristotle understands  
the conventionalities (p. 234 ff.)

6.  $\epsilon\kappa\theta\rho\alpha\iota\sigma\mu\epsilon\tau\epsilon\rho$  in  $\epsilon\kappa\theta\rho\alpha\iota\sigma\mu\epsilon\tau\epsilon\rho$  to darkness, i.e. angered

καὶ λούσ' ἐν ποταμῷ, καὶ μοι τάδε εἶματ' ἔδωκε.  
ταῦτά τοι ἀχνύμενός περ ἀληθείην κατέλεξα·

Τὸν δ' αὖτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε  
'ξεῖν', ἥ τοι μὲν τοῦτό γ' ἐναΐσιμον οὐκ ἐνόησε  
παῖς ἐμῇ, οὐνεκά σ' οὐ τι μετ' ἀμφιπόλοισι γυναιξὶν 300  
ἦγεν ἐς ἡμέτερον, σὺ δ' ἄρα πρώτην ἰκέτευσας·

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·  
'ἦρως, μή μοι τοῦνεκ' ἀμύμονα νείκεε κούρη·  
ἡ μὲν γάρ μ' ἐκέλευε σὺν ἀμφιπόλοισιν ἔπεσθαι·  
ἀλλ' ἐγὼ οὐκ ἔθελον δείσας αἰσχνυόμενός τε, 305  
μή πως καὶ σοὶ θυμὸς ἐπισκύσσαιτο ἰδόντι·  
δύσζηλοι γάρ τ' εἰμὲν ἐπὶ χθονὶ φῦλ' ἀνθρώπων·

Τὸν δ' αὖτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε  
'ξεῖν', οὐ μοι τοιοῦτον ἐνὶ στήθεσσι φίλον κῆρ,  
μαψιδίως κεχολῶσθαι· ἀμείνω δ' αἶσιμα πάντα. 310  
αἶ γὰρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλών,

301. ἐς ἡμέτερον] ἡμέτερον· Ἀττικὸν δὲ τὸ σχῆμα ὡς, ἐς διδασκάλου Schol. H. P. See on Od. 2. 55. 311-316.] τοὺς ἐξ Ἀρίσταρχος διατάζει Ὀμήρου εἶναι. εἰ δὲ καὶ Ὀμηρικοί, ἐλάχιστοι αὐτοὺς περὶ αἰρεθῆναι φησι. πῶς γὰρ ἀγνοῶν τὸν ἄνδρα μνηστεύεται αὐτῇ τὴν θυγατέρα, καὶ οὐ προστρέπόμενος ἀλλὰ λιπαρῶν; Lehrs, Aristarch. p. 339, interprets εἰ καὶ Ὀμηρικοί as 'etiāmsi nihil continent quod a consuetudine sermonis et antiquitatis Homericæ abhorreat.'

flashing surface of metal, or the gleam of fire showing through smoke.

297. ἀληθείην, 'as the truth,' predicative to ταῦτα.

301. σὺ δ' ἄρα πρώτην ἰκέτευσας. This clause really gives the reason why it was wrong in her not to think of bringing Odysseus; 'for it was to her first thou didst make thy supplication.' See on sup. 53, and cp. Il. 4. 60, 61.

305. Eustath. characterises, with charming simplicity, the account that Odysseus gives of himself and Nausicaa: καὶ ἄρα ὡς ψεύδεται φανερώς ὁ Ὀδυσσεύς. περ-ἐν καυρῷ ποιῆσειεν ἂν ὁ σοφός.

Δείσας αἰσχνυόμενός τε. Notice the conjunction of aorist and present participles, the former denoting the sudden fear that came over him, and the latter the abiding condition of modesty; cp. Il. 1. 331 ταρβήσαντε καὶ αἰδομένω, 2. 374 ἀλούσα τε περσομένη τε. The second participle stands almost parenthetically here, as μὴ ἐπισκύσσαιτο follows directly after

δείσας. Düntz. supposes that ἐπισκύν-εσθαι describes the exhibition of anger by the wrinkling of the brow, ἐπι-σύν-νιον, comparing σκυδ-μαίνειν, σκυ-θρός.

306. ἰδόντι takes up ἔπεσθαι, 'should you catch sight of me following her.'

307. δύσζηλοι (-ζέω), 'quick to anger,' 'touchy.' For the constructio ad sensum Nitzsch compares φύλα γυναικῶν . . . σύμφοροι Hes. Theog. 593; where however there is a variant σύμφορα.

309. οὐ μοι τοιοῦτον . . κῆρ, μαψιδίως κεχολῶσθαι, cp. ἡμεῖς δ' οὐ νῦν τοιοῖοι ἀμυνόμεν Od. 2. 60, and note there. The infinitive explains τοιοῦτον.

310. ἀμείνω αἶσιμα πάντα, 'fair measure in all things is best;' cp. sup. 51 θαρσαλέος ἀνὴρ . . ἀμείνων . . τελέθει, Od. 17. 578 κακὸς δ' αἰδοῖος ἀλήτης = 'it will never do for a mendicant to be shy.' See also Soph. Antig. 1327 βράχιστα γὰρ κράτιστα τὰν ποσὶν κακά.

311. αἶ γὰρ . . ἔχέμεν. The most perfect parallel to this construction is

τοῖος ἐὼν οἷός ἐσσι, τά τε φρονέων δ' ἔγώ περ,  
 παῖδά τ' ἐμὴν ἐχέμεν καὶ ἐμὸς γαμβρὸς καλέεσθαι  
 αὖθι μένων οἶκον δέ κ' ἐγὼ καὶ κτήματα δόην,  
 εἰ κ' ἐθέλων γε μένοισ' ἀέκοντα δέ σ' οὐ τις ἐρύξει 315  
 Φαιήκων· μὴ τοῦτο φίλον Διὶ πατρὶ γένοιτο.  
 πομπὴν δ' ἐς τὸδ' ἐγὼ τεκμαίρομαι, ὅφρ' εὖ εἰδῆς,  
 αὖριον ἔς· τῆμος δὲ σὺ μὲν δεδμημένος ὕπνω  
 λέξεται, οἱ δ' ἐλάβωσι γαλήνην, ὅφρ' ἂν ἴκηαι

314. οἶκον δέ κ' Hermann, Opusc. iv. 161 de partic. ἄν, maintains that instead of the common reading δέ τ' we must adopt δέ κ'. Bekker accepts the alteration, which has the further corroboration of a reading κῆγῶ in a MS. at Breslau, and La Roche and Nauck agree. 318. αὖριον ἔς] Most modern editors since Nitzsch concur in this punctuation. But the majority of MSS. divide the verse at αὖριον. So Schol. P. ἐς τῆμος δὲ, μέχρι τοῦτο: and Schol. P. T. ἔν ἐστι τὸ τῆμόσδε τὸ δὲ ἐς τὸδε καὶ ἐς τῆμόσδε ταῦτόν δηλοῦσαι. So Eustath. 319. ἐλάβωσι] Schol. P. gives both ἐλάσσοι and ἐλάσωσι.

Od. 24. 376 αἱ γὰρ Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπόλλων, | οἷος Νῆρικον εἶλον. . τοῖος ἐὼν τοι χθίζος ἐν ἡμετέροισι δόμοισι, | τένχε' ἔχων ὄμοισιν, ἐφεστάνενα καὶ ὁμῶνεν | ἄνδρας μνηστῆρας. The *regular* construction in such passages is either that of a wish, Od. 4. 341 αἱ γὰρ. . τοῖος ἐὼν οἷός ποτ' . . ἐπάλαισεν ἀναστάς. . τοῖος ἐὼν μνηστῆρας ὁμλήσειεν Ὀδυσσεύς, or that of a prayer, as Il. 7. 179 Ζεῦ πάτερ, ἢ Ἀλάντα λαχεῖν ἢ Τυδείας νῖόν. Our text, and the parallel, Od. 24. 376, mingle the two constructions; the wish becomes the prayer under the influence of vehement emotion. Bernhardt, Synt. 357, quite unreasonably ascribes the infinitive to the effect of τοῖος. A sort of similarity exists in Il. 19. 258 foll. ἴστω νῦν Ζεὺς. . μὴ μὲν ἐγὼ κούρη Βρισηΐδι χεῖρ' ἐπενείκῃ, which is a confusion between the form of an oath and the calling of Zeus to witness.

312. τά τε φρονέων, 'feeling as I feel,' i.e. 'coming to an agreement with me;' agreeing to stay as I should wish thee to do, instead of wishing as now to go home. Cp. Hdt. 1. 60 τάνυτ' φρονήσαντες ὅτε τοῦ Μεγακλέους στασιώται καὶ οἱ τοῦ Λυκούργου.

314. οἶκον δέ κ'. This reading (see crit. note), though not an absolutely necessary correction, makes the construction much clearer. If it is still preferred to retain δέ τ', we must either regard δόην as the independent optative

in apodosis (cp. κόμην ὀπάσαιμι φέρεσθαι Il. 23. 151), or as a continuation of the wish expressed, 'and O! that I might give thee a house.' Köchly, Dissert. de Od. 1. p. 34, rejects the whole passage with great contempt: 'ipsi versus a lyticorum machinis alienissimi solitam compilatorum artem redolere videntur. . . Itaque non dubito quin aliquis—idem fortasse qui 6. 245 adscripsit—totum locum composuerit eo consilio ut quae Nausicaa, 6. 244, 277 sqq. de Ulixee sponso leviter iactavisset, patris auctoritate quasi confirmaret, memor simul eorum quae Menelaus, 15. 68 sqq. Telemacho respondet.' This is most arbitrary criticism.

316. μὴ τοῦτο, 'I pray this may not be the will of Zeus;' sc. that any of the Phaeacians should detain thee. Cp. Od. 17. 399 μὴ τοῦτο θεὸς τελέσειε.

317. ἐς τὸδ', i.e. 'for a certain day, and that to-morrow.' ἐς τὸδ' thus anticipates αὖριον ἔς. For the use of ἐς cp. the expression ἐς δ' κε. αὖριον is properly the neuter of an adjective, used as χθίζον Il. 19. 195, πῆριον Il. 15. 470, νῖον Od. 1. 175, etc.

318. τῆμος δέ, 'and all the while;' sc. during the voyage. The period, of which τῆμος is a pronominal prolepsis, is described presently by the words ὅφρ' ἂν ἴκηαι. Or, perhaps, τῆμος may be rendered more simply, 'when the morrow comes.'

319. ἐλάβωσι, cp. πόντον ἐλάβοντες

344. οἶκον : dower, hide ?

9. ἐλάωσι γὰρ : scil. ἰάλασαν? To 'row' to 'drive a ship' (ἐλ. νῆα ; γ 109. γ 457, p 276). ἐλ. πόντον = beat the sea.





7. ΟΔΥΣΣΕΙΑΣ Η. 320-338. 309

πατρίδα σὴν καὶ δῶμα, καὶ εἴ ποῦ τοι φίλον ἐστίν, 320  
εἴ περ καὶ μάλα πολλὸν ἐκαστέρῳ ἔστ' Εὐβοίῃς,  
τὴν περ τηλοτάτῳ φάσ' ἔμμεναι οἳ μιν ἴδοντο  
λαῶν ἡμετέρων, ὅτε τε ξανθὸν Ῥαδάμανθυν  
ἦγον ἐποψόμενον Τιτυδὸν, Γαίῃον υἱόν.

καὶ μὲν οἳ ἐνθ' ἦλθον, καὶ ἄτερ καμάτοιο τέλεσσαν 325  
ἡματι τῷ αὐτῷ καὶ ἀπήνυσαν οἴκαδ' ὅπισσῳ.  
εἰδήσεις δὲ καὶ αὐτὸς ἐνὶ φρεσὶν ὅσον ἀρισταί  
νῆες ἐμαὶ καὶ κούροι ἀναρρίπτειν ἄλα πηδῶ.'

ᾧ φάτο, γήθησεν δὲ πολὺτλας δῖος Ὀδυσσεύς,  
εὐχόμενος δ' ἄρα εἶπεν ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζε· 330

Ἰὼ πάτερ, αἰὲν ὅσα εἶπε τελευτήσῃεν ἅπαντα  
Ἀλκίνοος· τοῦ μὲν κεν ἐπὶ ζεῖδωρον ἄρουραν  
ἀσβεστον κλέος εἴη, ἐγὼ δέ κε πατρίδ' ἰκοίμην.'

ᾧ οἳ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,  
κέκλετο δ' Ἀρήτη λευκώλενος ἀμφιπόλοισι 335  
δέμνι' ὑπ' αἰθούσῃ θέμεναι καὶ ῥήγεα καλὰ  
πορφυρέ' ἐμβαλέειν, στορέσαι τ' ἐφύπερθε τάπητας,  
χλαίνας τ' ἐνθέμεναι οὐλας καθύπερθεν ἔσασθαι.

326. ἀπήνυσαν] A gloss in M. gives ἀπήγαγον, which appears also in the lemma of Schol. H. P. with interpretation in P. ἦγον ἐγκατάκεισαν. 330. In Schol. E. two different readings are preserved in the latter half of this line, εἶπε πρὸς δὲ μεγαλήτορα θυμὸν and ἴδων εἰς οὐρανὸν εὐρύν.

II. 7. 6, 'they will row thee through the calm sea.'

323. Ῥαδάμανθυς, Aeol. Βραδάμανθυς, is represented to us, Od. 4. 564, as living in Elysium, while Tityos, son of Gaia, appears in Od. 11. 576 as suffering in Hades for his audacities committed in Phocis. There seems no clue to the early form of legend commemorated here. It is just possible to imagine that Scheria was not far from Elysium, so that the Phaeacian sailors were at hand to carry Rhadamanthus from thence on his visit to Tityos. But the object of the visit is equally obscure. Eustath. attempts a solution, saying, ὁ Ῥαδάμανθυς ἐπὶ θάαν τοῦ Τιτυοῦ ἐλθεῖν πλάττεται, ἣ δὲ θαῦμα τοῦ μεγέθους, ἣ καὶ ἵνα δίκαιος ὢν κατὰ τὴν ἱστορίαν σφραγίσῃ αὐτόν.

324. Γαίῃον. With this use of the

adjective cp. Ποιάντιον υἱόν Od. 3. 190.

325. τέλεσσαν . . . ἀπήνυσαν. The meaning of the words is almost identical. Perhaps τελεῖν regards more the accomplishment of the journey, and ἀπανύειν the arrival at the destined goal, as the addition of οἴκαδε suggests.

326. ἡματι τῷ αὐτῷ, 'on that very day,' the expression being nearly identical with the Attic use of ὁ αὐτός.

328. πηδῶ, 'with the oar-blade,' cp. πηδάλιον. Perhaps the word is connected with πηδᾶν, because the oar-blade seems to spring from the water at the end of the stroke; we may compare ἄλλα χερσὶ παραπτομένα θρώσκει πλάτα Soph. O. C. 716.

332. ἐπὶ . . . ἄρουραν, 'would be spread throughout the world,' i.e. by the praise which Odysseus would accord him in his gratitude.

αἱ δ' ἴσαν ἐκ μεγάρου δάος μετὰ χερσὶν ἔχουσαι·  
 αὐτὰρ ἐπεὶ στόρεσαν πυκινὸν λέχος ἐγκονέουσαι, 340  
 ὦτρυνον Ὀδυσῆα παριστάμεναι ἐπέεσσιν·  
 "Ὅρσο κέων, ὦ ξεῖνε· πεποιήται δέ τοι εὐνή·  
 ὥς φάν· τῷ δ' ἀσπαστὸν εἰσάτο κοιμηθῆναι.  
 ὥς ὁ μὲν ἔνθα καθεῦδε πολύτλας δῖος Ὀδυσσεὺς  
 τρητοῖς ἐν λεχέεσσιν ὑπ' αἰθούσῃ ἐριδούπῳ· 345  
 Ἀλκίνοος δ' ἄρα λέκτο μυχῶ δόμου ὑψηλοῖο,  
 πὰρ δὲ γυνὴ δέσποινα λέχος πόρσυνε καὶ εὐνήν.

347. πόρσυνε] γρ. πόρσαινε ἐν ταῖς Ἀριστάρχου Schol. P.

340. στόρεσαν takes up the process described in the foregoing lines.

λέχος is the 'bedstead,' firmly framed together.

ἐγκονέουσαι is found only in the fem.

particip., here and in Od. 23. 291; Il. 24. 648. ἀμφιέποντες is similarly used to describe the exertions of men, Od. 3. 118.

342. Ὅρσο, see on Od. 6. 255.  
 κέων, the shorter form only here.





## ΟΔΥΣΣΕΙΑΣ Θ. 1-14

<sup>9</sup> Οδυσσεώς σύστασις πρὸς Φαίακας.

Ἥμος δ' ἡριγένεια φάνη ροδοδάκτυλος Ἥως,  
 ὠρνυτ' ἄρ' ἐξ εὐνῆς ἱερὸν μένος Ἀλκινόοιο,  
 ἂν δ' ἄρα διογενὴς ὄρτο πτολίπορθος Ὀδυσσεύς.  
 τοῖσιν δ' ἡγεμόνευ' ἱερὸν μένος Ἀλκινόοιο  
 Φαιήκων ἀγορήνδ', ἣ σφιν παρὰ νηυσὶ τέτυκτο. 5  
 ἐλθόντες δὲ καθίζον ἐπὶ ξεστοῖσι λίθοισι  
 πλησίον· ἣ δ' ἀνὰ ἄστυ μετῴχετο Παλλὰς Ἀθήνη,  
 εἰδομένη κήρυκι δαΐφρονος Ἀλκινόοιο,  
 νόστον Ὀδυσσῇ μεγαλήτορι μητιόωσα,  
 καὶ ῥα ἐκάστω φωτὶ παρισταμένη φάτο μῦθον· 10  
 'Δεῦτ' ἄγε, Φαιήκων ἡγήτορες ἠδὲ μέδοντες,  
 εἰς ἀγορὴν ἵεναι, ὅφρα ξείνοιο πύθησθε,  
 ὅς νένον Ἀλκινόοιο δαΐφρονος ἵκετο δῶμα  
 πόντον ἐπιπλαγχθεῖς, δέμας ἀθανάτοισιν ὁμοῖος.'

9.] After this verse, Cod. Vindob. 56 inserts ἡ λαὸς μὲν ἀναγ' ἀγορὴνδ' ἵεναι Φαιήκων.

3. πτολίπορθος (πτολιπόρθιος Od. 9. 504, 530). This epithet is in the Odyssey used only of Odysseus, Od. 16. 442; (Il. 2. 278), with special reference to the craft by which he enabled the Greeks to take Ilium. Elsewhere it is used in a more general sense as an epithet of Ares, Il. 20. 152; of Enyo, Il. 5. 333; of Achilles, Il. 15. 77; of Oileus, Il. 2. 728; of Otrynteus, Il. 20. 384. Cp. Od. 1. 2.

6. λίθοισι. Cp. Il. 18. 497 foll. λαὸς δ' εἰν ἀγορῇ ἔσαν ἄνθρωποι .. οἱ δὲ γέροντες | εἶατ' ἐπὶ ξεστοῖσι λίθοις ἱερῶ ἐν

κύκλῳ. The process of fixing these solid stone seats is described in Od. 6. 267.

7. πλησίον, 'near together.'

11. Δεῦτ' ἄγε. Notice the use of the formula ἄγε with the plural number, as in Od. 2. 212, 252, etc. Nitzsch compares εἰπέ μοι, τί φειδόμεσθα τῶν λίθων, ὧ δημόται; Aristoph. Acharn. 319. We may take ἵεναι in the next line as the imperative use of the infinitive.

12. ξείνοιο, 'about the stranger.' So Αἰάντος πυθέσθαι Il. 17. 102.

\*Ὡς εἰποῦσ' ὤτρυνε μένος καὶ θυμὸν ἐκάστου. 15  
 καρπαλίμως δ' ἐμπλήντο βροτῶν ἀγοραί τε καὶ ἔδραι  
 ἀγρομένων· πολλοὶ δ' ἄρα θηήσαντο ἰδόντες  
 υἷὸν Λαέρταο δαΐφρονα. τῷ δ' ἄρ' Ἀθήνη  
 θεσπεσίην κατέχευε χάριν κεφαλῇ τε καὶ ὤμοις,  
 καὶ μιν μακρότερον καὶ πάσσονα θῆκεν ἰδέσθαι, 20  
 ὥς κεν Φαιήκεσσι φίλος πάντεσσι γένοιτο  
 δεινός τ' αἰδοῖός τε, καὶ ἐκτελέσειεν ἀέθλους  
 πολλοὺς, τοὺς Φαίηκες ἐπειρήσαντ' Ὀδυσῆος.  
 αὐτὰρ ἐπεὶ ῥ' ἡγερθεν ὁμηγερέες τ' ἐγένοντο,  
 τοῖσιν δ' Ἀλκίνοος ἀγορήσατο καὶ μετέειπε· 25

15. καὶ θυμὸν ἐκάστου] Bekk. reads here, on the suggestion of Bentley, *θυμὸν τε ἐκάστου*, because of the initial *F* in *ἑκαστος*. 23. πολλοὺς] ἀθετεῖ Ζηρό-  
 dotos, οὗ γὰρ πολλοὺς ἐτέλεσεν ἐν Φαιακίᾳ, ἀλλ' ἐδίσκευε μόνον Schol. H. Q.

15. Ameis remarks that this formula, though occurring ten times in the *Iliad*, is found only here in the *Odyssey*.

16. ἀγοραί. The plural here, as in *ἔδραι*, points to the different parts into which the place of assembly was divided. It seems better to take *βροτῶν* not as dependent on *ἐμπλήντο* but as following *ἀγοραί τε καὶ ἔδραι*, as in *ἀνδρῶν ἀγοράς* Od. 2. 69, *βροτῶν ἀστεα* 15. 492, and the common phrase *ἐργ' ἀνθρώπων*. *βροτῶν* could hardly stand pronominally for any particular men, such as Phaeacians. But see inf. 57.

17. ἀγρομένων. Is this form pres. or aor.? See Monro, H. G. § 34, who notes this participle as remarkable for dropping *ε*, if it is to be referred to the tense *ἀγέροντο* and *ἀγέρεσθαι* (so accented in MSS.). In the undoubted aor. *ἔγρετο* the form *ἔγερ*- never occurs. It is used absolutely = 'as men gathered,' or in dependence upon *ἐμπλήντο*, compare *μετὰ δὲ πρέπει ἀγρομένοισιν* inf. 172.

21. ὥς κεν .. γένοιτο, i.e. *qua ratione fieret acceptus*; the use of the relative adverb with *ὅν* or *κε* suggesting not only the purpose, but the accomplishment of the result. Compare for the use of *ὥς ὅν* or *κεν* with the optative Od. 8. 239; 13. 402; 15. 538; 16. 297; 17. 165, 362; 19. 311; 23. 135; 24. 83; Il. 19. 331.

πάντεσσι will only include all the Phaeacians in the assembly.

22. ἐκτελέσειεν. It is difficult to

reconcile the plain meaning of the words with the actual facts subsequently recorded (see crit. note). Nitzsch states that Crates attempted to elicit a new sense from the words, interpreting *ἐκτελ.* ἀέθλους of the full *narration* by Odysseus of all his past troubles; and *πειράσθαι* in the sense of 'questioning about;' cp. Od. 4. 119; 13. 336. But this forced rendering is disproved by Od. 21. 180 *τόξου πειράμεσθα καὶ ἐκτελέωμεν ἀέθλον*. Eustath. explains the line thus—*τὸ δὲ ἐκτελέσειεν ἀέθλους πολλοὺς οὐ πρὸς ἐνέργειαν κείται ἀλλὰ κατὰ τὸ φύσει δύνασθαι. εἰ γὰρ καὶ μόνον ἐδίσκευεν δ' Ὀδυσσεύς, οὐχ ὑποδὸς καὶ ἐτέρους ἀέθλους, ἀλλ' ἐπεὶ ἐν οἷς αὐτὸς ἐνδοκίμειν εἶπεν ἐν ἐκείνοις ἀπαγορεύουσιν οἱ Φαίηκες, τρόπον τινὰ καὶ τούτους τοὺς πολλοὺς ἐξετέλεσεν ὃν οἱ Φαίηκες ὑπεξεχώρησαν αὐτῷ*. For *ἐκτελέσειεν* does not imply that Odysseus was challenged to many contests; he was challenged only to the quoit-throwing; but the result of this one contest was his discharge in full for all the contests to which he might else have been challenged; and for *all* these the care of Athena qualified him. The use of the accusative *τοῖς* with *πειράσθαι* resembles that of the cognate accusative, sc. *πείραν πειράσθαι*, cp. Od. 4. 119 *ἢ πρῶτ' ἐξερίκτο ἑασθὰ τε πειρήσαιο*. It is doubtful whether *πειράσθαι* can take a direct accusative of the object. In Il. 18. 600 *τροχὸν .. κεραμῆς περήσεται αἶ κε θέησι*, the accusative *τροχὸν* is the

1. Cited by Plutarch to show that  $\phi\omicron\beta\omicron\sigma\iota\varsigma$  is not inconsistent with  $\acute{\alpha}\nu\theta\rho\acute{\alpha}$

1 τοῦς: acc. of specification ('as to which')



27. *fari quae sentiam* Voltaire's paragon. Alc. speech is not an order.  
The formal address is to the "leaders in war and peace", though it is a directly  
directed, Assembly. So "Mr. Chairman"
29. Ordinary orientation in H. from E. to W. The line N. to S. is of much less  
importance.  $\pi\rho\omicron$ 's expresses direction rather than actual point of departure

- 37  $\kappa\lambda\gamma\iota\sigma\nu$ : the 6-pieces (let. keep) and fastened by  $\sigma\rho\omicron\sigma\iota$  leather thong.  
to wear in Greece. Car. made ready long before departure (8782, 953)

'Κέκλυτε, Φαιήκων ἡγήτορες ἡδὲ μέδοντες,  
 δφρ' εἶπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.  
 ξείνος δδ', οὐκ οἶδ' ὅς τις, ἀλώμενος ἵκετ' ἐμὸν δῶ,  
 ἡὲ πρὸς ἠοίων ἢ ἐσπερίων ἀνθρώπων  
 πομπὴν δ' ὀτρύνει, καὶ λίσσεται ἔμπεδον εἶναι. 30  
 ἡμεῖς δ', ὥς τὸ πάρος περ, ἐποτρυνώμεθα πομπήν.  
 οὐδὲ γὰρ οὐδέ τις ἄλλος, ὅτις κ' ἐμὰ δῶμαθ' ἵκηται,  
 ἐνθάδ' ὀδυρόμενος δηρὸν μένει εἵνεκα πομπῆς.  
 ἀλλ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἄλα δῖαν  
 πρωτόπλοον, κούρω δὲ δῶω καὶ πεντήκοντα 35  
 κρινάσθων κατὰ δῆμον, ὅσοι πάρος εἰσὶν ἄριστοι.  
 δησάμενοι δ' εὖ πάντες ἐπὶ κληῖσιν ἐρετμὰ  
 ἔκβητ'· αὐτὰρ ἔπειτα θοὴν ἀλεγύνετε δαῖτα

35. κούρω] A few MSS. mistaking the voice of κρινάσθων wrote κούροι.

anticipated subject of the next clause; and in *νῦν μὲν πειράται τάχα δ' ἵεται νῆας* Ἀχαιῶν II. 2. 193, if the verse is genuine, the accusative may depend solely on *ἵεται*.

29. *ἡέ... ἢ*. These two clauses serve as an expansion of *ὅς τις*, 'whoever he may be, whether he be come from the men of the East or,' etc. Compare *οὐδέ τί πω σάφα ἴδμεν ὅπως ἔσται τάδε ἔργα*, | *ἢ εὖ ἢ κακὸς νοστήσομεν* II. 2. 253, *οὐκ ἂν γνοίης ποτέροισι μετεῖη*, | *ἢ μετὰ Τρώεσσιν ὀμιλεῖ ἢ μετ' Ἀχαιοῖς* II. 5. 85. For this geographical use of *πρὸς* with the genitive cp. Od. 21. 347 *ὅσοι νήσοισι [κοιρανέουσι] πρὸς Ἠλίδος*, 'off Elis.' On the sense of the words, cp. Schol. Q. *οὕτως δὲ οἱ παλαιοὶ ἐμέριζον ἐς δύσιν καὶ ἀνατολήν τὰ κοσμηκά. οὐ γάρ τ' ἴδμεν δὴν ζῶφος οὐδ' ὅπη ἦώς* (Od. 10. 190).

30. *ἔμπεδον εἶναι*. That is, 'that it should be assured.' *ἔμπεδος*, of a boon which has been promised, has the same ambiguity which the English word 'certain' has, similarly used. The boon is prospectively certain, when it is promised; which is the application of 'certain' here: it is retrospectively certain, when the promise holds good still, or when the promise is fulfilled. But cp. II. 2. 393 *μῶσθς δὲ οἱ ἄρκειος ἔσται*, and Buttm. Lexil. § 28.

31. *πάρος*, here as in inf. 36, and

Od. 4. 627, in its regular idiomatic use for wont or custom.

32. *οὐδέ γὰρ οὐδέ*, see on Od. 3. 27. The second *οὐδέ* determines the negation to a particular part of the sentence, namely, *ἄλλος τις*.

35. *πρωτόπλοον*, 'for her first voyage.' The ship has never been to sea before.

*κούρω*. The use of the dual here is not idiomatic but irrational; it is of course due to the effect of *δῶω* immediately following, as in inf. 48. In II. 4. 453 we find *ποταμοὶ ῥέοντες... συμβάλλοντες ὕδαρ*, but there such rivers only are specified as come down from two sides into a valley and thus are naturally parted into two groups. In II. 9. 182, 192, 196 *τῶ δὲ βάτην*, etc., there is a loose use of the dual, as the personages alluded to are Ajax, Odysseus, Phoenix, and two heralds; yet even there it serves to mark off the two leading figures, Ajax and Odysseus, from the rest, cp. Od. 9. 90.

36. *κρινάσθων*. The Schol. P. interprets this passively *ἐπιλεχθήσων κατὰ γειτονίαν*, but the voice is middle, and has an indefinite plural subject unexpressed, as *χευάντων* Od. 4. 214, where see note. Transl. 'Let people choose,' meaning 'let us choose.' Homer never uses the termination in *-σθων*.

38. *ἔκβητε*, 'leave the ship again;' see Od. 4. 785, and Appendix I. § 9.

ἡμέτερόνδ' ἐλθόντες· ἐγὼ δ' εὖ πᾶσι παρέξω.  
 κούροισιν μὲν ταῦτ' ἐπιτέλλομαι· αὐτὰρ οἱ ἄλλοι 40  
 σκηπτοῦχοι βασιλῆες ἐμὰ πρὸς δῶματα καλὰ  
 ἔρχεσθ', ὅφρα ξεῖνον ἐνὶ μεγάροισι φιλέωμεν  
 μηδέ τις ἀρνεῖσθω καλέσασθε δὲ θεῖον ἀοιδόν,  
 Δημόδοκον τῷ γάρ ῥα θεὸς περὶ δῶκεν ἀοιδὴν  
 τέρπειν, ὅππῃ θυμὸς ἐποτρύνῃσιν ἀεΐδειν.' 45  
 ὧς ἄρα φωνήσας ἡγήσατο, τοὶ δ' ἅμ' ἐποντο  
 σκηπτοῦχοι· κῆρυξ δὲ μετόχετο θεῖον ἀοιδόν.  
 κούρω δὲ κρινθέντε δύω καὶ πεντήκοντα  
 βήτην, ὥς ἐκέλευσ', ἐπὶ θῖν' ἀλὸς ἀτρυγέτοιο.  
 αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλυθον ἡδὲ θάλασσαν, 50  
 νῆα μὲν οἷ γε μέλαιναν ἀλὸς βένθοσδε ἔρυσσαν,  
 ἐν δ' ἰσθόν τ' ἐτίθεντο καὶ ἰστία νηὶ μελαίνῃ,  
 ἥρτύναντο δ' ἔρετμὰ τροποῖς ἐν δερματίνοισι,  
 πάντα κατὰ μοῖραν· ἀνά θ' ἰστία λευκὰ πέτασσαν.  
 ὑψοῦ δ' ἐν νοτίῳ τήν γ' ὥρμισαν· αὐτὰρ ἔπειτα 55  
 βάν ῥ' ἔμεν Ἀλκινόοιο δαΐφρονος ἐς μέγα δῶμα.  
 πλῆντο δ' ἄρ' αἴθουσαι τε καὶ ἔρκεα καὶ δόμοι ἀνδρῶν

45. *τέρπειν*] *Al. τερπῆν*. Eustath. quotes both readings. 49. *ἐπὶ θῖν' ἀλὸς ἀτρυγέτοιο*] γρ. *ἱερὸν μένος Ἀλκινόοιο* Schol. M. 55. *ἐν νοτίῳ*] See on Od. 4. 785 *Ἀριστοφάνης νοδίῳ* Schol. H. 'Haec sedes glossae Hesychianae *ἐννοδίῳ*, ἀγκυροβολίῳ. Nimirum pro *ἐν νοτίῳ* Aristophanes legebat *ἐννοδίῳ*, quod male alii divellebant' Buttm.

*θοήν*, a proleptic epithet meaning, 'which shall be soon ready'; cp. Od. 2. 257 *λύσεν δ' ἀγορὴν αἰψηρήν*. Perhaps our 'hasty meal' comes near enough.

40. *οἱ ἄλλοι* .. *ἔρχεσθε*, see Od. 1. 132.

44. *τῷ γάρ ῥα*, 'for he above all men hath from heaven the gift of minstrelsy, to please therewith, on whatever theme his spirit prompts him to sing.' Hence the name Demodocus = *φοῦλο ἀκέρτιος*.

47. *μετόχετο*, 'went for,' like the common use of *μετέρχεσθαι*.

49. *βήτην*, here the irrational use of the dual is extended to the verb.

57. *αἴθουσαι*, the plural, because including both *αἴθουσα αὐλῆς*, and *αἴθουσα*

*δάματος*. *ἔρκεα* is used for the outdoor premises enclosed by the yard-wall, and so is nearly identical with *αὐλή*. In Od. 16. 341 *λίξε δ' ἔρκεά τε μεγάρων τε* is equivalent to 'left the premises,' though the sentence has the form of a prothysteron. In Od. 20. 164 Eumaeus comes in with three swine, and, while he talked with Odysseus, *τοὺς μὲν ῥ' εἶασε καθ' ἔρκεα καλὰ νέμεσθαι*, sc. in the *αὐλή*. This is corroborated by Od. 20. 176, where Melanthius comes in later to the same place with his goats, *καὶ τὰς μὲν κατέδησεν ὑπ' αἰθούσῃ ἐριδούπῃ*. In Od. 21. 238 the women are bidden to close the doors, and not to come out *ἦν τις* . . *κτύπου ἔνδον ἀκούσῃ* | *ἀνδρῶν ἡμετέροισιν ἐν ἔρκεσιν*. *δόμοι* are the various

48. Here 52 men. The boats of Achilles had 50 men. Odysseus' 46 (E 208, after it had lost 6 (L 60, and another 6 (L 289). A coaster carried 20 men

49. Sails spread before actual departure (E 268, K 506). When this vessel leaves, oars and sails, are used.

64. School. οἱ τυφοὶ μουσικώτεροι μὴ περὶ ἰστορὰ ἀσχολούμενοι  
"Yet not the more, leave I to wander where the Muses haunt, / clear spring,  
or shady grove, or sunny hill, / Smit with the love of sacred Song" P.L. 1. 26

[ἀγρομένων πολλοὶ δ' ἄρ' ἔσαν νέοι ἡδὲ παλαιοί].  
τοῖσιν δ' Ἀλκίνοος δυοκαίδεκα μῆλ' ἱέρευσεν,  
ὀκτώ δ' ἀργιδόοντας θας, δύο δ' εἰλίποδας βούς  
τοὺς δέρον ἀμφὶ θ' ἔπον, τετύκοντό τε δαῖτ' ἐρατεινήν.

60

Κῆρυξ δ' ἐγγύθεν ἦλθεν ἄγων ἐρίηρον αἰοῖδον,  
τὸν πέρι μοῦσ' ἐφίλησε, δίδου δ' ἀγαθὸν τε κακὸν τε  
ὀφθαλμῶν μὲν ἀμερσε, δίδου δ' ἡδεῖαν αἰοῖδην,  
τῷ δ' ἄρα Ποντόνοος θῆκε θρόνον ἀργυρόηλον  
μέσσω δαιτυμόνων, πρὸς κίονα μακρὸν ἐρείσας,  
κάδ δ' ἐκ πασσαλόφι κρέμασεν φόρμιγγα λίγεια  
αὐτοῦ ὑπὲρ κεφαλῆς καὶ ἐπέφραδε χερσὶν ἐλέσθαι

65

58.] 'Non habetur hic versus in Harl., et aliis nonnullis codd.; omissus ille fortasse tanquam supervacaneus, vel propter similes sup. 17; et Od. i. 395' Bothe. Neither the Scholl. nor Eustath. notice it. 67. κρέμασεν] 'Ἀριστοφάνης δῆσε φόρμιγγι' Schol. H. 'Scripsisse videtur Aristophanes δῆσεν φόρμιγγα. Praemitti autem debebant huc scholio verba οὕτως αἱ Ἀριστάρχου, ad receptam (κρέμασεν) relata: sed ea seorsim leguntur ad repetitum hunc versum inf. 105' Buttm.

apartments of the house. The Schol. H. joined δόμοι ἀνδρῶν, interpreting the words by οἱ ἀνδράνες, but this is wrong.

61. ἀμφὶ θ' ἔπον. This expresses the 'preparation,' between the flaying of the animal and getting it ready for table. So ἀμφίπειν κρέα Il. ii. 776, βούν Il. 18. 559.

62. ἐρίηρον. The prefix ἐρι, which some identify with ερι, perhaps from ἀρ-εῖον, merely strengthens the sense of the word. ἐρίηρος is referred by Curtius to a root *var*, 'to choose;' compare also ἦρα, ἐπι-ήρανος. This form from the *o* declension occurs only here, and inf. 471, and Od. i. 346. We find ἐρίηρος in Il. 4. 266. It is common in the metaplastic form ἐρίηρες and ἐρίηρας. The epithet may be rendered 'worthy.'

64. ὀφθαλμῶν μὲν ἀμερσε. Curtius, p. 574, notices that for the Homeric ἀμέρσειν, Pindar writes ἀμείρειν, the two forms being referable to ἀμερ-ω. The root is *μερ*, 'to apportion.' Taking *expertem facere* as the original sense of ἀμέρσειν, we must, says Curtius, in those cases where, by itself, it means 'to blind,' refer it to a different root, sc. *μαρ*, 'to be bright,' and so we may compare it with ἀμεινυμένω.

These words remind us of 'blind Thamyris and blind Maeonides,' and of our own poet who in these words parallels their lot with his own. The author of the Hymn to Apollo gives as the description of himself, τυφλὸς ἀνὴρ, οἰκεῖ δὲ Χίῳ ἐνὶ παιπαλοέσῳ, which line seems to be the foundation of the tradition of the blindness of Homer, in the first place; and, secondarily, of the tradition which takes the description of Demodocus in the text to be intended by the poet for himself.

68. αὐτοῦ, a pronominal adverb, particularised by ὑπὲρ κεφαλῆς. The use of αὐτοῦ followed by a closer epexegetis is very common, e.g. αὐτοῦ τῷδ' ἐνὶ δήμῳ Od. 2. 317, αὐτοῦ παρ' ἐμοί Od. 16. 74, αὐτοῦ ἐπ' ἐσχατιῇ Od. 10. 96, αὐτοῦ μετ' ἀνδράσι Od. 9. 96, αὐτοῦ κατὰ δώματα Od. 20. 159, αὐτοῦ πρόσθε ποδῶν Il. 16. 741, αὐτοῦ προπάροιθε θυράων Od. 16. 344, αὐτοῦ ἐνθα Il. 8. 207; see Aulin, de Epexegesi, p. 16. ἐπέφραδε, 'signified to him [that he had put it there] so that he might reach it with his hands.' The action of φράσω (of which ἐπέφραδε is redupl. aor.) probably means here that he guided Demodocus' hand to the place where the harp was hanging; it does not necessarily imply that he told him

κῆρυξ· πὰρ δ' ἐτίθει κάνεον καλήν τε τράπεζαν,  
 πὰρ δὲ δέπας οἴνοιο, πιεῖν δτε θυμὸς ἀνώγει. 70  
 οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἔαλλον.  
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,  
 μούσ' ἄρ' ἀοιδὸν ἀνήκεν ἀειδέμεναι κλέα ἀνδρῶν,  
 οἷμης τῆς τότ' ἄρα κλέος οὐρανὸν εὐρὺν ἴκανε,  
 νεῖκος Ὀδυσσῆος καὶ Πηλεΐδew Ἀχιλλῆος, 75

73. ἀνήκεν] γράφεται ἐνήκεν Schol. E. ἀνδρῶν] τὸ δὲ οἷμης, οἱ μὲν μετὰ τοῦ ἀνδρῶν συντάσσουσιν ἵνα ᾗ 'κλέα ἀνδρῶν οἷμης,' κάλλιον δὲ στίζειν εἰς τὸ ἀνδρῶν Eustath.

it was there; see Lehrs, Aristarch. p. 8 'φράζω nunquam est "dico" sed "indico." Cp. Apoll. Lex. ad πεφράδοι Π. 14. 335, πεφράδοι: διασημάνει, τοῦ Ἀριστάρχου σεσημειωμένου ὅτι τὸ φράσαι οὐδέποτε ἐπὶ τοῦ εἰπεῖν τάσσεται. Ubique, quod recte et subtiliter Aristarchus observavit, φράζειν significat indicare. Minime obstat Od. 1. 273 (μῦθον πέφραδε πᾶσι), hoc dictum est fere ut ἔπος πάντεσσι πιφάσκων Π. 22. 131. Rectissime hymn. Ven. 128 coniunctum vocabulum cum synonymo δεικνύναι, αὐτὰρ ἐπεὶ δὴ δεῖξε καὶ ἔφρασε. Nec (inf. 142) αὐτὸς νῦν προκαλέσσαι ἰὼν καὶ πέφραδε μῦθον, ubi annotatur οὕτε Ἀριστάρχος οὕτε Ζηνόδοτος οὕτε Ἀριστοφάνης ἐπίστανται τοῦτον τὸν στίχον, vocabuli significatio absona visa, sed haud dubie aberat versus in melioribus MSS. Nam (ne de Aristophane dicam) Zenodotus certe ad vim vocis ne attenderat quidem.'

73. κλέα ἀνδρῶν. So in Π. 9. 186 foll. Achilles is found with his lyre, τῇ δ γε θυμὸν ἑτέρπευ, αἶδε δ' ἄρα κλέα ἀνδρῶν. These 'stories,' which were sung by the heroes themselves at the period represented by the Iliad, are in the Odyssey the property of the professional minstrel.

74. οἷμης, 'strain;' literally, 'way' of song. The word is always used of song, however independent it stands; cp. inf. 481 οἷμας μούσ' εἰδάζε. On its particular meaning see Mure, Lit. of Anc. Greece, vol. i. 170, note, 'With Homer ἀοιδή means all poetry or song, Epic or Lyric; ἔπη merely conversation or discourse. Later, ἔπη is the familiar phrase for every kind of recitative or Epic poetry; ἀοιδή or ψῆδ is limited to song in the stricter sense, or lyric performance. The longer, more con-

tinuous epic narrative, or Epopoe, bears with Homer the title οἷμη.' The genitive οἷμης need not be accounted for by attraction. It is simpler to treat it as a partitive gen., 'from that tale the fame whereof.' So Nicanor ἀπὸ οἷμης ἐκείνης ἦς εὐρὺ τὸ κλέος ἦν.

75. νεῖκος is in apposition with κλέα. On this passage the Schol. H. Q. V. says, φασὶ τῷ Ἀγαμέμνονι χρωμένῳ περὶ τοῦ κατὰ τὸν πόλεμον τέλους ἀνελεῖν τὸν ἐν Δελφοῖς Ἀπόλλωνα τότε πορθήσειν τὸ Ἴλιον ὅταν οἱ ἄριστοι τῶν Ἑλλήνων στασιάζουσιν καὶ δὴ παρὰ πότον διαλεχθέντων Ὀδυσσεύς καὶ Ἀχιλλεύς, τοῦ μὲν Ἀχιλλεύς ἀνδρείαν ἐπαινοῦντος, τοῦ δὲ Ὀδυσσεύς σίνεσιν, μετὰ τὴν ἑκτορὸς ἀναίρεσιν ὃ μὲν βιάζεσθαι (sc. Troiam) παρήγει (βιδ καὶ ἀνηρίθη) ὃ δὲ δόλῳ μετελθεῖν. καὶ Ἀγαμέμνονα ὡς τελουμένου τοῦ λόγιου χαρήναι. Eustath. gives the same story, noticing that the event proved the wisdom of the advice of Odysseus, inasmuch as Troy was taken by subtlety, whereas Achilles fell in fight. But this explanation has nothing to corroborate it: and Nitzsch gives grounds for placing the incident before the time of the Iliad, when the Greeks first landed in Tenedos, and were keeping festival in prospect of success; cp. θεῶν ἐν δαίτῃ θαλεῖη 76. The most trustworthy evidence is that of the fragments of the Satyric drama of Sophocles, Ἀχαιοῶν σύλλογος or Σύνδεικνον, referring to which Aristotle, Rhet. 2. 26, p. 382, says, εἰ τις φαίη, 'τὸ ἐπὶ δειπνον κληθῆναι τιμώτατον' διὰ γὰρ τὸ μὴ κληθῆναι ὃ Ἀχιλλεὺς ἐμήνισε τοῖς Ἀχαιοῖς ἐν Τενέδῳ ὃ δ' ὡς ἀτιμαζόμενος ἐμήνισε συνίβη δὲ τοῦτο ἐπὶ τοῦ μὴ κληθῆναι.' And Plutarch, Moral. p. 74 A ὃ παρὰ Σοφοκλεῖ τὸν Ἀχιλλεῖα παροξύνων Ὀδυσσεὺς οὐ

74. For the fame of the Trojan story to have won woner ... the fame within 10 years after  
the fall of Troy betrays the feelings of a later age



76. ἑορτή: a feast introduced by a sacrifice to the gods.

84. φάρος: l. 455 ῥαυῖς, the same garment, worn on the same day.

ὥς ποτε δηρίσαντο θεῶν ἐν δαιτὶ θαλεῖῃ  
ἐκπάγλοις ἐπέεσσιν, ἀναξ δ' ἀνδρῶν Ἀγαμέμνων  
χαῖρε νόφ, δτ' ἄριστοι Ἀχαιῶν θηριόωντο.

ὥς γάρ οἱ χρεῖων μυθήσατο Φοῖβος Ἀπόλλων  
Πυθοὶ ἐν ἡγαθῇ, δθ' ὑπέρβη λάϊνον οὐδὸν

80

χρησόμενος· τότε γάρ βα κυλίνδετο πήματος ἀρχή  
Τρωσί τε καὶ Δαναοῖσι Διὸς μεγάλου διὰ βουλὰς.

Ταυτ' ἄρ' αἰδοῖς ἀεῖδε περικλυτός· αὐτὰρ Ὀδυσσεὺς  
πορφύρεον μέγα φᾶρος ἐλὼν χερσὶ στιβαρῆσι  
κὰκ κεφαλῆς εἵρυσσε, κάλυψε δὲ καλὰ πρόσωπα·  
αἶδετο γὰρ Φαίηκας ὑπ' ὀφρύσι δάκρυα λείβων.  
ἦ τοι ὅτε λήξειεν αἰδῶν θεῖος αἰδοῖς,

85

78. δτ'] La Roche δ τ'. See critical note on Od. 5. 357. 81, 82.] ἐν ἐνίαις τῶν ἐκδόσεων οὐκ ἐφέροντο διὰ ἀθετοῦνται Schol. H. This notice seems incomplete; no sufficient reason being given for a general ἀθέτησις of the lines.

φησιν ὀργίεσθαι διὰ τὸ δεῖπνον ἀλλὰ φησιν, ἥδη τὰ Τροίας εἰσορῶν ἐδώλια Δείδοικας. It would seem also that after Hector's death there was no room for such an event. Nitzsch refers to the Aethiopis of Arctinus, as showing that Odysseus was then friendly to Achilles. May it not be further argued, that no quarrel of chiefs would have inspired any cheerful recollection of the oracle (78 foll.), after the discouraging experience of the μῆνις Ἀχιλλῆος? The oracle was given before the war. v. 81.

77. ἐκπάγλοις, i. e. which dismayed the bystanders by their fierceness, 'but Agamemnon rejoiced.'

78. νόφ, i. e. secretly.

79. χρεῖων, 'giving response,' as χρήσω δ' ἀνθρώποισι Διὸς νημερτία βουλὴν h. Hom. Ap. 132.

80. Πυθῶ was the oldest name of the place in Phocis where Apollo's oracle was established. In h. Hom. Ap. 362 foll. the name was derived from πύθεσθαι because of the 'rotting' carcase of the Python which lay there, ἐνταυτοῖσι νῦν πύθεν ἐπὶ χθονὶ βωταειρήν .. ἐξ οὗ νῦν Πυθὼ κικλήσκεται. Others derive it from πύθεσθαι, where the quantity of the vowel suggests a difficulty. Δεσφοί was properly the name of the people; the word first occurs h. Hom. 28. 14 Δεσφῶν ἐς πίσσα δῆμον. Voss (says Nitzsch) dates it from about B.C. 620.

O. Müller would explain λάϊνος οὐδός of a subterranean treasure-house, see the description of the building of the temple by Trophonius, h. Hom. Ap. 295 foll., from which Nitzsch dissents.

81. τότε, 'then;' namely, when Agamemnon consulted the oracle. The war with Troy was just beginning, the πακῶν τρικυμία was just rolling on (κυλίνδετο), soon to sweep so many lives away. The story appears in a different shape on the authority of Demetrius Phalereus (quoted by Schol. E. H. M. Q. R. on Od. 3. 267), Μενέλαος ἄμα τῷ Ὀδυσσεὶ ἐλθὼν ἐς Δελφοὺς τὸν θεὸν ἤρετο περὶ τῆς μελλούσης ἔσεσθαι ἐς Ἴλιον στρατείας.

85. κὰκ κεφαλῆς εἵρυσσε. The φᾶρος, a square piece of cloth, was put on so as to cover the left arm and shoulder. The right arm was bare, and a long corner hung down from the right shoulder. This corner Odysseus threw over from behind, and 'drew it down over his head.'

87. ὅτε λήξειεν, 'each time he stopped.' For this iterative force of the optative with ὅτε or a relative pronoun cp. Od. 11. 584 foll., 591 foll.; 12. 237-241; Il. 10. 489 foll. At every pause in the story Odysseus poured a thank-offering to the gods, in remembrance of their constant care of him.

δάκρυ' ὁμορξάμενος κεφαλῆς ἀπο φᾶρος ἔλεσκε,  
 καὶ δέπας ἀμφικύπελλον ἐλὼν σπείσασκε θεοῖσιν·  
 αὐτὰρ δὲ ἄψ' ἀρχειτο καὶ ὀτρύνειαν αἰεΐδειν 90  
 Φαιήκων οἱ ἄριστοι, ἐπεὶ τέρποντ' ἐπέεσσιν,  
 ἄψ' Ὀδυσσεὺς κατὰ κρᾶτα καλυψάμενος γοάσκειν.  
 ἔνθ' ἄλλους μὲν πάντας ἐλάνθανε δάκρυα λείβων,  
 Ἀλκίνοος δέ μιν οἶος ἐπεφράσατ' ἥδ' ἐνόησεν  
 ἥμενος ἀγχ' αὐτοῦ, βαρὺ δὲ στενάχοντος ἄκουσεν. 95  
 αἰψα δὲ Φαιήκεσσι φιληρέτμοισι μετηύδα·  
 'Κέκλυτε, Φαιήκων ἡγήτορες ἡδὲ μέδοντες·  
 ἦδη μὲν δαιτὸς κεκορήμεθα θυμὸν εἴσης  
 φόρμιγγός θ', ἥ δαιτὶ συνήροδ' ἐστι θαλεῖη·  
 νῦν δ' ἐξέλθωμεν καὶ ἀέθλων πειρηθῶμεν 100  
 πάντων, ὥς χ' ὁ ξεῖνος ἐνίσπη οἷσι φίλοισιν,  
 οἴκαδε νοστήσας, ὅσσον περιγιγνόμεθ' ἄλλων  
 πύξ τε παλαιμοσύνη τε καὶ ἄλμασιν ἡδὲ πόδεςσιν·'  
 ὧς ἄρα φωνήσας ἡγήσατο, τοὶ δ' ἅμ' ἔποντο.  
 καδ δ' ἐκ πασσαλόφει κρέμασεν φόρμιγγα λίγειαν, 105  
 Δημοδόκου δ' ἔλε χεῖρα καὶ ἔξαγεν ἐκ μεγάρου  
 κῆρυξ· ἦρχε δὲ τῷ αὐτὴν ὁδὸν ἦν περ οἱ ἄλλοι  
 Φαιήκων οἱ ἄριστοι, ἀέθλια θαυμανέοντες.

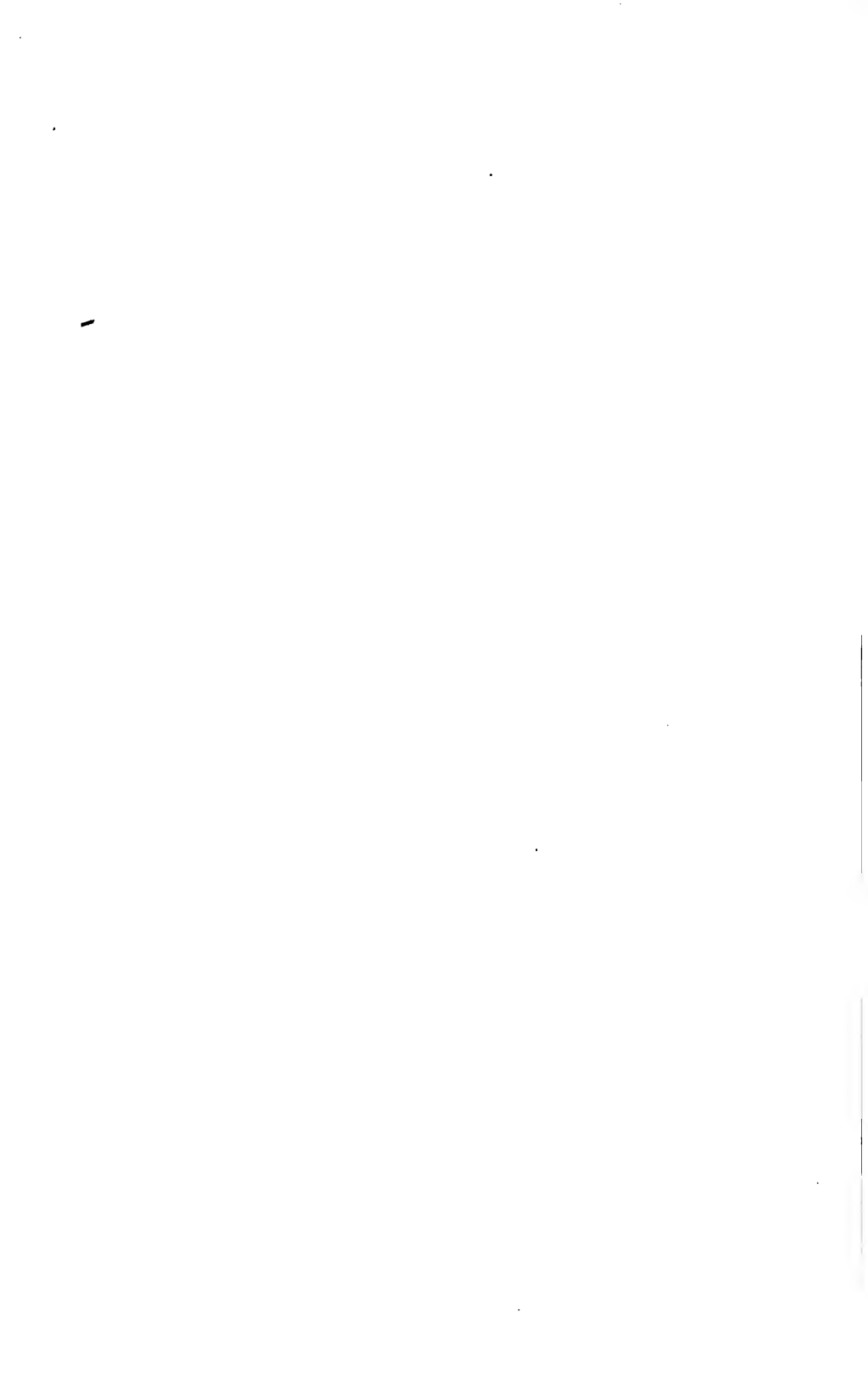
92. ἄψ) δ' Ἀριστοφάνης αἰψ' Ὀδυσσεὺς γράφει Schol. H. 98. δαιτός] This is the reading of Aristarchus; others inverted the position of δαιτός and θυμὸν Schol. H. 99. θαλεῖη] Eustath. remarks that some wrote ἐταίρη for θαλεῖη. It seems more likely that ἐταίρη was a gloss upon συνήροτος from Od. 17. 271. 103. παλαιμοσύνη] Al. παλαιμοσύνη. οὕτω δίχα τοῦ σ γράφειν φασὶ τὸν Ἀρίσταρχον Eustath., who adduces the analogous form Παλαίμαν. 105.] See on sup. 67. Here Schol. H. gives on κρέμασεν the words οὕτως αἱ Ἀριστάρχου.

99. συνήροτος = 'linked with;' cp. ἐν δέ τε φόρμιγγι | ἥπυει ἦν δᾶρ δαιτὶ θεοὶ ποίησαν ἐταίρην Od. 17. 271.

107. ἦρχε . . ἄλλοι = 'praeibat illi eam ipsam viam quam ceteri ibant.' For αὐτός, signifying 'the same,' cp. Od. 10. 263 τὸν δ' ἄψ' ἠνάγεα αὐτὴν ὁδὸν ἡγήσασθαι, 16. 138 αὐτὴν ὁδὸν . . ἔλθω, 11. 12. 225 ἔλευσόμεθ' αὐτὰ κέλευθα. Cp. Soph. Ant. 929 ἐτι τῶν αὐτῶν ἀνέμων αὐταὶ ψυχῆς βυπαὶ τήρδε γ' ἔχουσι, where however it is possible that αὐταὶ [? αὐταί] tacitly borrows the article from the preceding τῶν αὐτῶν.

108. ἀέθλια means here the 'games,' i. e. the tests of prowess. So in Od. 21. 4 the bow and axe-heads, by which the manhood of the suitors was to be tested, are called ἀέθλια καὶ φόνου ἀρχή, cp. 24. 169. In Od. 21. 117 the signification of the word is uncertain: Telemachus, in alluding to this trial of strength, speaks of himself as οὗός τ' ἦδη πατρός ἀέθλια κάλ' ἀνέλεσθαι, where some render the words, 'to lift up the tests,' sc. the instruments of the trial—bow and axe-heads (cp. πελέκας . . ἀναρῆσεσθαι Od. 21. 261); and others take





βὰν δ' ἴμεν εἰς ἀγορὴν, ἅμα δ' ἔσπετο πούλῳς δμῖλος,  
 μυρίου· ἂν δ' ἴσταντο νέοι πολλοὶ τε καὶ ἑσθλοί. 110  
 ὦρτο μὲν Ἀκρόνέως τε καὶ Ὠκύαλος καὶ Ἐλατρεὺς  
 Ναυτεὺς τε Πρυμνεὺς τε καὶ Ἀγχίαλος καὶ Ἐρετμεὺς  
 Ποντεὺς τε Πρωφρεὺς τε, Θόων, Ἀναβησινέως τε  
 Ἀμφιάλῳς θ', υἱὸς Πολυνήου Τεκτονίδαο·  
 ἂν δὲ καὶ Εὐρύαλος βροτολογίῳ ἴσος Ἄρῃ 115  
 Ναυβολίδης, ὃς ἄριστος ξην εἶδός τε δέμας τε  
 πάντων Φαιήκων μετ' ἀμύμονα Λαοδάμαντα.

116. *Ναυβολίδης*] The common reading is *Ναυβολίδης θ'*, which La Roche rightly alters on the authority of Cod. Venet. 613; remarking, 'Solo patris nomine Homerus homines obscuros appellare non solet, sed tantum eos qui auditoribus aliunde erant noti, quales sunt Πηλείδης, Ἀτρεΐδης, Τυδείδης, Μενoitιάδης, alii, quod ad Naubolidem minime pertinet . . . in delendo θ' praeierunt me Bekk. 2. et Grashof.' Nauck adopts this reading.

them in the commoner sense of 'carrying off the prize'; cp. *ἀέθλια ἴσ' ἀνελόντες* Il. 23. 736. This is very likely the original meaning, as it is the usual one, of the word; cp. *ἀέθλια ποσσὶν ἄροντο* Il. 9. 124, *ἀέθλια ἠρείκαντο* ib. 127. And the apparent confusion between the contest and the prize is not peculiar to Homer, but we see it in such a common idiom as *Ὀλύμπια νικᾶν*. In Latin, too, 'oertamen' bears a double meaning, i. e. generally of the contest, and occasionally of the prize, as, apparently, Ov. Met. 13. 129 'tanti certaminis heres:' so, too, 'palma' stands usually for the prize and sometimes for the winner, as 'iam tertia palma Diore's' Aen. 5. 339.

As we have *μηρία*, *μήρα* and *μηροί* with doubtful differences of signification, so we find *ἀέθλιον*, *ἀέθλον* [*ἀθλον*], and *ἀέθλος* [*ἀθλος*] with a like uncertainty. *ἀέθλον* in Od. 11. 548, and *ἀέθλα* often (as, e.g. Il. 23. 259) have the meaning of 'prize'; while in Od. 24. 89 *ἀέθλα* seems to stand for 'contest.' This double meaning is not found with *ἀέθλοι* [*ἀθλοι*], which uniformly signifies 'contest' or 'toil.' The gender of *ἀθλων* inf. 160 is still uncertain, for though the addition of *οἶά τε* there might seem to imply the neuter, yet such phrases as *κῆρσιν ὅσαςσεν* | *οἶά τε φ' οἰκῆ ἀναξ εὐθύμως ἔδωκεν* (Od. 14. 63) show that *οἶά τε* may be used quite adverbially; cp. Od. 3. 73; 9. 128; 11.

536, so that *ἀθλων* may well be the genitive from *ἀέθλος* [*ἀθλος*]. The Schol. Harl. on Od. 4. 242 draws the distinction thus, *ὁ ἀθλος ἀρσενικῶς μόνος ὁ ἀγών*, τὸ ἀθλον δὲ καὶ τὸ ἐπινίκιον καὶ ὁ ἀγών. On the line inf. 160, see Lehrs, Aristarch. p. 149, note, who quotes, as a parallel, Il. 7. 238 *βῶν* | *ἀζαλέην* . . . τὸ μοι ἔστι with the interpretation *ὅτι προτάξας τὸ θηλυκὸν οὐδέτερον (neuter) ἐπήνεγκε τὸ μοι ἔστι πρὸς τὸ σημαίνον, ὡς τὸ νεφέλη δέ μοι . . . τὸ μὲν οὖν ποτε* (Od. 12. 74), showing that it is not to be supposed that Aristarchus confounded *ἀέθλων* and *ἀέθλος*. See the note generally for the post-Homeric use of the words. The etymology is extremely uncertain. Curtius considers the *a* as a mere prefix, *ἀ-εθ-λον*, and would refer the *εθ* to the same root as Lat. *vā(d)s*, as in *vadari*. Bergk, Rhein. Mus. 1864, p. 603, proposes to connect *ἀέθλον* (as if *ἀερθλον*) with *αἶρω*.

111. Almost all Phaeacian names are taken from circumstances of seafaring life, with the exception of Alcinous, Arete, Laodamus, Polybus, and Rhexenor. *Πρωφρεὺς* is properly the 'look-out man' who passes the word to the steerer; yet it probably has no such special significance here, but, like *Ποντεὺς* and *Πρυμνεὺς*, is derived at haphazard from sea-terms. The etymology of *Ναυβολίδης* would seem to be *βολίς*, a plummet for sounding.

ἀν δ' ἔσταν τρεῖς παῖδες ἀμύμονος Ἀλκινόοιο,  
 Λαοδάμας θ' Ἀλιδός τε καὶ ἀντίθεος Κλυτόνῃος·  
 οἱ δ' ἦ τοι πρῶτον μὲν ἐπειρήσαντο πύδσεσσι. 120  
 τοῖσι δ' ἀπὸ νύσσης τέτατο δρόμος· οἱ δ' ἅμα πάντες  
 καρπαλίμως ἐπέτοντο κονίοντες πεδίοιο.  
 τῶν δὲ θέειν ὄχ' ἄριστος ἦεν Κλυτόνῃος ἀμύμων·  
 ὅσπον τ' ἐν νειῷ οὖρον πέλει ἡμιόνουιν,  
 τόσπον ὑπεκπροθέων λαοὺς ἴκεθ', οἱ δ' ἐλίποντο. 125  
 οἱ δὲ παλαιμοσύνης ἀλεγεινῆς πειρήσαντο  
 τῇ δ' αὐτ' Εὐρύαλος ἀπεκαίνυτο πάντας ἀρίστους.  
 ἄλματι δ' Ἀμφιάλος πάντων προφερέστατος ἦεν  
 δίσκῳ δ' αὖ πάντων πολὺ φέρτατος ἦεν Ἐλατρεὺς,  
 πύξ δ' αὖ Λαοδάμας, ἀγαθὸς παῖς Ἀλκινόοιο. 130  
 αὐτὰρ ἐπειδὴ πάντες ἐτέρφθησαν φρέν' ἀέθλοισι,  
 τοῖς ἄρα Λαοδάμας μετέφη παῖς Ἀλκινόοιο·  
 'Δεῦτε, φίλοι, τὸν ξεῖνον ἐρώμεθα εἴ τιν' ἀέθλον

121. ἀπὸ νύσσης, ἀπὸ τῆς ἀφετηρίας  
 Schol. B. Q. i. e. from the starting line;  
 exactly equivalent to our word, 'the  
 scratch,' cp. νύσσω. It seems impos-  
 sible to take δρόμος of the 'course;' it  
 rather is 'the running was kept up at  
 full speed.' Cp. τῶν ἐπὶ ἴσα μάχη τέτατο  
 Il. 12. 436, τέτατο κρατερῇ ὑσμίνῃ Il. 17.  
 543, and especially Il. 23. 373 ἀλλ' ὅτε  
 δὴ πύματον τέλεον δρόμον ὠκείες ἵπποι |  
 αἶψ' ἐφ' ἀλὸς πολέης, τότε δὴ ἀρετὴ γε  
 ἐκάστων | φαίνεται, ἄφαρ δ' ἵπποισι τάθη  
 δρόμος, ὡκα δ' ἔπειτα | αἰ φηρητιάδαο πο-  
 δωκείες ἔκφερον ἵπποι, compared with ib.  
 758 τοῖσι δ' ἀπὸ νύσσης τέτατο δρόμος,  
 ὡκα δ' ἔπειτα | ἔκφερ' Οἰλιάδης.

122. πεδίοιο, local genitive, 'over the  
 plain.' So we have πεδίοιο joined with  
 such verbs as δίσσασθαι, ἵνα, ἐπισεύεσθαι,  
 ἔρχεσθαι, θέειν, ἀντίσσεσθαι, διώκειν, ἔλκειν,  
 etc.

124. ὅσπον . . ἡμιόνουιν. Parallel with  
 this passage is Il. 10. 351 ἀλλ' ὅτε  
 δὴ β' ἀπὸν ὅσπον τ' ἐπὶ οὐρα πέλονται |  
 ἡμιόνων· αἱ γάρ τε βοῶν προφερέστεραι  
 εἰσιν | ἐλκόμεναι νειοῖο βαθείης πηκτὸν  
 ἄροτρον, etc. From this it has been in-  
 ferred that οὐρα ἡμιόνων signify the dis-  
 tance by which mules are in advance of  
 oxen at the end of a furrow, having  
 begun abreast of them. But in Il. 23.

431 we have, as another measure of  
 distance by which one competitor out-  
 strips another, ὅσα δὲ δίσκου οὐρα πα-  
 τωμαδίοιο πέλονται, | ὅν τ' αἰζῆδος ἀφῆκεν  
 ἀντήρ, i. e. 'a quoit's range.' It is better,  
 then, not to complicate the question  
 with the relative difference in speed be-  
 tween mules and oxen, but to follow  
 the Schol. on Il. 10. 351 οὐρα τὰ δρια  
 καὶ πέματα τῆς αὐλακος ἦν τὸ δρικὺν  
 ζεύγος τέμνει. ἄλλως ὅσον ἀροτριῶσα  
 ἡμίονος ὑπὸ μίαν ὁρμὴν ὑπογράφειν δύ-  
 ναται, ὅ ἐστι πλέθρον. This expression,  
 'mules' range in ploughing, finds an  
 exact parallel in our measure of length  
 'furlong,' i. e. 'furrow-long.' Such  
 popular measures of distance are 'bow-  
 shot,' 'stone's-throw,' etc., and some-  
 what similar are the conventional uses  
 of ell, cubit, hand, barleycorn, fathom,  
 stone.

125. ὑπεκπροθέων, 'slipping forward  
 in advance.' This is parallel to the use  
 of ἐκφέρειν in Il. 23. 373. 758 quoted  
 above.

λαοὺς ἴκετο, 'reached the crowd of  
 people,' who were standing at the νύσση  
 to watch the runners coming back down  
 the second lap of the δίαυλος.

127. ἀπεκαίνυτο. See on Od. 4.  
 725.

21. loops: also term for course that returns to the starting-point (45030)

24. Mules used for ploughing as well as oxen - and preferably because they ploughed faster (K 351)  $\mu$ . "As far as in fallow ground the 'preis' of a pair of mules entailed". A furrow was a fixed standard of length - "It was probably the length of each man's share in the common field. Its width: ploughed by mules - a day also became a standard of distance (the length of a furrow being constant), οἶπον (ōi-pōn) stretch, space. Ridgway Homeric Land System J. H. S. G. 372 f.

30. of the five contests - πρὸ τῶν ἑλάνων - later time, the casting of spear is not mentioned here, where it is replaced by boxing, a sport more suitable to the more athletic Phaeacians





οἶδέ τε καὶ δεδάηκε· φυὴν γε μὲν οὐ κακός ἐστι,  
 μηρούς τε κνήμας τε καὶ ἄμφω χεῖρας ὑπερθεν 135  
 αὐχένα τε στιβαρὸν μέγα τε σθένος· οὐδὲ τι ἥβης  
 δεύεται, ἀλλὰ κακοῖσι συνέρρηκται πολέεσσιν.  
 οὐ γὰρ ἐγὼ γέ τί φημι κακώτερον ἄλλο θαλάσσης  
 ἄνδρα γε συγχέυαι, εἰ καὶ μάλα καρτερὸς εἴη.

Τὸν δ' αὖτ' Εὐρύαλος ἀπαμείβετο φώνησέν τε 140  
 'Λαοδάμα, μάλα τοῦτο ἔπος κατὰ μοῖραν ζεῖπες.  
 αὐτὸς νῦν προκάλεσσαι ἰὼν καὶ πέφραδε μῦθον.'

Αὐτὰρ ἐπεὶ τὸ γ' ἄκουσ' ἀγαθὸς παῖς Ἀλκινόοιο,  
 στῇ ῥ' ἐς μέσσον ἰὼν καὶ Ὀδυσσῆα προσέειπε  
 'Δεῦρ' ἄγε καὶ σὺ, ξεῖνε πάτερ, πείρησαι ἀέθλων, 145  
 εἴ τινά που δεδάηκας· εἰκε δέ σ' ἴδμεν ἀέθλους.  
 οὐ μὲν γὰρ μῆζον κλέος ἀνέρος ὄφρα κ' ἔησιν,  
 ἥ δ' τι ποσσὶν τε βέξῃ καὶ χερσὶν ἔησι.  
 ἀλλ' ἄγε πείρησαι, σκέδασον δ' ἀπὸ κήδεα θυμοῦ·  
 σοὶ δ' ὁδὸς οὐκέτι δηρὸν ἀπέσσεται, ἀλλὰ τοι ἤδη 150

142. αὐτὸς νῦν] See note on text, sup. 68. οὔτε Ἀρίσταρχος, οὔτε Ἀριστοφάνης, οὔτε Ζηρόδοτος ἐπιστάνται τοῦτον τὸν στίχον Schol. H. οὗτος δ' στίχος ἐν ταῖς Ἀρισταρχείαις οὐ φέρεται ibid. 144. στῇ] γρ. Bῆ Schol. M.

134. οἶδέ τε καὶ δεδάηκε, so Od. 4. 493 ἴδμεναι οὐδὲ δαῖναι. If these words are not actual synonyms, the combination may mean, 'knows by having learned.' Ameis quotes Plaut. Trin. 850 'quem ego nescio neque novi.'

135. ὑπερθεν, a fixed quasi-epithet of χεῖρες, as attached to the upper part of the trunk. Cp. Il. 5. 122 γυῖα δ' ἔθῃ-κεν ἐλαφρὰ, πόδας καὶ χεῖρας ὑπερθεν, Il. 13. 75 μαιμῶσι δ' ἐνερθε πόδες καὶ χεῖρες ὑπερθεν, Od. 12. 248; 22. 173, 400, and so, doubtless, Aesch. Ag. 1594 τὰ μὲν ποδῆρη καὶ χερῶν ἀκροὺς κτένας | ἔθρυπ' ἄνωθεν, taking ἄνωθεν with κτένας χερῶν. Conversely we have μυροὶ | ἐφ' οὐδὲς κτήμαί τ' ἥδ' ἐσφυρὰ καλ' ὑπ' ἐνερθεν Il. 4. 146, κεφαλαὶ τε πρὸς ὤπτα τε νῆρθε τε γούνα Od. 20. 352.

136. μέγα τε σθένος. Here μέγα is strictly an epitheton ornans—'his greatness of strength.' Some take this clause as if it were the summing up of the foregoing details, but it is simpler to couple it directly with φυήν, and to regard μηρούς τε . . . στιβαρὸν as an apposi-

tional exegesis of φυήν. The athletic form of Odysseus is similarly described Od. 18. 67 φαῖνε δὲ μηρούς | καλοὺς τε μεγάλους τε, φάνεν δὲ οἱ εὐρύς ἄμοι, | στήθεά τε στιβαροὶ τε βραχίονες.

In what follows, οὐδὲ . . . δεύεται, the meaning is, 'he is not past the prime of life;' συνέρρηκται means 'he is broken down.'

139. συγχέυαι, 'to unstring,' 'weaken,' is generally used of the mind, as Il. 9. 612 θυμὸν συγχ., Il. 13. 808 νόον. Here it is used of the body. Livius Andronicus, in his translation of this line, renders συγχέυαι by 'macerare.'

142. πέφραδε μῦθον, 'make known thy will.' See crit. note.

146. εἰκε = 'par est.' This is the primitive praise of γυμναστική. The common form of the infinitive is ἴδμεναι, but ἴσμεν occurs also inf. 213 and Il. 11. 719.

147. ὄφρα κ' ἔησιν, 'as long as he lives.' So ἔσαν Od. 2. 119, ἔοντος I. 289.

150. δέ is here the paratactical equi-

νηὺς τε κατείρυσται καὶ ἐπαρτέες εἰσὶν ἑταῖροι.'

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς

'Λαοδάμα, τί με ταῦτα κελεύετε κερτομέοντες;

κῆδεά μοι καὶ μᾶλλον ἐνὶ φρεσὶν ἢ περ ἄεθλοι,

ὅς πρὶν μὲν μάλα πόλλ' ἔπαθον καὶ πόλλ' ἐμόγησα, 155

νῦν δὲ μεθ' ὑμετέρῃ ἀγορῇ νόστοιο χατίζω

ἡμαι, λισσόμενος βασιλῆά τε πάντα τε δῆμον.'

Τὸν δ' αὖτ' Εὐρύαλος ἀπαμείβετο νείκεσέ τ' ἄντην

'οὐ γάρ σ' οὐδὲ, ξεῖνε, δαήμονι φωτὶ εἴσκω

ἄθλων, οἷά τε πολλὰ μετ' ἀνθρώποισι πέλονται, 160

ἀλλὰ τῷ ὅς θ' ἅμα νηὶ πολυκληίδι θαμίζων,

ἀρχὸς ναυτῶν οἷ τε πρηκτῆρες ἔασι,

158. νείκεσέ τ' ἄντην] γρ. φώνησέν τε Schol. M. 161. θ' ἅμα] γρ. θαμά Schol. H.

valent to γάρ. It introduces a reason for throwing off all care.

ὁδός, as *τομπή* elsewhere = 'the homeward voyage.'

154. καὶ μᾶλλον. This combination does not express any higher degree of precedence: καὶ is the emphatic addition often prefixed to adverbs of intensity, as καὶ μάλα καλόν Od. 1. 318.

156. μεθ' ὑμετέρῃ ἀγορῇ, 'in the midst of your assembly.' The preposition with the dative generally is used with plurals, but here with a collective noun, as in μετ' ἀνδρῶν ἀριθμῷ Od. 11. 449.

158. ἄντην, 'to the face.'

159. οὐ . . οὐδέ. See on Od. 3. 28. The repetition of οὐ points the force of the negative to the single word δαήμονι. In γάρ we have a sneering reference to the confession in l. 154.

160. ἄθλων, οἷά τε. See note on sup. 108.

161. Transl. 'But to such an one as plies with a many-benched ship, captain of a crew that are traders, and is either in charge of a freight or vigilant over a home-cargo of greedily gotten gains; no athlete's mould is thine.'

162-164. For πρηκτῆρες cp. Od. 3. 72 κατὰ πρῆξιν. It is quite needless to adopt Cobet's conjecture πρηγῆρες. In φόρτου τε . . καὶ the conjunctions are disjunctive. Compare for similar instances Il. 15. 273 τὸν μὲν τ' ἡλίβατος πύρρη καὶ δόσιος ἔλη εἰρόσατο, ib. 634

ἢ τοι δὲ μὲν πρῶτοι καὶ ὑστατοὶ βαδίσουσιν | αἰὲν ὁμοσπῆλαι, and see Od.

2. 374. φόρτος is the freight which a merchant takes out with him, to exchange for the δαῖτα which he wishes to bring back: this meaning will be very appropriate to δαῖτα, which properly means that which is connected with the object of, a voyage. Eustath. merely interprets the word by ἐφόδια, which would mean the necessities for the journey. The signification of home-cargo is further established by Od. 15. 415 foll., where the Phoenicians are represented as landing on the Syrian isle, with a rich cargo, *μυρὶ δ' ἄντες δόματα* 416; they abide there a whole year 455, getting together a cargo, *ἄνιον δαῖταν* 445, till the ship was laden *ἤχθετο* 47. According to this rendering *κερδῶν* θ' ἄρ' makes the natural epexegetis to δαῖτων, the profit gained by the home-cargo. On φόρτου μνήμων cp. Wolf, Proll. in Homer, § 89 'nullus usus scripti in rebus domesticis et mercaturis;' with note, *ibid.* 'At Odys. θ. 163 in navi commemoratur φόρτου μνήμων. Jam conferat aliquis, si poterit, Romanos homines a memoria. Nos antiquum usum sequimur Odys. φ. 95. Neque curamus Eustathii explic., δὲ γραμματεὺς ἦτοι ἀποσημαίνων διὰ γραμμάτων ἢ καὶ ἄλλως, λογιστῆς, ἐπιμελητῆς. Tametsi haec satis produnt veterum Interpp. sententiam. Ceterum viderent si hoc legerent institutores et propolae

62. An insult of "Phaeacians" even Phoenicians, as has been claimed.  
Champaull (Phéniciens et Grecs en Italie) would obviate this objection by making  
the Phaeacians a great Transportation Co. The Phaeacians, are carriers, and not  
warlike (§ 270).



φόρτου τε μνήμων καὶ ἐπίσκοπος ἦσιν ὀδαίων  
κερδαίων θ' ἀρπαλέων οὐδ' ἀθλητῆρι ζοικας.'

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς 165  
'ξείν', οὐ καλὸν ξειπες· ἀτασθάλη ἀνδρὶ ζοικας.  
οὕτως οὐ πάντεσσι θεοὶ χαρίεντα διδοῦσιν  
ἀνδράσιν, οὔτε φυτὴν οὐτ' ἄρ φρένας οὐτ' ἀγορητύν.  
ἄλλος μὲν γὰρ εἶδος ἀκιδνότερος πέλει ἀνὴρ,  
ἀλλὰ θεὸς μορφήν ἔπεισι στέφει, οἱ δέ τ' ἐς αὐτὸν 170

163. ἐπίσκοπος] Ἀριστοφάνης ἀντὶ τοῦ ἐπίσκοπος ἐπιστροφος Schol. E. Q. ἦσιν] ὑπάρχον Schol. E. γρ. εἰσι καὶ εἰσέρχῃ Schol. H. lege εἰσιν ὁ ἔστιν ἔρχεται Buttm. ἦσιν has the authority of Eustath. Cod. Harl., etc. and Herodian on Il. 10. 38. ὀδαίων] γρ. ἱταίρων Schol. P. 167.] Nauck calls attention to Il. 4. 320 ἀλλ' οὐ πως ἅμα πάντα θεοὶ δόσαν ἀνθρώποισιν. It would certainly improve the sense here to write ἅμα πάντα for πάντεσσι. 169. γάρ] With Bekk. instead of γάρ τ', the τε being added unnecessarily to lengthen the syllable γάρ.

nostri. Ex quo ordine ego ipse aliquando audiui mulierem quandam illiteratissimam nec cetera valentem ingenio, cum enumerationem faceret mercurium, quas variis in oppidis conditas haberet, adeo longam ut fortasse cum μνήμονι Phoeniciae navis certare potuisset.' Nitzsch reminds us of the political meaning of μνήμων and its compounds, quoting Aristot. Pol. 7. 8. 7 καλοῦνται δὲ ἱερομῆμονες καὶ ἐπιστάται καὶ μῆμονες καὶ τοῖσις ἄλλα ὀνόματα συνεγγύς. The Amphictyonic ἱερομῆμονες were those who 'had charge' of the religious ceremonies connected with the League. μεμνησθαι is to keep in mind not necessarily a thing past, but sometimes a thing present; Il. 23. 361 παρὰ δὲ σκοπὸν εἶσεν . . . ὥς μεμνημένο δρόμου καὶ ἀληθείην ἀποείποι. According to Curtius, αἰσυνήτης, i. e. αἰσο-μνή-της, contains the same root.

167. οὕτως, 'so true is it that;' like Lat. adeo, e.g. Liv. 27. 9. 1 'adeo ex parvis saepe magnarum momentarum pendet,' ib. 5. 38. 4 'adeo non fortuna modo sed ratio etiam cum barbaris stabat.' χαρίεντα is sometimes taken as a predicate, with each of the substantives in the following line, 'so true it is that the gods give not in perfection to all men, either form or mind or eloquence;' but a comparison of Il. 4. 320; 13. 729 foll., seems to settle the general meaning as equivalent to οὐ πάντα πάντεσσι χαρί-

εντα διδοῦσιν. Cp. Liv. 22. 51 'non omnia nimirum eidem dii dedere.'

170. μορφήν . . . στέφει. Two doubts may arise about this construction: whether μορφήν is accusative object, or a quasi-cognate accusative; and whether ἔπεισι is a remoter object or an instrumental. On the first point we are led to the conclusion that μορφήν is the quasi-cognate accusative, 'puts a crown of grace upon;' as if στέφει were equivalent to περιτίθῃσι. For, inf. 175, χάρις ἀμφιπεριστέφεται is the same construction converted into the passive; such too is the ordinary construction with στέφειν as in Il. 18. 205 ἀμφὶ δὲ οἱ κεφαλῇ νέφος ἔστεφε διὰ θεῶν, and with similar words, e.g. inf. 569 ὅρος πόλει ἀμφικαλύψειν. As to the second point, it might seem doubtful if στέφει can govern a dative of the remote object, as Nitzsch gives it, 'puts grace upon his words,' and the alternative might suggest itself, 'puts grace upon him by means of his words;' yet this rendering if applied to 175 would be forced in the extreme; besides which, there is in ἔπεια per se no idea of grace or eloquence, and again, an unexpressed dative commodi (of) would be awkward. Therefore we must prefer to make ἔπεισι a dative of remoter object, but at the same time to regard στέφει as standing for περιστέφει, an abbreviation which would be softened by ἀμφιπεριστέφεται following. Cp. Od.

τερπόμενοι λεύσσουσιν, ὁ δ' ἀσφαλῆως ἀγορεύει,  
αἰδοῖ μελιχίῃ, μετὰ δὲ πρέπει ἀγρομένοισιν,  
ἐρχόμενον δ' ἀνὰ ἄστυ θεὸν ὧς εἰσορῶσιν.  
ἄλλος δ' αὖ εἶδος μὲν ἀλίγκιος ἀθανάτοισιν,  
ἄλλ' οὐ οἱ χάρις ἀμφιπεριστέφεται ἐπέεσσιν,  
ὥς καὶ σοὶ εἶδος μὲν ἀριπρεπές, οὐδὲ κεν ἄλλως  
οὐδὲ θεὸς τεύξειε, νόον δ' ἀποφώλιός ἐσσι.  
ῥρινάς μοι θυμὸν ἐνὶ στήθεσσι φίλοισιν

175

175. ἀμφιπεριστέφεται]. Perhaps better written with ἀμφί separate, see Lehrs, Aristarch. 395.

10. 410 ὡς δ' ὅτ' ἂν ἀγראυοὶ πόριες . . ἀμφιθέουσι μητέρας ὥς ἐμὲ κείνοι . . θαυρύνοντες ἔχυντο, where ἔχυντο governs ἐμὲ in virtue of ἀμφιθέουσι preceding. So again εἰπεῖν governs the accusative of a person addressed, as equivalent to προσεῖπεν, though no προσεῖπεν be near, e. g. Il. 17. 651 καὶ τότ' ἄρ' Ἄλας εἶπε βοῇν ἀγαθὴν Μενέλαον. Compare for the sense of our passage Od. 11. 367 σοὶ δ' ἐπὶ μὲν μορφή ἵππων.

οὐ δὲ . . ἀγρομένοισιν. This is one of those sentences in which the clauses are divided and counterchanged: see on Od. 4. 192; so that οἱ δὲ τ' . . λεύσσουσιν forms one clause with αἰδοῖ μελιχίῃ, and ὁ δ' ἀσφαλῆως ἀγορεύει joins on with μετὰ δὲ πρέπει ἀγρομένοισιν. This interpretation, in which Nitzsch agrees, is satisfactorily borne out by the parallel passage in Hes. Theog. 81 ὄντινα τιμήσωσι Διὸς κούραι μεγάλοιο . . ὁ δ' ἀσφαλῆως ἀγορεύων | αἰδῶ τε καὶ μέγα νεῖκος ἐπισταμένους κατέπανσε . . ἐρχόμενον δ' ἀνὰ ἄστυ θεὸν ὥς ἰλάσκοντα | αἰδοῖ μελιχίῃ, μετὰ δὲ πρέπει ἀγρομένοισιν. It is also required by the natural meaning of αἰδοῖ μελιχίῃ, which is, 'with submissive reverence;' for αἰδώς does not take the meaning of dignity; the nearest approach to which is found in h. Hom. Cer. 214 ἐπὶ τοι πρέπει δμασιν αἰδώς | καὶ χάρις, ὡς εἰ πέρ τε θεμιστοπόλων βασιλῆων. The other way is to remove the comma after ἀγορεύει and to translate αἰδοῖ μελιχίῃ 'with winning modesty.'

171. Οὐ ἀσφαλῆως ἀγορεύει, 'his address goes surely on to its point,' we have Socrates' interpretation, Xen. Mem. 4. 6. 15, where, after mentioning

how Socrates' method (διὰ τῶν μάλιστα ὁμολογουμένων ἐπορεύετο νομίζων ταύτην τὴν ἀσφάλειαν εἶναι λόγου) carried persuasion with it, Xenophon adds, ἐφῆ δὲ καὶ Ὀμηρον τῷ Ὀδυσσεὶ ἀναθεῖναι τὸ ἀσφαλῆ ῥήτορα εἶναι, ὡς ἱκανὸν αὐτὸν ὄντα διὰ τῶν δοκούντων τοῖς ἀνθρώποις ἀγεῖν τοὺς λόγους. This ἀσφάλεια is something better than fluency; and the Homeric gauge of oratory was far too true to make fluency the highest meed of praise. Cp. Il. 3. 213 foll.

176. ἄλλως . . τεύξειε, i. e. 'change it,' sc. for the better; if, that is, he had to produce another specimen. Cp. Od. 20. 211 νῦν δ' αἶ μὲν γίγνεται ἀθέσφατοι, οὐδέ κεν ἄλλως | ἀνδρὶ γ' ὑποσταχύνειτο βοῶν γένος εὐρυμετώπων, Il. 14. 53 ἢ δὴ ταῦτά γ' ἔτοιμα τετεύχεται, οὐδέ κεν ἄλλως | Ζεὺς ὑψιβρέμετης αὐτὸς παρατεκτῆναιτο. So also, as a possible interpretation of Od. 11. 613 μὴ τεχνησάμενος μηδ' ἄλλο τι τεχνήσαιτο, i. e. 'change the pattern.'

177. ἀποφώλιος. The derivation of this word is most uncertain; it is commonly compounded of ἀπο-βέλος, while others refer it to a root φα, 'to blow,' or to ἀπάφασθαι, 'to cheat.' Autenrieth proposes to refer the latter part of the word to the same root as φῶν and φῶς, so as to mean, 'grown out of shape.'

178. ῥρινάς μοι θυμὸν. The asyndeton is significant. Odysseus has been carried by his warmth to the extreme limits of the freedom which as a stranger he would wish to allow himself, and he hastens to excuse himself to the company. The asyndeton expresses his anxiety to make amends





86. αὐτῷ φάρτι: shows the provocation. A man laid aside his χλῆσιν  
when he exerted himself. for running § 500, for digging § 118, for killing  
— 249

εἰπὼν οὐ κατὰ κόσμον· ἐγὼ δ' οὐ νῆις ἀέθλων,  
 ὥς σύ γε μυθεῖαι, ἀλλ' ἐν πρώτοισιν ὅω 180  
 ἔμμεναι, ὅφρ' ἦβη τε πεποίθεα χερσὶ τ' ἐμῇσι.  
 νῦν δ' ἔχομαι κακότητι καὶ ἄλγεσι· πολλὰ γὰρ ἔτλην,  
 ἀνδρῶν τε πτολέμους ἄλεγεινά τε κύματα πείρων.  
 ἀλλὰ καὶ ὥς κακὰ πολλὰ παθὼν πειρήσομ' ἀέθλων·  
 θυμοδακῆς γὰρ μῦθος· ἐπώτρυνας δέ με εἰπών.' 185  
 Ἥ ῥα καὶ αὐτῷ φάρεϊ ἀναΐξας λάβε δίσκον  
 μείζονα καὶ πάχετον, στιβαρώτερον οὐκ ὀλίγον περ

182. ἔχομαι] The Etym. Mag. gives, with evident reference to this passage, *ἄχομαι*· τὸ λυπούμαι· νῦν δ' ἄχομαι κακότητι, πλεονασμῷ τοῦ θ' ἄχομαι. Cp. Od. 18. 256; 19. 129.

and to resume the demeanour of courtesy.

179. νῆις, 'untrained,' as Il. 7. 198. In the next line *μυθεῖαι* describes the somewhat artificial and pompous manner in which the suggestion was expressed. 'I am not untrained in contests, as thy highflown imputation runs, but I trow I was for prowess among the first, when I was sure of my mettle and strength of hand.'

181. As *πεποίθεα* is pluperf. so *ἔμμεναι* must also be a past tense; cp. Il. 5. 638 ἀλλοῖόν τινά φασι βίην Ἑρακλεῖην | εἶναι . . ὅς ποτε δεῦρ' ἔλθων . . ἐξαλάπαξε πόλιν.

182. ἔχομαι. So *ἔχεται κακότητι* Od. 17. 318, *κακοῖς ἔχειαι πολέεσσιν* 18. 123, *ἀχέισσιν ἔχομαι* 19. 168.

183. ἀνδρῶν . . πείρων. The participle belongs properly to *κύματα*, as in the phrase *πέλαγος τάμνει* Od. 3. 175, and is extended by zeugma to *πτολέμους*, with which we should rather expect such a word as *ταλυνεύων*. The line occurs, Od. 13. 91, 264; Il. 24. 8.

186. αὐτῷ φάρεϊ. For an interesting note on this idiomatic use of the *sociative dative* see Monro, H. G. § 144. Quoting such ordinary uses as *ἵπποισι καὶ ἄρμασι πέμπε* Od. 4. 8; *τῇ γῇ δουλεύσαι*, *to be enslaved country and all*, Thuc. 1. 81, he shows that the addition of *αὐτοῖς*, meaning 'without change,' 'just as they were before,' emphasises this *sociative* sense. Other instances are found in Od. 14. 77 *αὐτοῖς ὀβελόισιν*, 29. 219 *αὐτῇσι βέεσσιν*, 21.

54 αὐτῷ γωμῶν, Il. 8. 290 αὐτοῖσιν ὄχεσφιν, 9. 542 αὐτῇσιν ῥίζησι καὶ αὐτοῖς ἄνθεσι, 8. 24 αὐτῇ γαίῃ αὐτῇ τε θαλάσσῃ, 20. 482 αὐτῇ πῆληκι. Sometimes the preposition *σύν* is added as well, as αὐτῇ σὺν φόρμυγι Il. 9. 194; cp. also Il. 14. 498; Od. 13. 118.

In *αὐτοβοεῖ*, *αὐτοχειρίῃ*, etc., we see traces of the same construction.

187. πάχετον. In Od. 23. 191 we have *θάμνος . . πάχετος δ' ἦν ἥύτε κίων*, where the Schol. suggests that *πάχετος* is the accusative of a neuter noun, 'in thickness,' on the strength of which Bothe would write *πάχετος* here. But on the present passage the Schol. and Et. Mag. consider *πάχετον* as a syncope form of *παχύτερον*, thus assimilating the word to *μείζονα*. It is better to regard it however as of the positive degree, a collateral form of *παχύς*, analogous in formation to *περιμήκετος*. The difficulty which this interpretation leaves is the presence of an adjective in the positive degree between two comparatives. *μείζονα* however is not co-ordinate with *στιβαρώτερον*, to which alone *ἡ αὐτῷ* belongs; it simply means, 'greater' than those among which it lay; *μέγιστον* was not necessary because the others were of uniform size. The *δίσκος* (*δικεῖν*, 'to throw') seems generally, as here, to have been made of stone; the *σόλος* (cp. Il. 23. 826) of iron, brass, or wood; but the descriptions of the two instruments do not harmonise. See Nitzsch, ad loc. The Phæacians had already thrown their *δίσκοι*, and Elatreus had won.

ἦ οἶφ Φαίηκες ἐδίσκεον ἀλλήλοισι.

τόν ῥα περιστρέψας ἦκε στιβαρῆς ἀπὸ χειρὸς,  
βόμβησεν δὲ λίθος· κατὰ δ' ἔπηξαν ποτὶ γαίῃ 190

Φαίηκες δολιχίηρετοι, ναυσίκλυτοι ἄνδρες,  
λαὸς ὑπὸ ριπῆς· ὁ δ' ὑπέρπτατο σήματα πάντων  
ρίμφα θέων ἀπὸ χειρὸς· ἔθηκε δὲ τέρματ' Ἀθήνη  
ἀνδρὶ δέμας ἑικυῖα, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·

‘Καὶ κ' ἀλαδὲς ται, ξεῖνε, διακρίνειε τὸ σῆμα 195  
ἀμφ' ἀφῶν· ἐπεὶ σὺ τι μεμιγμένον ἐστὶν ὁμίλῳ,  
ἀλλὰ πολὺ πρῶτον· σὺ δὲ θάρσει τόνδε γ' ἀεθλον·  
σὺ τις Φαίηκων τόδε γ' ἔζεται οὐδ' ὑπερήσει.’

Ὡς φάτο, γήθησεν δὲ πολύτλας δῖος Ὀδυσσεύς,  
χαίρων οὐνεχ' ἐταῖρον ἐνῆα λεύσσει ἐν ἀγῶνι. 200

192. σήματα] τινὲς δὲ βήματα Schol. V. πάντων] Al. πάντα. See Schol. on II. 23. 843 μετενήκεται δὲ ἐκ τῆς Ὀδυσσεύς, καὶ ἐκεῖ εὐλόγως ἐστὶν ὑπερβαλε σήματα πάντων· πλείους γὰρ δισκύνουσι. The reading of Codd. Vindd. 133. 56 gives πάντων as the reading here too, for which reason Ameis and La Roche receive it into the text. 198. τόδε γ' τόδε γ' ἔζεται Ἀριστάρχος Schol. M. Al. τὸν γ' or τόνδ'. 200. ἐνῆα] τὸν προσηγῆ· ὁ δὲ Ζεῦλος [? Zenodotus] . . . ὡς ἵσμεν ἐπέλαβεν Schol. A. on II. 17. 204.

189. περιστρέψας, 'with one whirl.' Cp. II. 19. 130 ὡς εἰπὼν ἔρριψεν ἀπ' οὐρανοῦ ἀστερόεντες | χειρὶ περιστρέψας.

191. There is an intentional sarcasm in the high-sounding epithets applied to the Phaeacians in contrast with their abject terror at the whiz of the quoit. Cp. for a similar case of irony, II. 5. 862 τόσον ἔβραχ' Ἀρης, ἄτος πολέμοιο.

192. σήματα, 'marks,' were, very likely, pegs stuck in the ground to mark the distance at which each quoit fell, the quoit itself being taken up.

193. ἔθηκε is interpreted by II. 23. 358 σήμηνε δὲ τέρματ' Ἀχιλλεύς.

τέρματα are the various distances at which each quoit falls, so that the σήματα register the τέρματα.

195. καὶ κ' ἀλαδὲς . . . διακρίνειε, 'even a blind man could distinguish.' So Od. 6. 300 καὶ ἂν πᾶς ἡγήσαιο.

196. The meaning of ὁμίλῳ is the mass of marks that showed where the other quoits had fallen, and as the Phaeacians were fairly matched against one another, the marks were tolerably close together.

197. θάρσει τόνδε γ' ἀεθλον, 'be of good heart as to this trial of strength at any rate:' ἀεθλον is an accusative of reference with θάρσει, as μή μοι θανάτῳ γε παρὰ ὅδῃ Od. II. 488.

198. τόδε γε. Adopting the reading of Aristarchus (see crit. note) we may suppose τόδε to refer back to σῆμα, or, more likely, to be a neuter, referring generally to λίθον or δίσκον or whatever was thrown. So νεφέλη δέ μιν ἀμφιβεβήκει . . . τὸ μὲν οὐ ποτ' ἐρωεῖ Od. 12. 75. If τόν γ' or τόνδ' be read, the reference to λίθον or δίσκον is of course clear.

ὑπερήσει, 'throw beyond it.'

200. ἐνῆα, always used of close friends. Cp. II. 17. 204 τοῦ δὲ ἐταῖρον ἐπέφθες ἐνῆα τε κρατερὸν τε. Benfey supposes the word to have been originally ἐνηγής and so to be connected with ἀπηγής. Curtius is inclined to support Düntzer in referring it to root *af* seen in *αἶω*, 'to understand' or 'listen to,' others again would derive it from root *af*, 'to blow' or 'breathe' as if the meaning of the epithet came from the metaphor of a favourable wind.





καὶ τότε *κουφότερον* μετεφώνεε Φαιήκεσσι·

‘Τούτον νῦν ἀφίκεσθε, νέοι· τάχα δ’ ὕστερον ἄλλον

ἦσιν ἢ τοσσούτον ὀλομαι ἢ ἔτι μᾶσσον.

τῶν δ’ ἄλλων ὅτινα κραδίη θυμὸς τε κελεύει,

δεῦρ’ ἄγε πειρηθῆτω, ἐπεὶ μ’ ἐχολώσατε λίην,

205

ἢ πῶξ ἢ ἐπ’ ἄλλη ἢ καὶ ποσὶν, οὐ τι μεγαῖρα,

πάκτων Φαιήκων πλὴν γ’ αὐτοῦ Λαοδάμαντος.

ξείνος γάρ μοι ὁδ’ ἐστὶ· τίς ἂν φιλέοντι μάχοιτο;

ἄφρων δὴ κείνῳ γε καὶ οὔτιδανδς πέλει ἀνὴρ,

ὅς τις ξεινοδόκῳ ἔριδα προφέρηται ἀέθλων

210

δῆμῳ ἐν ἀλλοδαπῷ· ἔο δ’ αὐτοῦ πάντα κολουεῖ.

τῶν δ’ ἄλλων οὐ πέρ τιν’ ἀναίνομαι οὐδ’ ἀθερίζω,

ἀλλ’ ἐθέλω ἴδμεν καὶ πειρηθῆμεναι ἀντην.

202. Τούτον νῦν ἀφίκεσθε] γρ. δὲ καὶ ἐφίκεσθε Eustath. This implies a reading τούτου. Cp. Schol. E. τοῦδε τοῦ δίσκου πρῶτον ἐφικέσθω τις, as Buttm. gives it.

That the word means ‘kind’ or ‘true’ admits of no doubt.

ἐν ἀγῶνι, ‘in the lists;’ so inf. 260 καλὸν δ’ εὐρυκαν ἀγῶνα. ἀγών, like ἀγορά, means primarily nothing more than ‘assembly,’ from ἀγω, compare αὐτο δ’ ἀγών Il. 24. 1, and see Lehrs, Aristarch. p. 149 ‘Ἀγὼν *usufructu* pro ἀγυρι, συναγωγῇ, Il. 8. 298 θεῶν ἀγῶν, coll. 16. 500; 18. 376 θεῶς ἀγῶν. De νεῶν ἀγῶν cp. Il. 16. 239, 500.’

201. *κουφότερον*, ‘more gaily;’ hitherto his countenance had worn an anxious look, cp. sup. 149, now he challenges them to beat him in a second throw.

202. τάχα δ’ ὕστερον, here τάχα is ‘presently,’ and ὕστερον is not equivalent to *δεύτερον*, nor is it an adjective joined with ἄλλον, but an adverb expressing a point of time: it goes however closely with ἄλλων, cp. 9. 351 καὶ ὕστερον ἄλλων ἰαίκοιτο | ἀνθρώπων.

203. τοσσούτον, ‘as far,’ neuter adverb, parallel with μᾶσσον = ‘further still.’

204. τῶν δ’ ἄλλων refers proleptically to an exception first mentioned in v. 207 πλὴν γ’ αὐτοῦ Λαοδάμαντος. The words τῶν ἄλλων here are repeated there in the phrase πάντων Φαίηκων. Of the five (Od. 6. 62) sons of Alcinoüs, three (8. 118), probably the unmarried ones, were aspirants in these games;

Odysseus declines ‘only Laodamas,’ emphasizing the ‘only’ by αὐτοῦ. Laodamas stood prominently before him as having (sup. 145) on the part of the Phaeacians delivered the challenge. If then guestship were a good reason for not entering the lists even with Laodamas, who was the challenger, it would be understood to bar the other two.

206. ἢ καὶ ποσὶν, the reason for the qualifying addition of καὶ before ποσὶν is given inf. 230.

208. τίς ἂν . . μάχοιτο; ‘Who would care to strive with his entertainer?’ For a similar tone of question introduced by the optative with ἄν see Od. 4. 443.

209. οὔτιδανδς = ‘good for nothing,’ ‘profitless,’ whether to others or to one’s own self. Here in the latter sense, as explained by the words (211) ἔο δ’ αὐτοῦ πάντα κολουεῖ, ‘he cuts short all his own welfare.’

210. With ἔριδα ἀέθλων compare ἔριδος ἀγῶν Soph. Aj. 1163.

211. κολουεῖ (κόλος, ‘docked,’ ‘shortened’) is further connected with κυλλός and, perhaps, according to Curt. with κείρω.

212. ἀθερίζω is connected etymologically with θέρ-απένω, θρή-σκος.

213. ἴδμεν, see on sup. 146. ‘But

πάντα γὰρ οὐ κακὸς εἰμι, μετ' ἀνδράσιν ὅσοι ἀέθλοι.

εὖ μὲν τόξον οἶδα ἐύξοον ἀμφάφασθαι·

215

πρῶτος κ' ἀνδρα βάλοιμι διστεύσας ἐν ὀμίλῳ  
ἀνδρῶν δυσμενέων, εἰ καὶ μάλα πολλοὶ ἐταῖροι  
ἄγχι παρασταῖεν καὶ τοξαζοῖατο φωτῶν.

οἷος δὴ με Φιλοκτῆτης ἀπεκαίνυτο τόξῳ

δήμῳ ἐνὶ Τρώων, ὅτε τοξαζοίμεθ' Ἀχαιοί.

220

τῶν δ' ἄλλων ἐμέ φημι πολὺ προφερέστερον εἶναι,

ὅσοι νῦν βροτοὶ εἰσιν ἐπὶ χθονὶ σίτον ἔδοντες.

ἀνδράσι δὲ προτέροισιν ἐριζέμεν οὐκ ἐθέλησω,

οὐθ' Ἑρακλῇι οὐτ' Εὐρύτῳ Οἰχαλιῇ,

οἳ ῥα καὶ ἀθανάτοισιν ἐρίζεσκον περὶ τόξων.

225

I am ready to make his acquaintance, and to match myself against him.' The unexpressed object to ἴδμεν is found in τῶν ἄλλων *τινα*, sup. καὶ λέγειν, γινώσκει τάχα.

214. πάντα, 'thoroughly well skilled am I;' οὐ κακὸς is a litotes to express positive excellence.

216. Rapidity and accuracy in shooting are what Odysseus claims for himself. For, though he was surrounded by comrades, all of them engaged in shooting at the enemy, he would be the *first* (πρῶτος) to pick off his man, singling him out in the midst of a *close throng*.

ἐν ὀμίλῳ. Cp. Eustath. τὸ δὲ, εἰ καὶ μάλα πολλοὶ ἐταῖροι, καὶ ταχυτοξότην τὸν Ὀδυσσεῖα εἶναι δηλοῖ, ὅς ἐστι καὶ πάντῃ πολλοὶ περὶ αὐτὸν εἰσιν, ἀλλὰ πρῶτος αὐτὸς βαλεῖ τὸν δυσμενῆ.

218. τοξαζοῖατο is used with personal gen. as Od. 22. 27. Cp. Soph. Aj. 154 τῶν γὰρ μεγάλων ψυχῶν ἰεῖς.

219. The bow, as Nitzsch observes, was used by Philoctetes as his battle-arm, whereas Odysseus used it only in contests of skill, or exceptionally in the fight, so that Philoctetes might well be expected to surpass him. Cp. Il. 2. 719.

222. σίτον ἔδοντες, 'men,' as distinguished from gods, who feed on ambrosia, and from wild beasts, and perhaps from ogres and the like who are uncivilized and plant no corn. Compare ἀρούρης καρπὸν ἔδουσι Il. 6. 143, ὅς θνητὸς τ' εἴη καὶ ἔδοι Δημή-

τερος ἀκτῆν Il. 13. 322. Cp. Od. 9. 191.

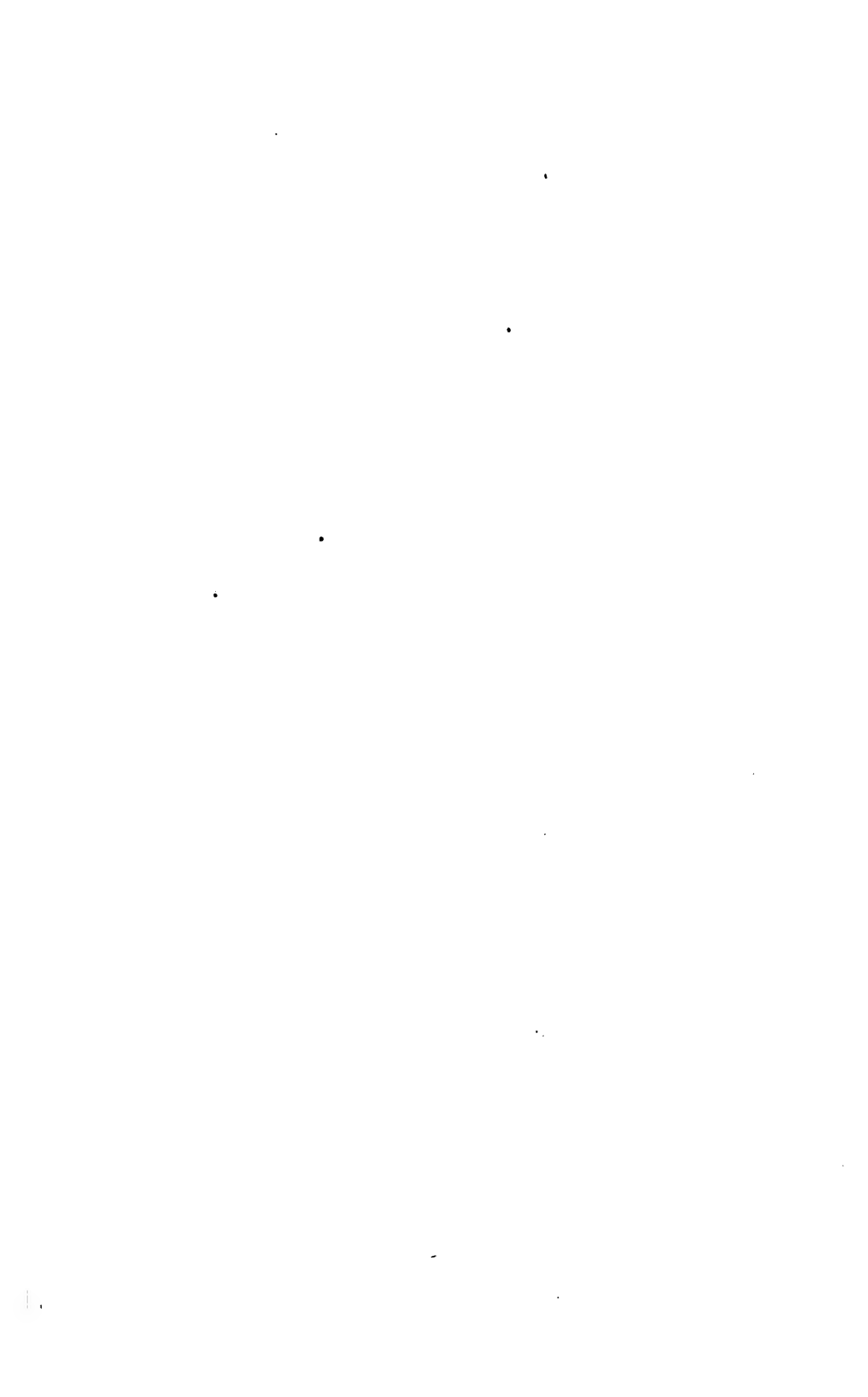
223. οὐκ ἐθέλω, 'I would not care.'  
225. ἐρίζεσκον only means 'matched themselves;' which interpretation can alone suit (223) προτέροισιν ἐριζέμεν. And of the two men mentioned Eurystus alone actually contended with immortals. Nitzsch notices that, according to Homer (cp. Od. 11. 606), Heracles is represented with the bow. The club and the lion's skin were first assigned to him by Peisander of Rhodes (Ol. 33); or by Stesichorus, somewhat later. See Amphitryon's praise of the advantages of archery in battle, Eurip. *Herc.* Fur. 190 foll.

The bow of Eurystus descended through his son Iphitus to Odysseus, in whose hands its fame did not suffer. Thus Odysseus stands in the same relation to Eurystus as Philoctetes to Heracles. This part of the story is rehearsed in Od. 21. 13. The epithet Οἰχαλιῆς refers to Oechalia, a Thessalian town on the Peneus. There were several towns of the same name, in Euboea, in Aetolia, and in Messenia, which all laid claim to Eurystus as their countryman. But the claim lies only between the Thessalian and Messenian town in the present passage; see Il. 2. 596, 730. The form of the story in Od. 21. 14 foll. seems to suggest a preference for the Messenian locality.

περὶ τόξων, 'about archery.' So ἐρίζειν περὶ ἰσθμῶν Il. 12. 423, ἐρίζειν περὶ μύθων Il. 15. 284.







τῷ ῥα καὶ αἰψ' ἔθανεν μέγας Εὐρυτος, οὐδ' ἐπὶ γῆρας  
 ἵκετ' ἐνὶ μεγάροισι· χολωσάμενος γὰρ Ἀπόλλων  
 ἔκτανεν, οὐνεκά μιν προκαλίζετο τοξάζεσθαι.  
 δουρὶ δ' ἀκοντίζω ὅσον οὐκ ἄλλος τις ὀιστῶ.  
 οἴοισιν δαίδοικα ποσὶν μή τις με παρέλθῃ 230  
 Φαιήκων· λίην γὰρ ἀεικελίως ἐδαμάσθην  
 κύμασιν ἐν πολλοῖς, ἐπεὶ οὐ κομιδὴ κατὰ νῆα  
 ἦεν ἐπηετανός· τῷ μοι φίλα γυῖα λέλυνται.  
 ὦς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ·  
 Ἀλκίνοος δέ μιν οἶος ἀμειβόμενος προσέειπε, 235  
 'Ξεῖν', ἐπεὶ οὐκ ἀχάριστα μεθ' ἡμῖν ταῦτ' ἀγορεύεις,  
 ἀλλ' ἐθέλεις ἀρετὴν σὴν φαινέμεν, ἣ τοι ὀπηδεῖ,  
 χωόμενος ὅτι σ' οὗτος ἀνὴρ ἐν ἀγῶνι παραστάς

232, 233.] Bekk. omits the words between ἐπεὶ οὐ and ἐπηετανός.

226. αἰψ' ἔθανεν, cp. II. 6. 130 οὐδὲ γὰρ οὐδὲ Δρύαντος υἱὸς κρατερὸς Λυκόβοργος | δὴν ἦν, ὅς ῥα θεοῖσιν ἐπουρανίοισιν ἔριζεν.

229. ἀκοντίζω extended to ὀιστῶ forms a zeugma.

ὅσον οὐκ, i. e. 'farther than.'

230. οἴοισιν used adverbially = 'only.' ποσὶν is here used for 'racing,' as τόξων (225) for archery.

232. κομιδὴ, 'I had not sufficient provision on shipboard.' But perhaps κομιδὴ means more generally 'comfort,' including supply of food under it; cp. II. 8. 186; 23. 411, where κομιδὴ is used of the feeding and tending of horses, Od. 14. 124, where it is used of men, and Od. 24. 245, where it signifies the 'care' taken of a garden. We might then translate, 'I had no constant comfort on shipboard.' Odysseus is referring to the period preceding his actual shipwreck, during which time want of food and comfort had so reduced him, that when he had to swim for his life, he was all the more 'sorely spent in many waters.' But seeing that the ship was properly provisioned before starting, Od. 5. 265 foll., there seems to be something wrong here. Perhaps he means that his shipwreck had shortened his enjoyment of the good things on board, and had consigned him to the tender mercies of the κύματα πολλά.

The Schol. E. Q. T. has a strange note on the passage—εἰπὼν κύμασιν ἠρίετο τὴν ναυγίαν· προσθεὶς δὲ τὸ 'ἐπεὶ οὐ κομιδὴ κατὰ νῆα' τὴν τῆς θεοχολωσίας ἐκάλυψε βλάβην. But this fact he had betrayed—if he ever meant to conceal it—already, Od. 7. 270.

236. ἐπεὶ is answered by 'no grammatical apodosis (cp. Od. 3. 103), but the virtual apodosis begins inf. 241 ἀλλ' ἄγε.

237. ἀλλ' ἐθέλεις, 'but art willing to let us see thy prowess which keep thee company.' Two clauses depend with equal closeness upon ἐθέλεις, the one giving a reason, χωόμενος . . . νείκεσεν, and the other a consequence (not a *purposé*) ὥς ἂν, κ.τ.λ., 'in such manner that no one would think slightly of thee;' for the willingness had already passed into act, and the specimen of prowess there given was not to be gainsaid. Somewhat similar is II. 14. 91 μῦθον ὃν οὐ κεν ἀνὴρ γε διὰ στόμα πάντων ἀγοίτο | ὅς τις ἐπίστατο κ.τ.λ. Others, as Bothe, would render ὥς ἂν . . . θνοίτο, 'quemadmodum nemo virtutem tuam vituperaverit qui,' etc., making the words describe the method of the chiding (νείκεσεν). So apparently Eustath. μέμψεται μὲν γὰρ τις ἴσως τὸν Ὀδυσσεά καθὰ καὶ ὁ Λαοδάμας οὐ μὴν φρενέρης ἐκείνου ἀνὴρ ὅποιος καὶ ὁ φρεσὶν ἄρτια βάζων.

νείκεσεν, ὥς ἂν σὴν ἀρετὴν βροτὸς οὐ τις ὄνοιτο  
 ὅς τις ἐπίσταιτο ᾗσι φρεσὶν ἄρτια βάζειν· 240  
 ἀλλ' ἄγε νῦν ἐμέθεν ξυνίει ἔπος, ὄφρα καὶ ἄλλω  
 εἵπῃς ἡρώων, ὅτε κεν σοῖς ἐν μεγάροισι  
 δαινῆθι παρὰ σῇ τ' ἄλδῳ καὶ σοῖσι τέκεσσιν,  
 ἡμετέρης ἀρετῆς μεμνημένας, οἷα καὶ ἡμῖν  
 Ζεὺς ἐπὶ ἔργα τίθησι διαμπερὲς ἐξέτι πατρῶν. 245  
 οὐ γὰρ πυγμάχοι εἰμὲν ἀμύμονες οὐδὲ παλαισταί,  
 ἀλλὰ πασὶ κραιπνῶς θέομεν καὶ νηυσὶν ἄριστοι,

240. ἐπίσταιτο]. Schol. V. gives in lemma ἐπιστάη, probably a later reading *metri gratia*. 241. ἄλλω] γρ. ἄλλοις Schol. P.

240. ἄρτια βάζειν, 'to speak with sound judgment.' ἄρτιος is equivalent to *sanus*, and hence is either 'sound' as here, or 'sincere' as in Od. 19. 248 *ὅτι οἱ φρεσὶν ἄρτια ᾗδῃ*. The final vowel of ἐπίσταιτο is lengthened in *arsis* before the digamma.

243. δαινύη. In Od. 19. 328 we find δαινύη. Ameis suggests δαινύεα, which Monro, H. G. § 18 accepts; preferring in Od. 19. 328, to read δαινύε'.

244. οἷα .. πατρῶν, 'what prowess Zeus bestoweth on us, from our fathers' times right on.' This use of ἐπὶ with the dative may be illustrated by Od. 13. 60 *ῥῆρας .. καὶ θάνατος τὰ τ' ἐπ' ἀνθρώποισι πέλονται*, 8. 554 *ἐπὶ πᾶσι τίθενται .. τοκῆς [ἄνομα]*. But most apposite to the sense is Od. 14. 227 *αὐτὰρ ἐμοὶ τὰ φίλ' ἔσκε τὰ που θεὸς ἐν φρεσὶ θῆκεν*, | *ἄλλος γὰρ τ' ἄλλοισιν ἀνὴρ ἐπιτέρπεται ἔργοις*. Nitzsch considers that the idea which the following description is intended to convey is that of a people devoted to peace. So the Schol. *τὸν εἰρηνικὸν βίον δηλοῖ διὰ τούτων τὸν τῶν Φαιάκων*. But there is a certain colour of luxury in it all, which was a common theme of the Sophists. Heraclides of Pontus is quoted by Schol. H. Q. on Od. 13. 119, as giving a very severe estimate of the character of the Phaeacians, whose one quality, according to him, was an absorbing selfishness, *συνειδότης γὰρ ἑαυτοῖς φιληδονίαν καὶ ἀπολαυστικὸν τρόπον, καὶ δεδιότας μὴ τις αὐτοὺς ἄλλος ἐπελθὼν ἐκβάλῃ ἀπὸ τῆς χώρας, δύο ταῦτα ἐποκρίνασθαι, φιλοφέναν τε πρὸς τοὺς παρόντας ταχεῖαν τε ἀπόπεμψιν πρὸς τοὺς*

*ἐλθόντας κ.τ.λ.* We have of course a reflection of this feeling in Horace's 'pinguis Phaeaxque' Ep. 1. 15. 24; and (ib. 2. 28-31) 'Alcinoique | in cute curanda plus aequo operata iuventus, | cui pulcrum fuit in medios dormire dies, et | ad strepitum citharae cessatum ducere curam.' Bothe, in defending the genuineness of the passage which has been called in question, gives a very sensible view of the conditions of Phaeacian life: 'terram illi beatam incolentes, tutique ab hostium incursionibus, nihil habent quod serio agant praeter rem nauticam, eamque ipsam facillimam. Igitur tempus epulis continuis transigunt, citharoedos requirunt, saltatione delectantur; denique molli vestitu gaudent, balneisque et somno vel, si mavis, amor operam dant. Tales profecto describere Phaeaces debuit poeta si modo sibi constare voluit, cum praesertim famam de illis acceptam antiquissimam referat, neque eos exemplar nobis virtutis ac temperantiae exponat. . . . Apagē igitur Catones qui luxum senioris temporis hisce verbis commendari praetant.'

247. ἄριστοι, supply εἰμὲν from the preceding line. Here the omission of the substantive verb occurs in a clause coupled to a preceding one containing a finite verb. Cp. Od. 7. 89 *σταθμοὶ δ' ἀργύρεοι ἐν χαλκίῳ ἔστασαν οὐδ' ἄρ' ἀργύρεον δ' ἐφ' [= ἐπὶ] ἐπερθεύμεον*, 20. 208 *τίθηνκε καὶ εἰν Αἴδαο δόμοισι*, 11. 16. 768 *αἶ τε πρὸς ἀλλήλας ἔβαλον πανθήεας ἔζονε | ἡχῇ θεσπεσίᾳ, πάταγος δὲ τε ἀγνυμέναν*, 17. 628 *πῆμα θεὸς Δαναοῖς*





## 8. ΟΔΥΣΣΕΙΑΣ Θ. 248-259 331

αἰεὶ δ' ἡμῖν δαῖς τε φίλη κίθαρίς τε χοροὶ τε  
 εἵματά τ' ἐξημοιβὰ λοετρά τε θερμὰ καὶ εὐναί.  
 ἀλλ' ἄγε, Φαιήκων βητάρμονες ὄσσοι ἀριστοί, 250  
 παῖσατε, ὥς χ' ὁ ξείνος ἐνίσπη οἴσι φιλοισιν,  
 οἴκαδε νοστήσας, ὄσσον περιγιγνόμεθ' ἄλλων  
 ναυτιλίῃ καὶ ποσσὶ καὶ ὀρχηστυὶ καὶ ἀαδῇ.  
 Δημοδόκῳ δέ τις αἶψα κίων φόρμιγγα λίγειαν  
 οἰσέτω, ἣ πον κέεται ἐν ἡμετέροισι δόμοισιν.' 255  
 ὦς ἔφατ' Ἀλκίνοος θεοεἰκέλος, ὦρτο δὲ κῆρυξ  
 οἷσων φόρμιγγα γλαφυρὴν δάμου ἐκ βασιλῆος.  
 αἰσυμνήται δὲ κριτοὶ ἐννέα πάντες ἀνέστησαν  
 δῆμοι, οἳ κατ' ἀγῶνας ἐν πρήσσεσκον ἕκαστα,

251. παῖσατε] ἐντελῶς διὰ τὸ μέτρον Ἀττικῶς δὲ ἀντὶ τοῦ παῖσατε Schol. Q. *Ἰππόδοτος* παῖσατον εἶπεν, οὐ μακρῶς Schol. H. Q. The lemma of E. has also παῖσατε. La Roche quotes from Cram. An. Ox. 4 419, 8 to the effect that παῖζω is the regular future of παίζω.

κυλίνδει | νίκη δὲ Τρώων. For the omission of εἰμί cp. Il. 20. 434; 21. 108, 482; Od. 18. 64; of ἐσσί Il. 2. 201; 8. 423; Od. 4. 206; 18. 126: of εἰμέν, Il. 8. 205; 9. 225; Od. 2. 60; 6. 203; of ἐστί, Il. 1. 335; 7. 281; Od. 10. 463; of ἦν, Il. 1. 404; 3. 214; Od. 7. 87, 90; 12. 235; of ἦσαν, Il. 2. 217; 4. 90; 11. 692; of ᾗ, Il. 1. 547; 5. 481; Od. 15. 394: of ἔσται, Il. 18. 278.

249. ἐξημοιβὰ, 'changes of raiment.' The force of ἐξ implies that they are worn successively. Cp. ἐπημοιβοὶ χιτῶνες Od. 14. 513.

εὐναί need mean nothing more than plenty of sleep in warm and comfortable beds; though the notion of φιλότης καὶ εὐνή may be included; cp. also Od. 11. 249. Eustath. seems to lean to this, saying, *ἄλλοι γὰρ οὐχ ἀπλῶς κοίτας, ἀλλὰ καὶ τι πλέον, εἰ χρηρ σερμῶς φράσαι τὸ σερμῶν* [! τὸ ὄσμενον].

250. βητάρμονες. παρὰ τὸ ἐν ἀρμορίῳ βαίνειν Schol. B.

251. παῖσατε, from παίζω, as Od. 6. 106; 23. 147. There was a v.l. παῖσατε, see crit. note, and Schol. V. interprets παῖσατε by πλῆστα, as if referring it to παῖα. This dance of the Phaeacians was figured on the throne of the Amyclaeon Apollo by Bathycles of Magnesia, whose date is placed by

Thiersch in Ol. 29, and by Sillig, with greater probability, in Ol. 40. Compare καὶ Φαιάκων χοροὶ ἐστὶν ἐπὶ τῷ θρόνῳ καὶ ἔδρῳ ὁ Δημοδόκος Pausan. 3. 18. 7. Even the later of the two dates assigned would be evidence that the Homeric poems were popularly known before the Pelsistratidean recension, and that the Odyssey then contained the episode of the Phaeacians.

258. αἰσυμνήται, not exactly 'umpires,' but regulators of games, 'masters of the lists.' They were δῆμοι, public officers, not servants attached to the king's household: distinguished from other public officers (such as the *public ἄνθρωποι*, called in Od. 19. 135 *δημοεργοί*, cp. Od. 1. 109) by the designation οἳ κατ' ἑκάστα, where the tense πρήσσεσκον shows that their regular duties, and not only what they did on this particular occasion, are meant. The Schol. derives the word from αἰσιον and νέμειν, Curtius, with greater probability, gives αἰσο-μνή-της, from αἶσα and root *μνα*, 'one who thinks about, or attends to, the rights of the competitors.' The *ν* is in accordance with Aeolic usage; compare *δνομα* and *δνομα*. Döderl. seeks to connect the latter part of the word with *θυμνεῖν*. On the αἰσυμνητεία or αἰρετή *τυραννίς* of the Aeolians, Ionians, and Mityleneans, see Aristot. Pol. 3. 10.

λείηναν δὲ χορὸν, καλὸν δ' εὖρυναν ἀγῶνα. 260  
 κῆρυξ δ' ἐγγύθεν ἦλθε φέρων φόρμιγγα λίγειαν  
 Δημοδόκῳ· ὁ δ' ἔπειτα κί' ἐς μέσον· ἀμφὶ δὲ κοῦροι  
 πρωθῆβαι ἴσταντο, δαήμονες ὀρχηθμοῖο,  
 πέπληγον δὲ χορὸν θεῖον ποσίν. αὐτὰρ Ὀδυσσεὺς  
 μαρμαρυγὰς θηεῖτο ποδῶν, θαύμαζε δὲ θυμῷ. 265  
 Αὐτὰρ ὁ φορμίζων ἀνεβάλλετο καλὸν αἰεῖδεν  
 ἀμφ' Ἄρεος φιλότητος εὐστεφάνου τ' Ἀφροδίτης,

260. χορός here is the ground on which they danced, as again in 264; ἀγών, the ring of spectators, as already in 200, 238. It is called καλός either from its commodious size, or from its diversified and animated look.

264. πέπληγον. Cp. Virg. Aen. 6. 644 'pars pedibus plaudunt choreas.'

267. As to the question of the genuineness of this Lay of the Net of Hephaestus, repugnance to the low morality of the Lay would influence ancient critics and scholiasts to reject it as an interpolation. Yet we may infer that Aristarchus, Rhianus, and Herodian accepted it, from their having commented on it, as we know by their interpretations and readings of 288, 299, 307, 352, and 355, while no mention has been made of their rejecting it. And Apion, as we know from the reference in the Schol. on Aristoph. Pax 788, maintained it πρὸς τοὺς δθεοῦντας. (He was contemporary with Tiberius and Claudius.) Ancient criticism then on the whole acknowledges the genuineness of the Lay. In the next place it cannot be denied that, the theme once taken for granted, the manner in which the tale is told is worthy of Homer. As Mr. Gladstone says, 'The general character of the colouring, diction, and incident is Homeric enough.' And (as he argues at length) the low morality of the tale is owing to the fact that the heroes of it are gods and not men. Indelicacy in Homer is reserved for legends of the gods, in agreement with 'the tendency which the Pagan religion already powerfully showed, to become itself the primitive corrupter of morality, or, to speak perhaps more accurately, to afford the medium through which the forces of evil and the downward inclination

would principally act for the purpose of depraving it.' In support of this, 'in the Iliad there appear to be but two passages which can fairly be termed indelicate. One is the account of the proceeding of Juno, with the accompanying speech of Jupiter, Il. 14. 312-328 and 346-353. . . The other passage is that which in a few words contains the sensual advice given by Thetis, as a mother, to her son Achilles, in his grief, by way of comfort, Il. 24. 130. . . Homer would have put no such language as this into the mouth of one of his matrons.' In addition, the affinity of the lay to Homeric mythology is strengthened by the 'undesigned coincidence,' that it gives point to the otherwise unexplained trait mentioned Il. 21. 416 τὸν δ' [Ἄρηα] ἄγε χειρὸς ἐλοῦσα Διὸς θυγάτηρ Ἀφροδίτη. Lastly, the lay fits perfectly into the place in which it stands. It occasions no interruption nor discord. It is appreciably in harmony with Phaeacian light-heartedness. The more serious contests have already been relieved by the skilled grace of the dancers, and the minstrel who sang the grave lay of Odysseus' variance with Achilles must tune his lyre to a merrier theme. And whereas thrice that day his art comes into requisition, of his serious lays—the first and last—we are satisfied merely to be told the subject; but in that vein which is most characteristic of the Phaeacians, we crave and we are gratified with an actual specimen of his minstrelsy. What is to be said on the other side? It is true, in the first place, that the minstrel has been fetched for the purpose of playing to the dancers; just as in the χορός on the shield of Achilles, Il. 18. 590-606 μετὰ δὲ σφιν ἐμέλπετο θεῖος δαΐδης | φορμίζων, Od. 1. 421 οἱ δ' εἰς ὀρχηστὴν τε καὶ ἱμερό.

h. Milesian spirit, as in the Pilgrimage de Charlemagne.

Thierry 926-927: 244. The Milesian spirit has defiled its own beautiful world. It has taken  
h. image of god, as it were, in the age.

Mock-heroic ~ 2nd. part '00. frequent: 518 briefly described in language / moved  
from Parnassus palace, c 542. Ichniachus a name (μεγαλόχρονος κοράβης, 55. Ichni-  
"όρια μέγε.

- ἑυστεφάνου: ἑυστεφάνη large metal frontlet or diadem, larger than the  
ἀμύση. H. doesn't use στεφάνος crown.



71. "Hēlios": clear case of personification, as p. 376 where he demands satisfaction from Zeus for the slaughter of cattle

ὥς τὰ πρῶτα μίγησαν ἐν Ἡφαίστοιο δόμοισι  
 λάθρῃ· πολλὰ δ' ἔδωκε, λέχος δ' ἥσυχυε καὶ εὐνήν  
 Ἡφαίστοιο ἀνακτος· ἄφαρ δέ οἱ ἄγγελος ἦλθεν 270  
 Ἥλιος, ὃ σφ' ἐνόησε μιγαζομένους φιλότῃτι.  
 Ἡφαιστος δ' ὥς οὖν θυμαλγέα μῦθον ἄκουσε,  
 βῆ ρ' ἔμην ἐς χαλκῶνα, κακὰ φρεσὶ βυσσοδομεύων,

268. Ἡφαίστοιο δόμοισι] Ἡφαίστοιο ἀνακτος Schol. H. 271. Ἥλιος] ἄπαξ δὲ εἰρηται Ἥλιος· Ἡέλιος γὰρ δεῖ φησιν Ἰακῶς Schol. H. ἐνταῦθα τρισυλλάβως λέγει τὸν θεόν Schol. P. V. Nauck suggests Ἡέλιος, δ νόησε.

εἶσαν δοιὴν | τρεψάμενοι τέρποντο, Hes. Scut. Herc. 280-282 οἱ δ' ὑπὸ φορμύγγαν ἀναγον χορὸν ἱμερόεντα. | ἐνθεν δ' αὖθ' ἐτέρωθε νέοι κύμαζον ἐπ' αὐλοῦ, | τοίγε μὲν αὖ παῖσcentes ἐπ' ὀρχηθμῷ καὶ δοιῇ κ. τ. λ.; and this lay is a voluntary and superadded contribution to the hilarity of the day. It is true also that as to the mythology, 'there is something rather more marked in the personal agency of the Sun than the poems elsewhere present; and undoubtedly Apollo is made to assume a tone wholly singular and unsupported by what is told of him in the rest of the poems (335). It is true too that Odysseus, in inviting Demodocus to his third lay, passes over all this in silence, whilst he alludes to the first and previous one (489);—for the reason, no doubt, that the first was kindred in subject to the one which he wished to elicit. This is all that can be said against the lay, and it is not much. Arguments from verbal peculiarities can be raised here; but so they can upon any book of the Odyssey, and they have no real weight: such are (267) the rarity of ἀμφί with the genitive; the similarity of the beginning to the opening of the Hymn to Dionysus: the title Ἥλιος (271) for the sun, appearing elsewhere in the form Ἡέλιος: the use of the uncommon word μυγάζεσθαι, and lastly, the designation of the gods (325, 335) as δοτῆρες ἔδων (cp. II. 24. 528). When all has been said we must submit to be ruled by the consideration that the lay as a whole, and in the place in which it stands, is neither unworthy of Homer nor unlike him. (Several of the above remarks have been taken from Gladstone, Homer and the Homeric Age, vol. 2. pp. 461-464, and Welcker's Kleine Schriften, vol. 2. p. 32.)

Ἐρμῆν 324, ἁ παθεῖν 1, 284

ἀμφί only here and in II. 16. 825 joined with the genitive; but compare τοῦ δ' ἀμφιτρομέω Od. 4. 820.

Ἀφροδίτῃ. Cp. Schol. H. Q. T. εἰας δὲ Ὅμηρος οὐκ οἶδεν Ἡφαιστον, Ἀφροδίτῃ συνοικεῖν, Χάριτι δὲ αὐτὸν συμβιούonta· Δημόδοκος δὲ τῇ Ἰδῇ μυθοποιῇ. This Charis (II. 18. 382) is by Hesiod (Theog. 945) called Aglaia; and we must frankly acknowledge the existence of separate myths about the partner of Hephaestus. This difference is one upon which the Chorizontes establish an argument as to the long period which separates the composition of the Odyssey from that of the Iliad. But Nitzsch remarks, very pertinently, that the same idea lies at the bottom of both forms of the legend, viz. the union of a goddess of grace with the god who was the representative of the highest development of art.

269. πολλὰ δ' ἔδωκε. Schol. B. strangely anticipates the story by rendering this, δ' Ἄρης μοιχάγρια ἔδωκε πολλὰ. The reference is rather to the presents given by Ares to Aphrodite to win her consent.

270. ἄφαρ. With this word begins the direct narration of the story; the preceding clauses are under the government of ὥς.

271. Ἥλιος. The same form occurs in Hymn. 31. 1. Curtius, comparing the Cretan form of the word, viz. ἀβέλιος, with the Laconian ἀβάρ, i. e. ἄβας or αἶας, proposes to refer ἀβέλιος to root αἰ, 'burn.' From αἶας comes Lat. 'ausosa' (aurosa), and the Roman gentile name 'Auselius' (Aurelius), on which Paul. Diac. says, Epit. 23 'Aureliam familiam ex Sabinis oriundam a Sole dictam putant, quod ei publice a populo Romano datus sit locus in quo sacra facerent Soli qui ex hoc Auseli dicebantur.'

ἐν δ' ἔθετ' ἀκροθέτω μέγαν ἀκμονα, κῆπτε δὲ δεσμοὺς  
 ἀρρήκτους ἀλύτους, ὅφρ' ἔμπεδον αὖθι μένοιεν. 275  
 αὐτὰρ ἐπεὶ δὴ τεύξε δόλον κεχολωμένος Ἄρει,  
 βῆ ρ' ἵμεν ἐς θάλαμον, ὅθι οἱ φίλα δέμνι' ἔκειτο,  
 ἀμφὶ δ' ἄρ' ἐρμῶσιν χέε δέσματα κύκλω ἀπάντη·  
 πολλὰ δὲ καὶ καθύπερθε μελαθρόφιν ἐξεκέχυντο,  
 ἧτ' ἀράχνια λεπτὰ, τὰ γ' οὐ κέ τις οὐδὲ ἴδοιτο, 280  
 οὐδὲ θεῶν μακάρων· περὶ γὰρ δολβέντα τέτυκτο.  
 αὐτὰρ ἐπεὶ δὴ πάντα δόλον περὶ δέμνια χεῦεν  
 εἷσατ' ἵμεν ἐς Λῆμνον, ἐκτίμενον πτολίεθρον,  
 ἧ οἱ γαῖαν πολὺ φιλτάτῃ ἔσκεν ἀπασάν.  
 οὐδ' ἀλαοσκοπιὴν εἶχε χρυσήνιος Ἄρης, 285

284. ἔσκεν] The MSS. and lemm. of Schol. E. H. P. Q. vary between *ἔστιν* and *ἔσκον*. In Schol. H. P. Q. we read *γράφεται ἔπλετο πασάν*. 285. ἀλαοσκοπιήν] So

275. αὖθι μένοιεν, 'might bide where they were,' sc. Ares and Aphrodite; unless we make *δεσμοί* the subject of μένοιεν.

276. δόλον, 'snare' or 'trap:' applied in this sense to the wooden horse, inf. 494; to bait for fishes, Od. 12. 252, and to a mouse-trap, Batrach. 116.

278. ἐρμῶσιν (*έρμα*), properly 'supports,' here = 'bed-posts.'

χέε, 'dropped,' and inf. ἐξεκέχυντο, express graphically the subtle and pliable nature of the net. The verb χέω suggests the same set of ideas as the adjective *ὑγρός*, as in Pind. Pyth. 1. 9 *ἀετός . . ὑγρόν νῶτον αἰωρεῖ*.

279. καθύπερθε μελαθρόφιν, the second and more explicit word is the exegesis of the first. A similar form of exegesis is found in Od. 4. 348 *οὐκ ἂν ἐγὼ γε | ἄλλα παρ' ἐξέοιμι παρακλιδόν*, Il. 2. 668 *τριχθὰ . . φέθηεν καταφυλαδόν*. μελαθρον is the roof-beam or rafter, as Schol. T. *κυρίας τὸ μέσον τῆς στέγης ἔχον τὸ ὕπατον*. He derives it from μέλας because it became blackened by the smoke. See on Od. 11. 278.

280. τὰ . . ἴδοιτο, for this particular repetition of the negative, Nitzsch compares Ar. Ach. 1079 *οὐ δεινὰ μὴ 'ξείναι με μὴδ' ἑορτάσαι*; But οὐδέ here = *nequidē*, the chains could not so much as be seen.

281. Join *περὶ . . δολβέντα*, 'exceeding cunning.'

282. πάντα, probably adverbial, 'completely;' as sup. 214.

283. εἷσατ' ἵμεν, 'made show of going.' So Ovid, on the same subject, A. A. 2. 579 'fingit iter Lemnos.' Lemnos was the island where Hephaestus alighted after his fall from heaven, Il. 1. 590, where he was received by the Sintians, called inf. 294 *ἀγριόφωνοι*. They were originally (Strabo 12. 3. 20) a Thracian people, and were called in later times *Σαναῖοι*. From Il. 14. 230, 281 we infer that Λῆμνος was the name of the city as well as of the island, and that it belonged to the Thoas of Argonautic fame. In the Schol. to Apoll. Rhod. 1. 604 Lemnos is called *Ἰππολῖς*, referring to the towns Myrina and Hephaestia. The soil of Lemnos is thoroughly volcanic, and there was a burning-mountain in it called Moschylos. The Sintians, as their connection with Hephaestus would suggest, seem to have been smiths by trade; and there was an import of metals to the island, Il. 7. 467 *ῥῆς δ' ἐκ Λήμνοιο παρέστασαν οἶνον ἀγοῦσαι . . ἐνθεν ἄρ' οἰνίζοντο κάρη κομώντες Ἀχαιοί, | ἄλλοι μὲν χαλεψ, ἄλλοι δ' αἰθωνι σιδήρῳ*.

285. ἀλαοσκοπιήν, 'kept no blind man's watch.' So Düntzer, 'non caecis





ὥς ἶδεν Ἥφαιστον κλυτοτέχνην νῦσφι κίοντα·  
 βῆ δ' ἵμεναι πρὸς δῶμα περικλυτοῦ Ἥφαιστοιο,  
 ἰσχανῶν φιλότῃτος ἐυστεφάνου Κυθερείης.  
 ἡ δὲ νέον παρὰ πατρός ἐρισθενέος Κρονίωνος  
 ἐρχομένη κατ' ἄρ' ἔξεθ'· ὁ δ' εἶσω δώματος ἦει, 290  
 ἐν τ' ἄρα οἱ φύ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·  
 'Δεῦρο, φίλη, λέκτρονδε τραπέομεν εὐνηθέντε·  
 οὐ γὰρ ἔθ' Ἥφαιστος μεταδήμιος, ἀλλὰ που ἤδη  
 οἴχεται ἐς Λῆμνον μετὰ Σίντιας ἀγριοφάνους.'  
 'Ὡς φάτο, τῇ δ' ἀσπαστὸν εἰείσατο κοιμηθῆναι. 295  
 τὼ δ' ἐς δέμνια βάντε κατέδραθον· ἀμφὶ δὲ δεσμοὶ  
 τεχνήεντες ἔχυντο παλύφρονος Ἥφαιστοιο,  
 οὐδέ τι κινῆσαι μελέων ἦν οὐδ' ἀναεῖραι.  
 καὶ τότε δὴ γίγνωσκον, δτ' οὐκέτι φυκτὰ πέλοντο.

most MSS. La Roche gives ἀλαὸς σκοπὴν as the reading of Aristarchus. ἀλαὸν σκοπὴν seems to have been the reading of Zenodotus. Nauck proposes ἄλιον σκοπὴν. 288. ἰσχανῶν] A reading ἰχανῶν is quoted in Et. Mag. p. 478. 46, etc. Κυθερείης] γρ. Ἀφροδίτης Schol. P. 292. φίλη] Al. γύναι. εὐνηθέντε] The MSS. vary between the dual and plural. La Roche gives the decision in favour of the former. 294. ἀγριοφάνους] 'Huc Porsonus Apollonii et Hesychii ἀγριοφάνους referrebat' Bekk. 299. πέλοντο] 'Ριανὸς πέλοι[το] γράφει Schol. H.

oculis vidit.' The words contain an oxymoron, the attributive part of the compound contradicting the other part. But Ahrens (Philol. 27. 255) would make ἀλαὸς here another form of ἀλεός (ἀλφός) = 'vain,' connected with ἀλῶν, so that ἀλαοσκοπή would mean 'a fruitless watch.' The phrase occurs only here in the Odyssey, but is found in Il. 10. 515; 13. 10; 14. 135.

χρυσήνους. The horses of Ares are called χρυσάμπυκες Il. 5. 358.

288. ἰσχανῶν, 'eager for,' lit. 'clinging to.' So Il. 23. 300 μέγα δρόμον ἰσχανάσσαν.

292. τραπέομεν. The 2nd aor. subjunct. pass. of τέρω. The change from τραπ- to τραπ- being the same as from καρδία to καρδία. For the termination see note on ἐπιβέομεν Od. 6. 262. This was the interpretation of Schol. H., Apoll. Lex. and Hesych, according to which λέκτρονδε is to be joined with εὐνηθέντε, uniformly with Il. 3. 441 ἀλλ' ἄγε δὴ φιλότῃτι τραπέομεν εὐνη-

θέντε. The phrase λέκτρονδε εὐνηθέντε is then equivalent in construction to θάπρονδε καθίζανον Od. 5. 3. But some commentators, referring τραπέομεν to τρέπω, joined it directly to λέκτρονδε. Bekker, with Ameis, puts a colon after λέκτρονδε, taking it in close connection with δεῦρο. Ameis compares Musaeus 248 δεῦρό μοι εἰς φιλότῃτα.

294. Σίντιας, see sup. 283.

ἀγριοφάνους is equivalent to βαρβαρόφωνος Il. 2. 867.

299. δτ' οὐκέτι φυκτὰ πέλοντο, 'when there was no more chance of escape.' Cp. ἐπει οὐκέτ' ἀνεκτὰ πέλονται Od. 20. 223. The emphasis thrown on τότε δὴ seems to declare for the reading δτ[ε], but many modern editors prefer δ τε, i. e. δτι τε, comparing Od. 3. 166; 12. 295.

With φυκτὰ in the sense of an abstract noun = 'escape' cp. ἴσα = 'equality.' Od. 2. 203, ἀριστα = 'success,' Od. 3. 129. The reading (see crit. note) πέλουτο for πέλοντο perhaps

ἀγχίμολον δέ σφ' ἦλθε περικλυτὸς ἀμφιγυήεις, 300  
 αὖτις ὑποστρέψας, πρὶν Λήμνου γαῖαν ἰκέσθαι·  
 'Ἡέλιος γάρ οἱ σκοπιῇν ἔχεν εἰπέ τε μῦθον.  
 [βῆ δ' ἵμεναι πρὸς δῶμα, φίλον τετιημένος ἦτορ·]  
 ἔσθη δ' ἐν προθύροισι, χόλος δέ μιν ἀγριος ῥρει·  
 σμερδαλέον δ' ἐβόησε, γέγωνέ τε πᾶσι θεοῖσι· 305  
 'Ζεῦ πάτερ ἡδ' ἄλλοι μάκαρες θεοὶ αἰὲν ἐόντες,  
 δεῦθ', ἵνα ἔργα γελαστὰ καὶ οὐκ ἐπικεκτὰ ἴδῃσθε,  
 ὥς ἐμέ χωλὸν ἐόντα Διὸς θυγάτηρ Ἀφροδίτη  
 αἰὲν ἀτιμάζει, φιλέει δ' αἰδῆλον Ἄρηα,  
 οὔνεχ' ὃ μὲν καλὸς τε καὶ ἀρτίπος, αὐτὰρ ἐγὼ γε 310  
 ἡπεδανὸς γενόμεν· ἀτὰρ οὐ τι μοι αἴτιος ἄλλος,

303.] Omitted in most MSS. and evidently borrowed from Od. 2. 298. 307. γε-  
 λαστὰ The reading of the MSS. and of Aristarchus and Herodian. ἐργ' ἀγελαστα  
 Apoll. Lex.; Et. Mag. 224. 47; Eustath. which Nauck follows. 310. ἀρτίπος]  
 γρ. ἀλκιμος Schol. P.

shows that δ τε for δτι was known to the Scholl.

300. ἀμφιγυήεις. This epithet is commonly rendered 'lame of both feet,' from γυῖος, γυῖω. Hephaestus was lame from his birth, Il. 18. 397; cp. κυλλοποδῖαν ib. 371, and χυλεῦαν ἐπὶ δὲ κνήμαι βῶοντο ἀραιαί ib. 411. But, inasmuch as the word is generally found in connection with κλυτός, or περικλυτός, or κλυτοτέχνης, it has been proposed to attach the sense to it of *ambidexter*, i. e. having a strong effective arm on either side, 'Hephaestus of the two stout arms,' in which case it will be referred to γυῖον.

305. γέγωνε, imperf. tense; cp. Il. 14. 469; 24. 703. See Monro, H. G. § 27.

307. ἔργα γελαστὰ (see crit. note), 'deeds of mockery;' or, perhaps, 'deeds to raise your laughter,' as inf. 326. But this is hardly the tone of indignation which we should expect, nor does it so well suit οὐκ ἐπικεκτὰ, which means 'unyielding,' and so 'hard,' 'cruel,' like σφέλιμος. Cp. μένος οὐκ ἐπικεκτόν Il. 5. 892, σθένος 8. 32, πένθος 16. 549.

309. αἰδῆλος is generally taken as meaning in Homer 'annihilating,' 'making unseen,' ἀφανίζω, distinct from the later signification, 'unseen,' 'invisible' (ἀ-δεῖν). It is used as an

epithet of fire Il. 2. 455; of ἔργα Il. 5. 872 (with v. l. καρτερὰ ἔργα); of Athena, as a term of abuse applied to her by Ares, Il. 5. 880; of Ares himself, here and Il. 5. 897; of Melanthius, Od. 22. 165; and of ὄμιλος μνηστήρων Od. 16. 29; on most of which passages the Scholl. interpret by δηλοποιός. Savelsberg (Zeitschr. für Gymn. 1865) regards αἰδῆλος as a compound of αἰ or ἀτι (Skt. *ati*), an intensive prefix, and δαίειν, δέ-δρα, so that the meaning would be 'fiercely burning.' The form αἰ for ἀτι is found, according to Savelsberg, in δέ-ζηλος, αἰζήλος. Duintzer, on the present passage, connects the latter part of the compound with δηλόμαι. Others attempt to combine in the word two meanings derivable from ἀ-δεῖν, making the Homeric signification to be 'that on which one cannot look,' because it is too horrible; and 'that on which one cannot look,' because it is 'invisible,' the common meaning in later authors.

310. ἀρτίπος. With the termination cp. ἀελλόπος Il. 8. 409. It is noticeable that in the composition ο is dropped, as the word is equivalent to ἀρτίος τοῦς πόδας. See Monro, H. G. 124 b.

311. ἡπεδανός, 'weakly,' a word of uncertain derivation.







ἀλλὰ τοκῆε δῶω, τὼ μὴ γείνασθαι ὀφείλλον.  
 ἀλλ' ὄψεσθ', ἵνα τῷ γε καθεύδεται ἐν φιλότῃ,  
 εἰς ἐμὰ δέμνια βάντες· ἐγὼ δ' ὀρώων ἀκάχημαι.  
 οὐ μὲν σφεας ἔτ' ἔοπα μίνυνθά γε κείμεν οὕτω, 315  
 καὶ μάλα περ φιλέοντε· τάχ' οὐκ ἐβελήσεται ἀμφω  
 εὔδειν· ἀλλὰ σφωε δόλος καὶ δεσμός ἐρύξει,  
 εἰς δ' κέ μοι μάλα πάντα πατήρ ἀποδώσει ξέδνα,  
 ὅσσα οἱ ἐγγυάλιξα κυνῶπιδος εἵνεκα κούρης,  
 οὐνεκά οἱ καλὴ θυγάτηρ, ἀτὰρ οὐκ ἐχέθυμος.' 320  
 'Ὡς ἔφαθ', οἱ δ' ἀγέροντο θεοὶ ποτὶ χαλκοβατὲς δῶ·  
 ἦλθε Ποσειδάων γαίηοχος, ἦλθ' ἐριούνης  
 Ἑρμείας, ἦλθεν δὲ ἀναξ ἐκάεργος Ἀπόλλων.  
 θηλύτεραι δὲ θεαὶ μένον αἰδοῖ οἴκοι ἐκάστη.  
 ἔσταν δ' ἐν προθύροισι θεοὶ, δωτῆρες ἑών 325

312. γείνασθαι] τὸ γενέσθαι [?], διὰ τὸ δ Schol. H. Al. γίνεσθαι. 318. ἀπο-  
 δώσει] So most MSS, but a few read ἀποδώσιν with Schol. A. on Il. i. 129, which  
 La Roche and Nauck adopt. 325. ἑών] Apparently a gen. plur. neut. from  
 εἶν, but subject to a variable breathing, as ἔηος (for which Zenodotus wrote εἶφο).  
 Buttm. thinks that the rough breathing is a corruption from the smooth, but Lehrs  
 reserves the smooth breathing for those forms in which υ follows ε, according to  
 the rule given (lex de spir. ad Ammon.) τὸ ε̄ πρὸ τοῦ δ, ῆ, δασύνεται, πρὸ τοῦ ῡ ψι-

312. τὼ . . ὀφείλλον = 'qui utinam me nunquam genuissent.'

313. He says that when they find out how they have been entrapped, they will not care to lie there one moment longer (μίνυνθά γε), in spite of their mutual fondness; before long (τάχα) they will have no fancy for lying abed and asleep, and would be glad to get away, ἀλλὰ σφωε, etc.

317. σφωέ, dual acc., see note on Od. 4. 62.

318. ἀποδώσει. The balance of MSS. authority is in favour of ἀποδώσει, but it should be noted that εἰς δ' κέ naturally is followed in Homer by the subjunctive, as in Il. 2. 332; 5. 466, etc. In Il. 3. 409 εἰς δ' κέ . . ποιήσεται, and Il. 21. 133 εἰς δ' κέ . . τίσετε, the verbs are probably not futures of the indicative but the regular short forms of aorist subjunctive.

320. ἐχέθυμος is generally taken as the equivalent of ἐχέφρων Od. 4. 111, etc., meaning 'prudent.' But it is against Homeric usage to make θυμός

expressive of the 'moral sense,' the constant meaning of it being 'heart,' or 'affections.' Therefore ἐχέθυμος may be taken as = 'having warm feeling;' and so οὐκ . . ἐχέθυμος will be 'heartless.' Were it not for the use of the compound ἐχέφρων, we should prefer to render ἐχέθυμος 'quae cupiditatem cohibet,' agreeably with the interpretation of Schol. B. κρατούσα δρέξεως καὶ ἐπιθυμίας. And perhaps the later compounds ἐχευής Aesch. Ag. 149, and ἐχέμυθος may serve to confirm this meaning.

322. ἐριούνης (ἐρι-δνήμη) is only used in this form here and in Il. 20. 34. The usual word is ἐριούνης.

323. ἐκάεργος is generally taken as equivalent to ἐκηβόλος, 'working,' i.e. shooting 'from afar.' Others compare it with the Lat. *averruncus*, from ἐκός and ἐργειν.

324. θηλύτεραι, see on Od. 11. 386. αἰδοῖ = 'out of shame.'

325. ἑών (see crit. note) seems to be gen. plur. from εἶν, Ionic δ' ἑόν, with

ἄσβεστος δ' ἄρ' ἐνῶρτο γέλωσ μακάρεσσι θεοῖσι  
τέχνας εἰσορῶσι πολύφρονος Ἥφαιστοιο.

ὦδε δέ τις εἶπεσκεν ἰδὼν ἐς πλησίον ἄλλον

‘Οὐκ ἀρετᾶ κακὰ ἔργα· κιχάνει τοι βραδὺς ὤκνῳ,  
ὥς καὶ νῦν Ἥφαιστος ἐὼν βραδὺς εἶλεν Ἄρηα  
ὠκύτατόν περ ἐόντα θεῶν οἱ Ὀλυμπον ἔχουσι  
χωλὸς ἐὼν, τέχνησιν τὸ καὶ μοιχάγρ' ὀφέλλει.’

330

‘Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον  
Ἑρμῆν δὲ προσέειπεν ἄναξ, Δίδος υἱὸς, Ἀπόλλων

‘Ἑρμεία, Δίδος υἱέ, διάκτορε, δῶτορ ἑάων,  
ἦ ρά κεν ἐν δεσμοῖς ἐθέλοις κρατεροῖσι πιεσθεῖς  
εὐδῆν ἐν λέκτροισι παρὰ χρυσέῃ Ἀφροδίτῃ;’

335

Τὸν δ' ἡμίβητ' ἔπειτα διάκτορος ἀργειφόντης  
‘αἱ γὰρ τοῦτο γένοιτο, ἄναξ ἑκατηβόλ', Ἀπολλων  
δεσμοὶ μὲν τρεῖς τόσσοι ἀπείρονες ἀμφὶς ἔχουιν,  
ὁμοῖς δ' εἰσορῶντε θεοὶ πᾶσαι τε θέαιναι,  
αὐτὰρ ἐγὼν εὐδοίμῃ παρὰ χρυσέῃ Ἀφροδίτῃ.’

340

‘Ὡς ἔφατ', ἐν δὲ γέλωσ ὦρτ' ἀθανάτοισι θεοῖσιν.  
οὐδὲ Ποσειδάωνα γέλωσ ἔχε, λίσσεται δ' αἰεὶ

λοῦται. So Ebeling, Lex. Hom. s. v. La Roche H. T. 234 gives the passage somewhat differently, but sums up thus, ‘die beste Ueberlieferung schreibt ἔως und ἑάων.’ 333-342.] ἐν ἐνίοις ἀντιγράφοις οὐ φέρονται Schol. H. The grounds given are διὰ τὸ ἀπρέπειαν ἐμφαίνειν. Schol. Vind. 56 adds ἐν ἐνίοις ἀθεοῦνται.

variable breathing. We should expect the word to come from a neuter plural τὰ ἑά, the gender seeming settled by Il. 24. 528 πῆσιν . . δάραν οἷα δίδωσι κακῶν, ἄλλοι δὲ ἑάων. But ἑά would give a gen. ἑών. Döderl. prefers to make it a feminine gen. in the usual form of the 1st declension, supplying δόσεων from δατήρες. Here translate, ‘givers of blessings.’

328. ἰδὼν, aorist, ‘with a glance at.’ This line occurs in Il. 2. 271; Od. 10. 37, etc.

πλησίον must be taken substantively.

329. ἀρετᾶ, ‘prosper,’ cp. Od. 19. 114.

332. τό, ‘wherefore.’ So in Il. 3. 176; 7. 239; 12. 9; 17. 404.

339. αἱ γὰρ τοῦτο. Not only γένοιτο,

but ἔχουιν, εἰσορῶντε, and εὐδοίμῃ are all governed by αἱ γάρ.

τοῦτο γένοιτο expresses in advance, and in skeleton as it were, what is developed in the succeeding clause. In this particular case, τοῦτο γένοιτο chiefly points onwards to ἐγὼν . . εὐδοίμῃ. The previous words δεσμοὶ . . θέαιναι being undesirable circumstances, which would not properly be wished for by themselves, but only for the sake of ἐγὼν εὐδοίμῃ.

340. The words δεσμοὶ μὲν are answered by αὐτὰρ ἐγὼν.

344. οὐδέ Ποσειδάωνα. Here οὐδέ has the force of its separate constituents οὐ δὲ or ἀλλ' οὐ. Analogous to this are Il. 5. 138 λίσσεται . . ὃν ῥά τε ποιμῆν | χραίσῃ μὲν τ' . . οὐδὲ δαμιάσῃ, and 24. 25 ἄλλοι μὲν πᾶσιν ἠῆρδανεν, οὐδέ ποτ'





"Ηφαιστον κλυτοεργὸν δπως λύσειεν Ἄρηα· 345

καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

Ἰύσον· ἐγὼ δέ τοι αὐτὸν ὑπὸ λῃχομαι, ὥς σὺ κελεύεις,  
τίσειν αἵσιμα πάντα μετ' ἀθανάτοισι θεοῖσι·

Τὸν δ' αὖτε προσέειπε περικλυτὸς ἀμφιγυήεις·

ἢ μή με, Ποσειδάων γαίηοχε, ταῦτα κέλευε· 350

δειλαί τοι δειλῶν γε καὶ ἐγγυαὶ ἐγγυάσθαι.

πῶς ἂν ἐγὼ σε δέοιμι μετ' ἀθανάτοισι θεοῖσιν,  
εἴ κεν Ἄρης οἴχοιτο χρέος καὶ δεσμὸν ἀλύξας·

Τὸν δ' αὖτε προσέειπε Ποσειδάων ἐνοσίχθων·

ἢ ἡφαιστ', εἴ περ γάρ κεν Ἄρης χρεῖος ὑπαλύξας 355

οἴχηται φεύγων, αὐτὸς τοι ἐγὼ τάδε τίσω·

Τὸν δ' ἡμίβρετ' ἔπειτα περικλυτὸς ἀμφιγυήεις·

οὐκ ἔστ' οὐδὲ ἔοικε τεδὸν ἔπος ἀρνῆσασθαι·

352. δέοιμι] The interpretation *εὐρίσκοιμι* of Schol. V. points to a reading *δήοιμι*, which implies the omission of *σε*, or the insertion of it between *πῶς* and *ἂν*. In Schol. H. M. Q. T. V. we find δ δὲ Ἀρίσταρχος πῶς ἂν εὐθύνοιμι [γράφει], for which we must substitute πῶς ἂν σ' εὐθύνοιμι, or suppose, with La Roche, that *εὐθύνοιμι* is not the reading but the explanation of Aristarchus. It should be noticed that H. and M. omit [γράφει]. The lemma of E. gives πῶς ἂν ἐγὼ σε, φέριστε, μετ' ἀθανάτοισι δέοιμι; 353. δεσμὸν] Porsonus de H. ad vers. 353. "Schol. χρεῖος et χρεῖας. Ἀρίσταρχος δὲ δεσμὸν γρ. sc. pro δεσμὸν" Butt. Here Q. reads δεσμὸν. La Roche remarks that probably this Schol. refers neither to 353 nor 355, but to 359, giving δεσμὸν as the Aristarchean reading for the v. l. δεσμῶν.

"Ἡρῃ, in which passage however it is in correlation with *μὲν*. Poseidon is represented as the most venerable of the gods of Olympus, next to Zeus; he was besides uncle to Ares.

347. αὐτὸν . . τίσειν, 'that he himself shall pay all just requital in public presence of all the gods.'

351. δειλαί. Nitzsch maintains that in Homer *δειλός* must signify 'poor' and 'weak,' and so follows one interpretation of the Schol. αἱ πρὸς τοῖς δειλοῖς καὶ ἀσθενεῖς ἐγγυαὶ δειλαὶ καὶ αὐταὶ καὶ μὴδὲν δυνάμεναι, ὅτι μὴ δυνάμενων τῶν τοιοῦτων ἐπεξελεῖν ἀδικήματα δι' ἀσθένειαν. This makes δειλῶν refer to Hephaestus. 'Even the surety that a weak man gets is but a weak security to hold in hand,' this with direct reference to the next line πῶς σε δέοιμι; but the combination of *δειλός* with οὐτιδανός in Il. i. 293 suggests that we may give the meaning of

'sorry,' 'wretched' to *δειλός*, and then follow the alternative interpretation of the Schol. αἱ ἐπὲρ τῶν δειλῶν καὶ κακῶν ἐγγυαὶ καὶ αὐταὶ κακαὶ εἰσι, τὴν πίστιν ἐπὲρ τῶν τοιοῦτων μηδενὸς τηρεῖν δυνάμενον. Translate then, 'Even surety for a sorry fellow is a sorry thing to hold in hand.' Cp. Eustath. ἐγγυᾷ μὲν δ' ἰδοῦς ἐγγυᾶται δ' ὁ λαμβάνων. So Hephaestus asks, 'If Ares, who is a slippery fellow, refuse to pay, what is the good of your promise? I cannot put you in chains till the debt is paid.' Poseidon answers, 'In case of Ares not choosing to pay, I will pay myself.' δέοιμι means really 'put thee in chains,' and must not be diluted to some such meaning as 'keep a hold on thee.' Apoll. and Hesych. give δεσμεύοιμι (see crit. note).

353. χρεῖος 'engagement.' So μοι χάρις sup. 332.

358. οὐκ . . ἔοικε, 'non licet neque decet.'

ὣς εἰπὼν δεσμὸν ἀνέει μένος Ἥφαίστοιο.

τὰ δ' ἐπεὶ ἐκ δεσμοῖο λύθεν, κρατεροῦ περ ἐόντος, 360  
αὐτίκ' ἀναΐξαντε ὁ μὲν Θρήκηνδε βεβήκει,  
ἡ δ' ἄρα Κύπρον ἱκανε φιλομμειδῆς Ἀφροδίτη,  
εἰς Πάφον· ἔνθα δέ οἱ τέμενος βωμός τε θυήεις.  
ἐνθα δέ μιν χάριτες λούσαν καὶ χρίσαν ἐλαίῳ  
ἀμβρότῳ, οἷα θεοὺς ἐπενήνοθεν αἰὲν ἐόντας, 365  
ἀμφὶ δὲ εἵματα ἔσσαν ἐπήρατα, θαῦμα ἰδέσθαι.

Ταῦτ' ἄρ' αἰοῖδς ἀεῖδε περικλυτός· αὐτὰρ Ὀδυσσεὺς  
τέρπετ' ἐνὶ φρεσὶν ᾗσιν ἀκούων ἡδὲ καὶ ἄλλοι  
Φαίηκες δολιχῆρετμοι, ναυσίκλυτοι ἄνδρες.

Ἀλκίνοος δ' Ἄλιον καὶ Λαοδάμαντα κέλευσε 370  
μουνὰς ὀρχήσασθαι, ἐπεὶ σφισιν οὐ τις ἔριζεν.  
οἱ δ' ἐπεὶ οὖν σφαῖραν καλὴν μετὰ χερσὶν ἔλοντο,  
πορφυρέην, τήν σφιν Πόλυβος ποίησε δαΐφρων,  
τὴν ἕτερος ῥίπτασκε ποτὶ νέφεα σκιδέντα

361. ἀναΐξαντε ὁ μὲν . . ἡ δ' ἄρα. For this construction of a nominative participle followed by a distribution of the subject cp. Od. 19. 230 ὥς οἱ χρύσειοι ἐόντες ὁ μὲν λάε νεβρόν ἀπάγχων, | αὐτὰρ ὁ ἐκφυγείν μεμαῶς ἥσπαιρε πόδεσσι, 24. 483 ὅρκα πιστὰ ταμόντες ὁ μὲν . . ἡμεῖς δ' αὖ, Il. 12. 400 τὸν δ' Ἀίας καὶ Τεῦκρος ὁμαρτήσαντ', ὁ μὲν . . Ἀίας δέ. Similar are Il. 3. 211; 10. 224. An analogous construction without the participle is found Od. 7. 129 ἐν δὲ δῶα κρῆναι, ἡ μὲν . . ἡ δ' ἐτέρωθεν, cp. Od. 12. 73.

362. φιλομμειδῆς. The doubling of μ represents the absorption of σ, as the original form of the word is φιλοσμειδῆς from Skt. roots *smi*, as in *smi-ta-m*, 'a smile.' In Hes. Theog. 200 the form φιλομμηδέα (ὅτι μμηδέων ἐξεφα-ἀνθη) is given, but the line is rightly rejected by Gaisford.

363. εἰς Πάφον. Cp. Virg. Aen. 1. 419.

365. ἐπενήνοθεν. La Roche, Hom. Stud. 68. 16, adopts the results of Buttmann's criticism, Lexil. 130 foll. which refers ἐνήνοθε to a theme ἐνθω or ἐνέθω, with the meaning 'is laid upon.' Curtius, G. E. p. 226, refers both ἐνήνοθε and ἐνένοθε to the same

root (? *an*) as ἀνθο-ς. Ameis, ad loc., derives ἐπ-εν-ήνοθε, with its sister compounds κατ-εν-ήνοθε and παρ-εν-ήνοθε (the latter an Alexandrine form), from an obsolete ἐν-έθω belonging to a root *an*, 'to shine.' Translate, '[such divine splendors] as deck (or 'as cover') the everliving gods.' οἷα is not used merely adverbially, but takes up generally the idea suggested by the emphatic epithet ἀμβρότῳ. Others take οἷα as equivalent to 'in such manner as' (cp. Od. 9. 128; 11. 364), and make ἔλαιον the subject to ἐπενήνοθε, 'it is shed over' the gods.

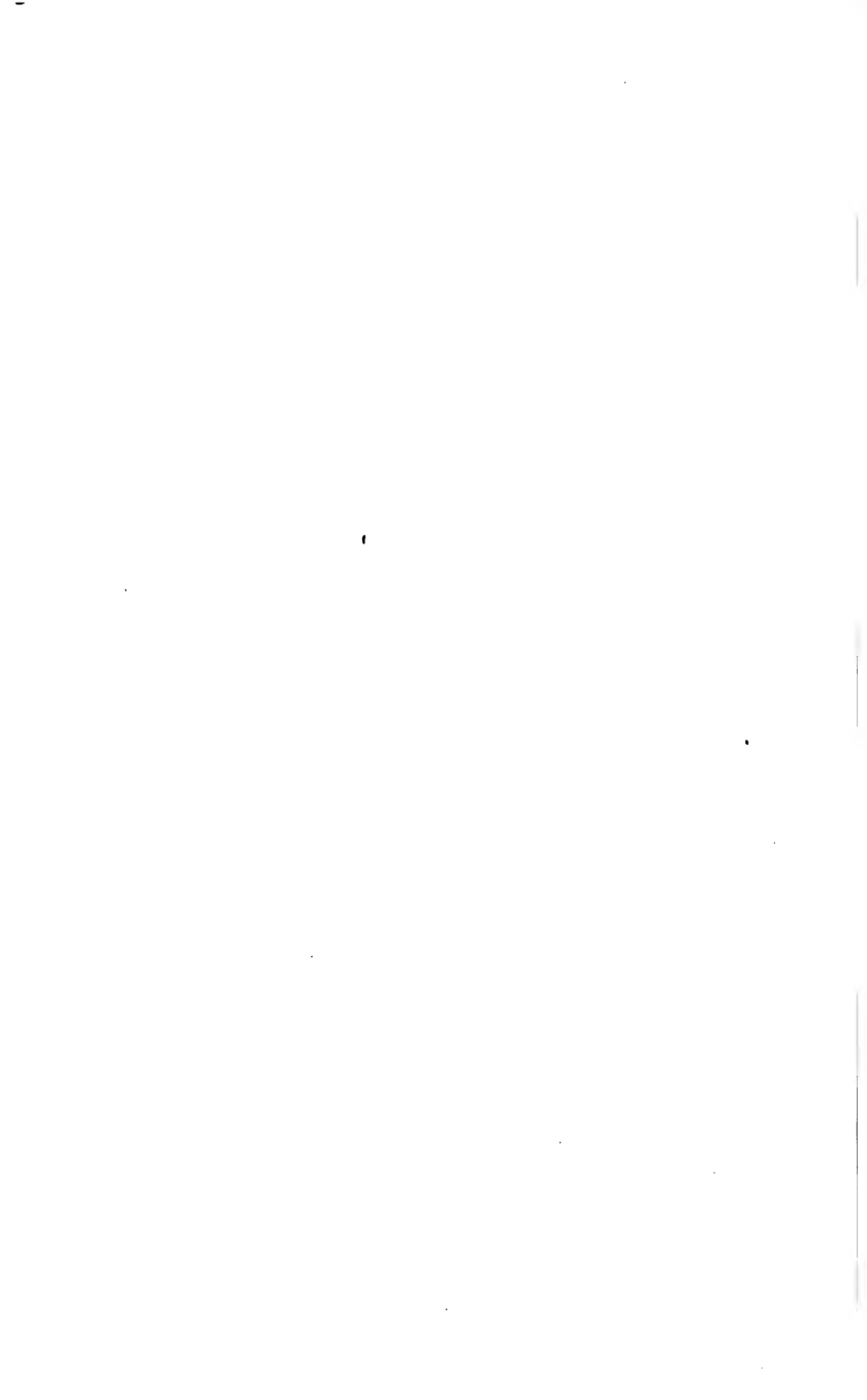
372. σφαῖραν. A good deal of information about the ball-play of the ancients is collected in Athen. 1. 25, and more in Pollux, Onomast. 9. 7. The game here described, where the ball is tossed up and caught before the leapers reach the ground, was called ἡ σφαιρία. Eustath. ad loc.

374. τὴν ἕτερος. Here begins the apodosis to ἐπεὶ οὖν. The antithesis to ἕτερος is ὁ δέ.

ῥίπτασκε has an anomalous α for ε: compare κρίπτασκε Il. 8. 272, ἀνασείασκε h. Ap. 403, ρόϊασκε (al. ρόϊεσκε) Hesiod. Theog. 835; cp. Il. 15. 23.

61. Θεγk, vδz. Thrac, the home of Ares, was rich in flocks and not lacking in wine (A 222,  
I 72)





ιδνωθεῖς ὀπίσω· ὁ δ' ἀπὸ χθονὸς ὑψόσ' ἀερθεῖς 375  
 ῥηιδίως μεθέλεσκε, πάρος ποσὶν οὐδας ἰκέσθαι.  
 αὐτὰρ ἐπεὶ δὴ σφαίρῃ ἀν' ἰθὺν πειρήσαντο,  
 ὥρχεσθην δὴ ἔπειτα ποτὶ χθονὶ πουλυβοτείρῃ  
 ταρφέ' ἀμειβομένω· κοῦροι δ' ἐπελήκεον ἄλλοι  
 ἐστεῶτες κατ' ἀγῶνα, πολλὸς δ' ὑπὸ κόμπῳ ὁράρει. 380  
 δὴ τότε ἄρ' Ἀλκίνοον προσεφώνεε διὸς Ὀδυσσεύς·

Ἄλκινος κρεῖον, πάντων ἀριδείκετε λαῶν,  
 ἡμὲν ἀπειλήσας βητάρμονας εἶναι ἀρίστους,  
 ἡδ' ἄρ' ἐτοῖμα τέτυκτο· σέβας μ' ἔχει εἰσορῶντα·

Ὡς φάτο, γήθησεν δ' ἱερὸν μένος Ἀλκινόοιο, 385  
 αἶψα δὲ Φαιήκεσσι φιληρέτμοισι μετηγδα·  
 Κέκλυτε, Φαιήκων ἡγήτορες ἡδὲ μέδοντες·

377. ἀν' ἰθύν] οἱ παλαιοὶ ὡς ἐν μέρος λόγου λαμβάνουσι [sc. ἀνίθιν as an adverb] Eustath. 380. ἐστεῶτες] The reading of Aristarch. See La Roche, H. T. 272. Al. ἐσταῶτες. κόμπως] γρ. δοῦπος Schol. P.

375. ἀερθεῖς. The player who was about to catch the ball leaped up (ἀέρθη) to meet it in the air. Eustath. ἀναπηδήσας καὶ ἐτι μετέωρος ὡς μετελάμβανε.

377. ἀν' ἰθύν. Both Eustath. and the Scholl. seem to have doubted whether to write ἀνίθιν as an adverb, or two words as in the text. In Od. 4. 434 πᾶσαν ἐπ' ἰθύν must mean 'for every enterprise;' and many commentators assign the meaning of ὁρμή to ἰθύν in the present passage, comparing the phrase ἀν' ἰθύν with ἀνὰ κράτος, ἀνὰ τάχος, and rendering 'with might and main.' But after the description of the special kind of ball-play where the ball was thrown into the air, it seems more natural to take ἀν' ἰθύν as meaning 'straight upwards;' and the translation fits in very well with the passage generally quoted as corroborating the other interpretation, viz. Il. 21. 303 πρὸς βρόχον ἀίσσαντος ἀν' ἰθύν, which is at least as likely to be 'adverso flumine,' 'up stream,' as 'vigorously' or 'eagerly.'

379. ταρφέ' ἀμειβομένω, 'with frequent change,' sc. from side to side. This introduces a new feature in the ball-play. The ball was no longer only thrown up and caught, but the players began dancing, and as they

danced, the ball flew from one to the other, all in time to the music. When Nausicaa plays ball with her maidens, throwing it from one to the other, the amusement is described as μολπή Od. 6. 101, ἀμειβεσθαι is used in a similar sense of a voltigeur leaping from the back of one horse to another, ἀνὴρ ἱπποῖσι κελητίζ' ἐν εὐ εἰδὼς... ὁ δ' ἐμπεδὸν ἀσφαλὲς αἰεὶ | θρόσκων ἄλλοι' ἐπ' ἄλλον ἀμειβεταί. The adj. ταρφέες does not occur in the sing. in Homer, but ταρφύς is found in Aesch. S. c. T. 535.

ἐπελήκεον, an imperf. from ἐπιληκέω, the present in ω formed through λέληκα from root λακ-εῖν, which Curtius connects with Lat. 'loqui.' Here it is rightly interpreted by Schol. T. as ἐπεκρότουν, 'beat time,' lit. 'made a noise in accompaniment:' that the noise was made with the feet is inferred from the words πολλὸς δ' ὑπὸ κόμπῳ ὁράρει.

383. ἀπειλήσας, Schol. ἐκαυχῆσά, cp. Il. 23. 872. ἀπειλά is used in a similar sense, Il. 14. 479; 20. 83.

384. ἡδ' ἄρ' ἐτοῖμα τέτυκτο, 'and lo! thy words are fulfilled,' ἐτοῖμος is from the same root as ἐτεός and εἶναι. Cp. Il. 14. 53 ἥ δὴ ταῦτά γ' ἐτοῖμα τετεύχαται. With the tense τέτυκτο compare ἔπλετο Od. 1. 225, and inf. 571.

ὁ ξείνος μάλα μοι δοκεί πεπνυμένος εἶναι.  
 ἀλλ' ἄγε οἱ δῶμεν ξεινίον, ὥς ἐπιεικές.  
 δώδεκα γὰρ κατὰ δῆμον ἀριπρεπές βασιλῆς 390  
 ἀρχοὶ κραίνουσι, τρισκαίδέκατος δ' ἐγὼ αὐτός·  
 τῶν οἱ ἕκαστος φᾶρος ἐνπλυνὲς ἤδὲ χιτῶνα  
 καὶ χρυσοῖο τάλαντον ἐνείκατε τιμήντος.  
 αἶψα δὲ πάντα φέρωμεν ἀολλέα, ὄφρ' ἐνὶ χερσὶ  
 ξείνος ἔχων ἐπὶ δόρπον ἵη χαίρων ἐνὶ θυμῷ. 395  
 Εὐρύαλος δὲ ἐ αὐτὸν ἀρεσσάσθω ἐπέεσσι  
 καὶ δῶρφ, ἐπεὶ οὗ τι ἔπος κατὰ μοῖραν ἔειπεν.  
 Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἐπήνεον ἠδ' ἐκέλευον,  
 δῶρα δ' ἄρ' οἰσέμεναι πρόεσαν κήρυκα ἕκαστος.  
 τὸν δ' αὖτ' Εὐρύαλος ἀπαμείβετο φώνησέν τε 400  
 ὦ Ἀλκίνοε κρεῖον, πάντων ἀριδείκετε λαῶν,  
 τοιγὰρ ἐγὼ τὸν ξείνον ἀρέσσομαι, ὥς σὺ κελεύεις.  
 δώσω οἱ τόδ' ἄορ παγχάλκεον, φ' ἐπὶ κόπη  
 ἀργυρῇ, κολεῶν δὲ νεοπρίστου ἐλέφαντος

394. ἀολλέα] ἀθρόα Schol. V. Al. ἀολλές, probably to avoid hiatus. 404. κο-  
 λεῶν] Schol. H. and lemma of V. give κολεός [? κολεός].

390. δώδεκα γάρ. Schol. E. Q. δῆλον δὲ ἐκ τούτων ὅτι ἀριστοκρατία τις ἐστίν, ἔξέχει δ' ἐν αὐτοῖς δ' Ἀλκίνοους. In Od. 1. 394 there are said to be πολλοὶ βασιλῆς in Ithaca; the word signifying, as here, dependent princes. Others compare the constitution of Phaeacia with the twelve districts under the central authority of one king, as established by Theseus at Athens.

393. τάλαντον. Only here in the singular. The word signifies some definite amount 'weighed out,' and we may suppose it to have been not very large, as in Il. 23. 269 two talents of gold represent the *fourth* prize in a horse race.

396. ἐ αὐτόν. This refers to Odysseus; the combined form of the reflexive pronoun ἐαυτοῦ is unknown to Homer. The emphasis is on αὐτόν, meaning fully, 'him in his personal feelings,' while the full meaning of ἀρεσσάσθω is 'get him to be reconciled to himself,' the last words representing the force of the middle voice. Düntzer, followed

by Nauck, would read αὐτός here, which gives a good meaning but is not necessary.

397. οὗ τι ἔπος, literally, 'he spoke no right word;' virtually equivalent to, 'the word he spoke was by no means right.' Similarly, Od. 14. 509 οὐδέ τί ποτ' ἀπὸ μοῖραν ἔπος νηκερδὲς ἔειπες. No doubt the phrase in Hdt. 5. 50 οὐδένα λόγον εὐεπία λέγεις is imitated from the Homeric expression.

398. οἱ δ'... ἐκέλευον, i.e. the chiefs to whom the proposal was made, as the next line shows, not the whole assembled company. Similarly where the same line occurs, Od. 7. 226, ἐκέλευον means 'gave their voices for it;' κελεύειν may be used either in reference to what is to be carried out by others, or (as here) to what is to be carried out by joint action. The form is varied in Il. 4. 380 οἱ δ' ἔθελον δόμεναι καὶ ἐπήνεον ὡς ἐκέλευον.

404. κολεῶν, subject to ἀμφιδόνηται. Cp. Il. 23. 560 θώρηκα... φ' ἐπὶ χεῖμα φαεινὸν κασσιτέρειο | ἀμφι-

70 There is no warrant for the opinion that those 12 princes acted associatively with  
Alcinous or that the command's day devolved upon them. They formed a council (§ 54)

οβ. Δ 362 εἴ τι κακὸν νῦν / εἴρηται, τὰ δὲ πάντα θεοὶ μεταμῶνι θεῶν

οβ. δεινόν: κατὰ δεινόν, glosses by Manichaeus κακοδόγον. Gr. δεινόνω Hdt. Sept.  
δεινός (εὐκτ.) Hdt. 9.107

ἀμφιδεδίνηται· πολέος δέ οἱ ἄξιον ἔσται·

405

ὧς εἰπὼν ἐν χερσὶ τίθει ξίφος ἀργυρόηλον,

καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

‘Χαῖρε, πάτερ ὦ ξεῖνε· ἔπος δ’ εἴ πέρ τι βέβακται

δεινὸν, ἄφαρ τὸ φέροισεν ἀναρπάξασαι ἀελλαι.

σοὶ δὲ θεοὶ ἄλοχόν τ’ ἰδέειν καὶ πατρίδ’ ἰκέσθαι

410

δοῖεν, ἐπεὶ δὴ δηθὰ φίλων ἀπο πῆματα πάσχεις.’

Τὸν δ’ ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·

‘καὶ σὺ, φίλος, μάλα χαῖρε, θεοὶ δέ τοι δλβια δοῖεν,

δεδίνηται, II. 11. 30 *περὶ κουλεὸν ἦεν ἀργύρεον*, and sup. 175 *χάρις ἀμφιπεριστέφεται ἐπέεσι*. ἀμφιδεδίνηται, ‘encloses it;’ cp. Od. 19. 56 *διωτὴν ἐλέφαντι*, of a chair, where the meaning is somewhat different, referring to the rounded legs.

νεοπρίστου ἐλέφαντος. Homer is acquainted with ivory, but not with the elephant that produces it. Cp. Pausanias 1. 4 *ἐλέφαντα γὰρ (sc. ivory) ὅσα μὲν ἐς ἔργα καὶ ἀνδρῶν χρείας, εἰσὶν ἐκ παλαιῶν δῆλοι πάντες εἰδότες· αὐτὰ δὲ τὰ θηρία, πρὶν ἢ διαβῆναι Μακεδόνας ἐπὶ τὴν Ἀσίαν, οὐδὲ ἐωράκεσαν ἀρχήν, πλὴν Ἰνδῶν τε αὐτῶν καὶ Λιβύων καὶ ὅσοι πλησιάζουσι τοῖς τοῖς. δηλοὶ δὲ καὶ Ὅμηρος, ὃς βασιλεῦσι κλίνας μὲν καὶ οἰκίας τοῖς εὐδαιμονεστέροις αὐτῶν ἐλέφαντι ἐποίησε κεκοσμημένας, θηρίου δὲ ἐλέφαντος μνήμην οὐδεμίαν ἐποίησατο. θεασάμενος δὲ καὶ πεπυσμένος ἐμνημόνευσεν ἂν πολὺ γὰρ πρότερον, ἐμὸι δοκεῖν, ἢ Πυγμαλίων τε ἀνδρῶν καὶ γυναικῶν μάχης.*

The names for ivory and the elephant do not seem to be common to Sanskrit and Greek. Solomon's fleet is recorded to have gone to Ophir (perhaps at the mouth of the Indus), and to have brought back among other treasures ivory, the name for which appears in Hebrew as *shen habhim*, the latter word being probably copied from the Sanskrit *ibha*. See Max Müller, Lect. on Languages, vol. i. chap. 5. Ivory is described in Homer as in use for chamber-decoration, Od. 4. 73; as material for a scabbard (as in the present passage); for a key, Od. 21. 7; for the ornamentation of reins, II. 5. 583; of a couch, Od. 19. 55; of a bedstead, Od. 23. 200; of the head-gear of a horse, dyed or painted red, II. 4. 141. It is not necessary to suppose,

with some commentators, that the Greeks could only have had access to fossil ivory: it is far more likely that the Phoenician traders brought it into Greek ports from the East; unless indeed we find it difficult to suppose that they could have brought such monstrous teeth for sale, without spreading the story about the huge beast that carried them.

405. πολέος... ἔσται. This is sometimes taken to mean simply ‘he shall find it a thing of price;’ which is likely enough, as men in those days did not hesitate to estimate presents by their actual value. Or, perhaps, Euryalus means to say that the gift will amply make up for the affront: thus *ἄξιον* is not prospective but retrospective, meaning not ‘shall be worth much to him,’ potentially or actually; but ‘shall compensate him for much,’ for much injury sustained, and so, for the injury sustained from me, be it small or great.

408. πάτερ ὦ ξεῖνε. With this arrangement of words cp. *ἔρεβος ὦ φαεινότατον* Soph. Aj. 395, *Μακρηίδες ὦ φίλοι* Eur. Or. 1246, and even Plato, Euthyd. 271 C. *θαυμαστὸν ὦ Κρίτων*, where, however, Stallb. reads *θαυμασία, ὦ Κρίτων*. Cp. also Od. 4. 20.

409. φέροισεν... ἀελλαι. Cp. Hor. Od. 1. 26. 1 ‘*Tristitiam et metus | tradam protervis in mare Creticum | portare ventis*,’ Apoll. Rhod. 1. 1334 *ἀλλ’ ἀνέμοισι | δώομεν ἀμπλακίην*, Theocr. 22. 167 *ἴσκον τοιάδε πολλά· τὰ δ’ εἰς ὕγρον ἔρχετο κύμα | πνοὴν ἔχουσ’ ἀνέμοιο*.

410. Cp. sup. 243. When did Alcinous first find out that Odysseus had a wife? In Od. 7. 312 his great desire was to give him Nausicaa to wife.

μηδέ τί τοι ξίφεός γε ποθὴ μετόπισθε γένοιτο  
τούτου, ὃ δὴ μοι δῶκας, ἀρεσσάμενος ἐπέεσσιν.' 415

Ἡ ῥα καὶ ἀμφ' ὤμοισι θέτο ξίφος ἀργυρόηλον.  
δύσετό τ' ἥελιος, καὶ τῷ κλυτὰ δῶρα παρήεν'  
καὶ τὰ γ' ἐς Ἀλκινόοιο φέρον κήρυκες ἀγαοί·  
δεξάμενοι δ' ἄρα παῖδες ἀμύμονος Ἀλκινόοιο  
μητρὶ παρ' αἰδοίῃ ἔθεσαν περικαλλέα δῶρα. 420

τοῖσιν δ' ἡγεμόνευ' ἱερὸν μένος Ἀλκινόοιο,  
ἐλθόντες δὲ καθίζον ἐν ὑψηλοῖσι θρόνοισι.  
δὴ ῥα τότε Ἀρήτην προσέφη μένος Ἀλκινόοιο·  
' Δεῦρο, γύναι, φέρε χηλὸν ἀριπρεπέ', ἣ τις ἀρίστη·  
ἐν δ' αὐτῇ θὲς φᾶρος ἐμπλυνὲς ἥδὲ χιτῶνα. 425

ἀμφὶ δέ οἱ πυρὶ χαλκὸν ἵηνατε, θερμετε δ' ὕδωρ,  
ὄφρα λοεσσάμενός τε ἰδὼν τ' εὖ κείμενα πάντα  
δῶρα, τὰ οἱ Φαίηκες ἀμύμονες ἐνθάδ' ἔνεικαν,  
δαιτί τε τέρπηται καὶ ἀοιδῆς ὕμνον ἀκούων.

425. ἐν δ' αὐτῇ] Bekk. (Hom. Blätt. 273) seems justified in reading here, as in 441, αὐτῇ for αὐτῇ. The Schol. B. Q. gives καὶ αὐτῇ δὲ πρόσφερε τὸ φᾶρος, pointing thereby a contrast between the action of the queen on her part, and that of the chieftains. Fäsi, Nauck, and Hentze-Ameis adopt Bekker's reading, but La Roche retains αὐτῇ in the first passage. 429. ὕμνον] Bothe, followed by Nauck, need-  
lessly reads ὁμιον, because ὕμνον is ἀπαξ εἶρ.

417. This means that by sunset all his presents had come in. The day which is described here as closing in is the one which begins with the opening line of the present book. But after this the absorbing interest of Odysseus' stories keeps all the household and guests up till the time given in Od. 13. 17.

With παρήεν cp. Il. 1. 213 καὶ ποτὶ τοὶ τρίς τόσσα παρέσσεται ἀγλαὰ δῶρα.

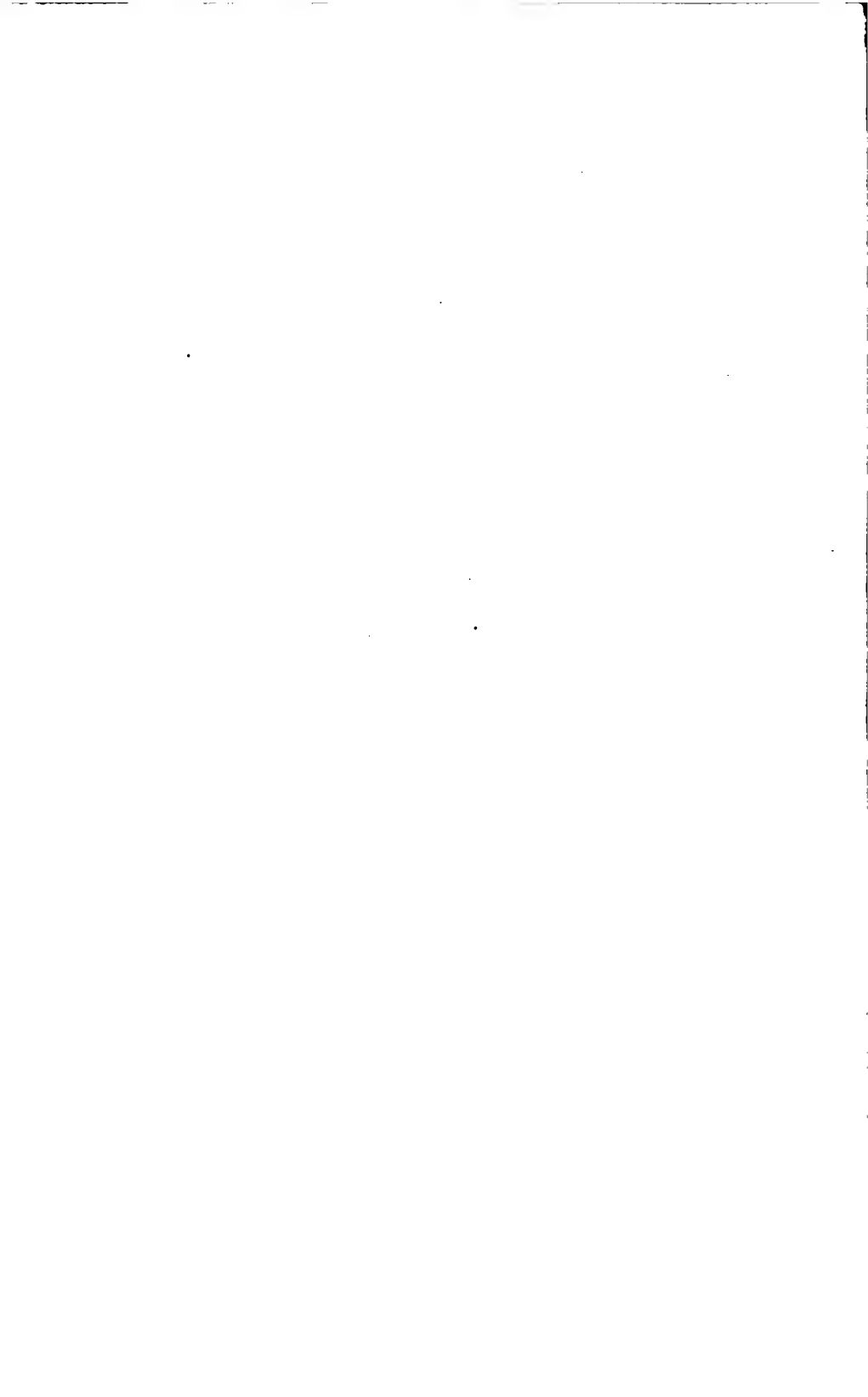
421. τοῖσιν δέ. This makes a contrast to the group of the heralds, Arete and her sons; while they were busy with the stowage of the presents, Alcinous led the way for the others (i. e. for Odysseus and the Phaeacian chieftains) to seats of honour in the house.

425. If αὐτῇ be read (see crit. note) the meaning will be—besides the gifts of others do thou put in as thine own gift, etc. So inf. 441.

426. ἀμφὶ.. ἵηνατε. The Schol. B.

joins ἀμφὶ οἷ, interpreting it ἐνεα αὐτοῦ, 'for him,' which is impossible. Nitzsch joins ἀμφὶ with ἵηνατε, which will not apply to v. 434. It can only go with πυρὶ, meaning 'warm for him a cauldron over the fire,' ἀμφὶ referring specially to the legs of the tripod which bestride the fire. Cp. the imitation in Soph. Aj. 1404 τοὶ δ' ὑψίστων τρίποδ' ἀμφίπυρον.. θέσθε. Here the τρίπους is stand and cauldron in one, see 437.

429. ὕμνος. This word occurs only here in the Odyssey, and nowhere in the Iliad. Curtius regards it as equivalent to ὕμνος from ὕψ, as in ὑψάω, with which he might have compared the Hesiodic ῥάπτειν ἀοιδῆν. E. Burnouf, Litt. Grecque, vol. i. p. 41, remarks, 'Quand les populations aryennes quittèrent tour à tour le centre asiatique, elles emportèrent avec elles les antiques usages qui furent communs à tous les peuples de cette





35. πρίστος: a kettle with three legs; an ordinary kettle is δέβης

37. δαδάμοιο: a sort of stomach (O 99. Z 288)

43. A special knot monesacrus as a kind of seat.

## 8. ΟΔΥΣΣΕΙΑΣ Θ. 430-444. 345

καὶ οἱ ἐγὼ τόδ' ἄλειςον ἐμὸν περικαλλὲς ὀπάσσω, 430

χρύσειον, ὅφρ' ἐμέθεν μεμνημένος ἤματα πάντα  
σπένδῃ ἐνὶ μεγάρῳ Δίί τ' ἄλλοισίν τε θεοῖσιν.'

ᾠς ἔφατ', Ἀρήτη δὲ μετὰ δμῳῇσιν ἔειπεν  
ἀμφὶ πυρὶ στήσαι τρίποδα μέγαν ὅττι τάχιστα.  
αἱ δὲ λοετροχόον τρίποδ' ἴσασαν ἐν πυρὶ κηλέφ, 435

ἐν δ' ἄρ' ὕδωρ ἔχεαν, ὑπὸ δὲ ξύλα δαῖον ἐλούσαι.  
γαστρὴν μὲν τρίποδος πῦρ ἄμφεπε, θέρμετο δ' ὕδωρ.

τόφρα δ' ἄρ' Ἀρήτη ξείνφ περικαλλέα χηλὸν  
ἐξέφερεν θαλάμοιο, τίθει δ' ἐνὶ κάλλιμα δῶρα,  
ἑσθῆτα χρυσὸν τε, τά οἱ Φαίηκες ἔδωκαν' 440

ἐν δ' αὐτῇ φᾶρος θῆκεν καλὸν τε χιτῶνα,  
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

Ἄντὸς νῦν ἴδε πῶμα, θοῶς δ' ἐπὶ δεσμὸν ἔηλον,  
μή τίς τοι καθ' ὁδὸν δηλήσεται, ὅππότε ἂν αὐτε

race: il en est un qui se retrouve à l'origine de toutes leurs traditions; c'est celui de sacrifier dans le feu, et d'accompagner par un chant cette cérémonie sacrée. Ce chant, mesuré et rythmé, c'est l'hymne, ὕμνος, *moi qui en grec n'a pas de signification étymologique*, mais qui, sous sa forme sanscrite *ὑμνα*, signifie la bonne ou la belle pensée, c'est à dire, l'expression de la pensée par excellence. La présence de ce mot dans la langue grecque la plus ancienne preuve que les Aryas de l'Oxus composaient des hymnes avant le départ des migrations qui peuplèrent la Grèce comme de celles qui conquièrent l'Indus et le Gange.

For the conjunction of *δαιτί*... *ἀκούων* see Eustath. *ἦν γὰρ εἰπεῖν δαιτί τε τέρεσθαι καὶ δοῦναι* ὃ δὲ ποιητὴς καινότερον κατὰ περιφρασιν ἐσχημάτισεν.  
435. λοετροχόον, 'for filling the bath.'

436. ἐν δέ... ὑπὸ δέ, both adverbial = 'within' and 'below.'

441. See on sup. 425.

443. ἴδε πῶμα, 'look to the lid.' In a similar sense *εἰ δέ τις ἄρματος ἀμφὶς ἰδὼν πολέμοιο μεδίσθω* Il. 2. 384; and, as an exact parallel, Theocr. 15. 2 *δρη δίφρον, Εἰνύα, αὐτᾶ*. Cp. Cic. ad Att.

5. 1 'antecesserat Statius, ut prandium nobis videret.'

δεσμὸν. The famous knot of Gordius, which Alexander cut with his sword, is always spoken of by Plutarch as *δεσμός* (Vit. Alex. 18). Düntzer quotes Herodot. 3. 123, referring to the securing of *λάρνακες* with a knot (*καταδήσας*). The fastening of a wine-jar seems to have been by means of a string (*κρήδεμνον* Od. 3. 392).

αὐτός is emphatic in the line: Arete leaves him to do the tying for himself.

444. δηλήσεται, sc. the contents of the box: 'should spoil them for thee.'

ὅππότε ἂν αὐτε. There seems no reason why αὐτε should not here signify 'by and by,' the meaning coming out of the antithesis to the present circumstances that αὐτε naturally suggests. Cp. *εἰ περ ἂν αὐτε φεβόμεθα* Il. 5. 232, *εἴτ' ἂν αὐτε νεώμεθα* 7. 335, *εἰ δέ κεν αὐτε θεοὶ δώσωσι* 9. 135. But most modern commentators have preferred to render αὐτε 'again,' and to import into the passage a new meaning from this interpretation. See Lex. Homeric. Ebeling. s. v. where αὐτε is here interpreted by 'rursus,' 'denuo,' 'ut dormivisti cum ab Aeoli insula navigares. Videtur enim recte Köchly (De Odys.

εὐδρησθα γλυκὺν ὕπνον ἰὼν ἐν νηὶ μελαίνῃ. 445

Αὐτὰρ ἐπεὶ τό γ' ἄκουσε πολύτλας Δίος Ὀδυσσεὺς,  
αὐτίκ' ἐπήρτυε πῶμα, θοῶς δ' ἐπὶ δεσμὸν ἤγλε  
ποικίλον, ὃν ποτέ μιν δέδαε φρεσὶ πότνια Κίρκη,  
αὐτόδιον δ' ἄρα μιν ταμίη λούσασθαι ἀνώγει  
ἔς ῥ' ἀσάμινθον βάνθ'. ὁ δ' ἄρ' ἀσπασίως ἶδε θυμῷ 450  
θερμὰ λοῖτρ', ἐπεὶ οὐ τι κομιζόμενός γε θάμιζεν,  
ἐπεὶ δὴ λίπε δῶμα Καλυψοῦς ἠκυρόμοιο·  
τόφρα δέ οἱ κομιδὴ γε θεῷ ὥς ἔμπεδος ἦεν.  
τὸν δ' ἐπεὶ οὖν δμῳαὶ λούσαν καὶ χρίσαν ἐλαίῳ,  
ἀμφὶ δέ μιν χλαῖναν καλὴν βάλλον ἡδὲ χιτῶνα, 455  
ἔκ ῥ' ἀσαμίνθου βὰς ἀνδρας μέτα οἶνοποτήρας  
ἦε· Ναυσικαὰ δὲ θεῶν ἀπο κάλλος ἔχουσα  
στῇ ῥα παρὰ σταθμὸν τέγεος πύκα ποιητοῖο,  
θαύμαζεν δ' Ὀδυσῆα ἐν ὀφθαλμοῖσιν ὀρῶσα,  
καὶ μιν φωνήσας' ἔπεα πτερόεντα προσηύδα· 460  
'Χαῖρε, ξεῖν', ἵνα καὶ ποτ' ἔων ἐν πατρίδι γαίῃ

Carm. i. 31) statuisse haec transposita esse atque post apologos legenda esse, scire igitur Areten quae nos Od. 10. 31 demum legimus; cf. W. Ribbeck, neue Jahrb. 91. 311. Etiam Antonium (Rhein. Mus. 19. 440) offenderat quod haec Aeoli utrem respicere videntur. But it is far simpler to take it of the contrast between *ἦεν* and *νοῦ*—the sort of thought we mean to express when we say 'this time to-morrow we shall be crossing the sea.'

448. *δέδαε*, the factitive reduplicated aorist, like *κεκαθεῖν*, *λελαθεῖν*, 'made him learn it in his mind.' What she taught him was the particular complicated (*ποικίλον*) knot in which to tie the fastening.

449. *αὐτόδιον*, 'straightway,' like the Lat. 'e vestigio.' Observe that in compound the initial aspirate of *ὁδός* is dropped. Cp. *ἀντήλιος*, *ἐράτιππος*, *ἀπηλιάτης*, etc. This may possibly be due to Aeolic origin.

451. οὐ π. . . *θάμιζεν*, 'he was not wont to be so cared for'; this is a *litotes*. *θαμίζαν* is commonly used with an accessory participle in Greek; as Plat. Rep. 328 A ὁ Σώκρατες, οὐδὲ θαμίσεις ἡμῖν

*καταβαίναν* εἰς τὸν Πειραιᾶ, but also absolutely, as Soph. O. C. 672 *ἀγδῶν* . . *θαμίζουσα* μάλιστα.

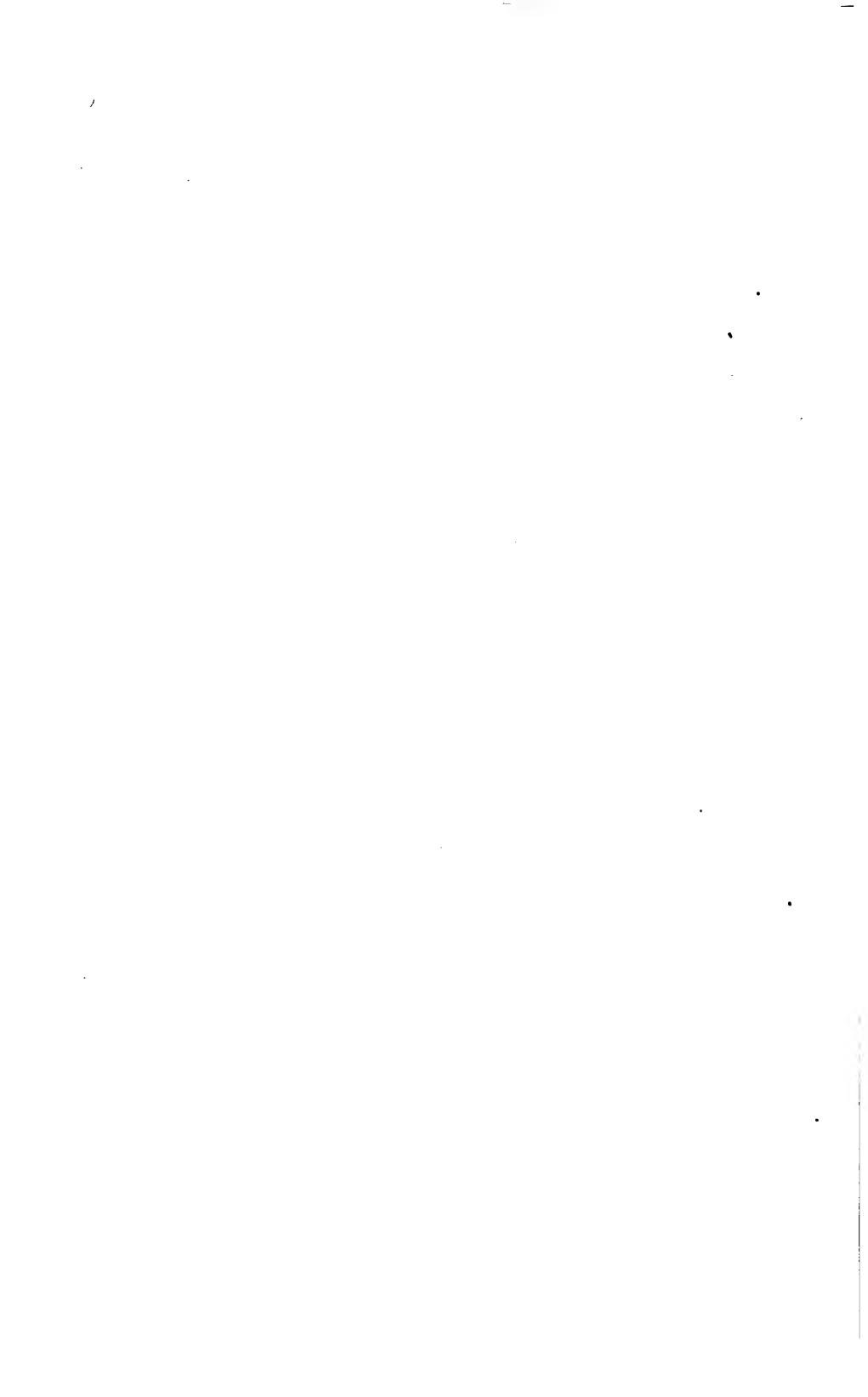
452. *ἐπεὶ δὴ* = *ex quo*. See Od. 4. 13.

453. *τόφρα δέ*, 'but all that time,' sc. the whole period of his sojourn with Calypso.

*θεῷ ὥς*. This accords with the style in which Calypso had treated him. She had promised *θήσειν ἀθάνατον καὶ ἀγήραν ἡμᾶτα πάντα*. For the idea of the uninterrupted comfort which the gods were supposed to enjoy cp. the phrase Od. 6. 309 *τῷ δ' γε οἶνοποτάζει ἐφήμενος ἀθάνατος ὥς*. This reference to the promise of Calypso is made by Schol. B.

The sense of *ἔμπεδος* is 'constant,' as we say, 'regular;' cp. Isai. 33. 16 'Bread shall be given him, his water shall be sure.'

461. *Χαῖρε, ξεῖν', ἵνα*, 'may it be well with thee, stranger, in order that,' etc. She wishes him well for his own sake, but the wish is quickened by affection (Od. 6. 240), which now takes the form of a hope that she may live in his memory as his benefactress. The trait





μνήσῃ ἐμεῦ, ὅτι μοι πρώτη ζῳάγρι ὀφέλλεις.'

Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·  
'Ναυσικάα, θύγατερ μεγαλήτορος Ἀλκινόοιο,  
οὕτω νῦν Ζεὺς θεΐη, ἐρίγδουπος πόσις Ἥρης, 465  
οἴκαδ' ἔλθέμεναι καὶ νόστιμον ἡμᾶρ ἰδέσθαι  
τῷ κέν τοι καὶ κεῖθι θεῷ ὧς εὐχετοφύμνῃ  
αἰεὶ ἡματα πάντα· σὺ γάρ μ' ἐβίωσας, κούρη.'

Ἥ βα καὶ ἐς θρόνον ἴξε παρ' Ἀλκίνοον βασιλῆα.  
οἱ δ' ἤδη μοίρας ἔνεμον κερδῶντό τε οἶνον. 470  
κῆρυξ δ' ἐγγύθεν ἦλθεν ἄγων ἐρίηρον ἀοιδόν,  
Δημόδοκον λαοῖσι τετιμένον· εἶσε δ' ἄρ' αὐτὸν  
μέσσοφ δαιτυμόνων, πρὸς κίονα μακρὸν ἐρείσας.  
δὴ τότε κήρυκα προσέφη πολύμητις Ὀδυσσεύς,  
νότου ἀποπροταμών, ἐπὶ δὲ πλεῖον ἐλέλειπτο, 475  
ἀργιόδοντος ὕδς, θαλερὴ δ' ἦν ἀμφὶς ἀλοιφῇ·  
'Κῆρυξ, τῇ δὴ, τοῦτο πόρε κρέας, ὄφρα φάγησι,

verifies in one particular way a favourite saying of the later Greeks, e. g. Arist. Eth. Nic. 9. 7 τοὺς εὐεργετήσαντας βούλεσθαι εἶναι τοὺς παθόντας ὡς κομιομένους τὰς χάριτας.

462. ζῳάγρια, as Nitzsch reminds us, bears quite a different sense in the Iliad, as Il. 18. 407, where it signifies the price paid to a conqueror for sparing the life of a defeated foe; here it is the debt of gratitude for having saved life by timely intervention. But 'the price of life' will express both meanings.

465. οὕτω means, 'even as thou wishest,' referring to v. 461: the infinitives ἐλθέμεναι (sc. ἐμὴ) and ἰδέσθαι form an epexegetis to this.

467. τῷ, 'in that case;' sc. should I succeed in returning home.

καὶ κεῖθι, 'even there;' an exact answer to the words of Nausicaa, sup. 461 καὶ ποτ' ἴδω ἐν πατρίδι γαίῃ.

468. ἐβίωσας, 'didst give me my life:' more graphic than the Schol. εἰς τὸν βίον εἰσήγαγες, though with nearly the same meaning. In the Greek of Plato we find both ἀναβιώσασθαι and ἀναβιώσκεσθαι with a transitive force.

472. λαοῖσι τετιμένον. The words

probably stand as an interpretation of the name Demodocus.

475. νότον, which had been served to him as a mark of honour. This line and the next are instances of interlaced clauses, since ἀργιόδοντος ὕδς connects itself with νότου ἀποπροταμών, and again θαλερὴ δ' . . . ἀλοιφῇ with ἐπὶ δὲ πλεῖον ἐλέλειπτο. Odysseus cuts off from the chine a portion first for Demodocus: 'howbeit the portion remaining upon' the chine, after cutting that off 'was still larger, and on either side of the chine was rich fat.' The words ἐπὶ . . . ἐλέλειπτο are intended to show the excellence of the chine in the way of size; and θαλερὴ . . . ἀλοιφῇ in the way of fatness. It is not intended to satisfy us that Odysseus still had enough supper left for himself.

477. τῇ. See on Od. 5. 346. Here again the clauses are interlaced, for καὶ μιν προσπύξομαι connects itself with ὄφρα φάγησι, ὄφρα governing προσπύξομαι as well. Odysseus, in saying, 'that I may do homage to him, though sad at heart,' alludes chiefly to the tears which had been drawn from him by the first lay of Demodocus (84), and perhaps also partly to the anxiety

Δημοδόκῳ, καὶ μιν προσπτύξομαι, ἀχνύμενός περ.  
 πᾶσι γὰρ ἀνθρώποισιν ἐπιχθονίοισιν ᾄδοι  
 τιμῆς ἔμμοροι εἰσι καὶ αἰδοῦς, οὐνεκ' ἄρα σφέας 480  
 οἴμας μοῦσ' ἐδίδαξε, φίλησε δὲ φῦλον ᾄδιδῶν.

ᾠς ἄρ' ἔφη, κῆρυξ δὲ φέρων ἐν χερσὶν ἔθηκεν  
 ἦρφ Δημοδόκῳ· ὁ δ' ἐδέξατο, χαῖρε δὲ θυμῷ.  
 οἱ δ' ἐπ' ὀνείαθ' ἑτοῖμα προκείμενα χεῖρας ἱαλλον.  
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο, 485  
 δὴ τότε Δημόδοκον προσέφη πολύμητις Ὀδυσσεύς.

᾿Δημόδοκ', ἔξοχα δὴ σε βροτῶν αἰνίζομ' ἀπάντων  
 ἢ σέ γε μοῦσ' ἐδίδαξε, Διὸς παῖς, ἢ σέ γ' ᾿Απόλλων.  
 λίην γὰρ κατὰ κόσμον Ἀχαιῶν οἶτον αἰεῖδεις,  
 ὅσος ἔρξαν τ' ἔπαθόν τε καὶ ὅσος ἐμόγησαν Ἀχαιοί, 490  
 ὥς τε που ἢ αὐτὸς παρεὼν ἢ ἄλλου ἀκούσας.  
 ἀλλ' ἄγε δὴ μετάβηθι καὶ ἵππου κόσμον αἰεῖσον

491. ἢ αὐτός] γράφεται καὶ, ἢ αὐτός, ἀντὶ τοῦ καθά Schol. H.

which his deferred departure was causing him, for Alcinoüs had promised that he should go that very day (7. 317).

488. ἢ σέ γε... ᾿Απόλλων. Cp. Hes. Theog. 94 ἐκ γὰρ Μουσῶν καὶ ἐπηβόλῳ ᾿Απόλλωνος | ἄνδρες ᾄδοι ἐσιν ἐπὶ χθόνα καὶ καθαρίσται, and the same statement in the Hymns. In Il. i. 603 Apollo is described as playing on the lyre and the Muses as singing; but here it is not the music we have to consider. The minstrel was *par excellence* the historian of early times; and thus he is indebted to Apollo, the god of prophecy (who would know the past as well as the present or the future), for his ability to tell about the wooden horse, ὥς τε που ἢ αὐτὸς παρεὼν ἢ ἄλλου ἀκούσας. The Muses too, according to Hesiod and the Hymns, were the daughters of Mnemosyne; and the etymology of their very name seems to point in the same direction. See on Od. i. 1. Nägelsbach, taking the same view (Hom. Theol. p. 114), reminds us how Calchas, under the inspiration of Apollo, knew the past as well as the future, and how the same is said of the Aeschylean Cassandra, Ag. 1196 foll.

489. οἶτον, 'the woe, or 'fate,' is

generally referred to *οἶσω*, on the analogy that connects *fors* with *fero*, while others derive it from the interjection *oi*. The next line is a description of this οἶτος. Bekker, without MSS. authority, rejects v. 490, and Düntzer both regards *ἔρξαν*, as followed by *ἔπαθον* and *ἐμόγησαν*, suspicious, and objects to the repetition in Ἀχαιοί.

491. With ἄλλου supply *παρεώντος* out of *παρεών* preceding.

492. μετάβηθι, 'pass over:' i.e. 'change the theme.' The theme from which he is to change must be interpreted, from the lines immediately preceding, to be not the Lay of Ares and Aphrodite, but the first (75), namely the νείκος Ὀδυσσῆος. The one would relate to the beginning, the other to the end, of the ten years' siege. The subjects here mentioned would be included within the range of the later *Μισρὰ Ἰλίδας*, from which according to Aristot. de Poet. the following tragedies were composed:—Ὀπλῶν κρίσις, Φιλοκτήτης, Νεοπτόλεμος, Εὐρύπυλος, Πτοχρεία, Λάκαινα, Ἰλίου πέρις, Ἀπόλλωνος, Σίτων, Τρωάδες.

ἵππου κόσμον means literally the 'preparation' or 'outfit' of the horse; i.e. the 'stratagem.' The mechanist







δουρατέου, τὸν Ἑπειδὸς ἐποίησεν σὺν Ἀθήνῃ,  
 ὃν ποτ' ἐς ἀκρόπολιν δόλον ἤγαγε διὸς Ὀδυσσεύς,  
 ἀνδρῶν ἐμπλήσας οἷ ῥ' Ἴλιον ἐξαλάπαξαν. 495  
 αἶ κεν δὴ μοι ταῦτα κατὰ μοῖραν καταλέξης,  
 αὐτίκ' ἐγὼ πᾶσιν μυθήσομαι ἀνθρώποισιν  
 ὥς ἄρα τοι πρόφρων θεὸς ὥπασε θέσπιν ἀοιδὴν.  
 ὦς φάθ', ὁ δ' ὀρμηθεὶς θεοῦ ἤρχετο, φαίνει δ' ἀοιδὴν,  
 ἔνθεν ἔλων ὥς οἱ μὲν ἐυσσέλμων ἐπὶ νηῶν 500  
 βάντες ἀπέπλειον, πῦρ ἐν κλισίῃσι βαλόντες,  
 Ἀργεῖοι, τοὶ δ' ἤδη ἀγακλυτὸν ἀμφ' Ὀδυσῆα  
 εἶατ' ἐνὶ Τρώων ἀγορῇ κεκαλυμμένοι ἵππῳ·  
 αὐτοὶ γάρ μιν Τρῶες ἐς ἀκρόπολιν ἐρύσαντο.  
 ὥς ὁ μὲν ἐστήκει, τοὶ δ' ἄκριτα πόλλ' ἀγόρευον 505

494. δόλον] Ἀρίσταρχος καὶ Ἀριστοφάνης, δόλῳ, φασίν Schol. H.  
 ἐγὼ πᾶσιν] γρ. αὐτίκα καὶ πᾶσιν Schol. H.

497. αὐτίκα

was assisted by Athena, as the goddess of handicraft, cp. Il. 15. 411 τέκτονος . . ὅς μ' αὖτε πάσης | εὖ εἰδὴ σοφίης ὑποθη-  
 μουσύνῃσιν Ἀθήνης. In the present pas-  
 sage σὺν is 'with help of.' Odysseus  
 is said to have led (ἤγαγε) the horse  
 into the citadel, because the stratagem  
 was his which caused the Trojans to  
 lead it in. So Athena says, Od. 22.  
 230 σὴ δ' ἦλ' αὖ βουλῇ Πριάμου πόλις.

494. ἤγαγε. Schol. T. διὰ τοῦτου  
 καὶ πολλοῖσιν ὁ Ὀδυσσεύς τὸ μὲν γὰρ  
 κατασκευάσας ἔπειθ' καὶ Ἀθηναίᾳ ἦν, τὰ  
 δὲ ἐγχειρήματα Ὀδυσσεύς. Köchly, Diss.  
 2. 19, speaks of the phrase ἐς ἀκρόπολιν  
 ἤγαγε, as 'pessime ex v. 504 detortum,'  
 and ἀνδρῶν ἐμπλήσας as 'paene ridicu-  
 lum, si quidem 9. 209, 212; 18. 45 me-  
 mineris.'

495. Ἴλιον. See on this word Oscar  
 Meyer, Quaest. Hom. Bonn 1868, who  
 connects *Fili*on with Skt. *vīli*, 'a for-  
 tress;' signifying in the Vedas 'arcem  
 caelestem, nubibus circumdatam:' so  
 that, according to him, the story of the  
 war at Troy is but one of many ways of  
 describing the great sun-myth, and the  
 struggle of the powers of light with  
 those of darkness.

499. ὀρμηθεὶς θεοῦ, 'stirred by the  
 god.' Cp. inf. 539 ὥρορε. The Schol.  
 gives an alternative interpretation, ἐκ  
 θεοῦ ἐμπνευσθεὶς: ἢ ἀπὸ θεοῦ τὴν ὀρμὴν  
 ποιησάμενος ἔθος γὰρ ἦν αὐτοῖς ἀπὸ θεοῦ

προοιμιάζεσθαι. The second rendering,  
 though spoiled by the explanatory clause,  
 really expresses the ablative force of  
 the gen. Literally the words mean  
 'starting from (the inspiration of) the  
 god.'

φαίνει δ' ἀοιδὴν. With this phrase  
 compare *ἔπος πιφαύσκειν* Od. 22. 131.  
*φημί* and *φαίνω* are both from the same  
 root.

500. ἔνθεν ἔλων. 'Having taken it  
 up at that point [which tells] how.' Cp.  
 Plat. Rep. 489 E ἀκούσωμεν δὴ καὶ λέ-  
 γομεν ἐντεῦθεν ἀναμνησθέντες. See also  
 on Od. 1. 10 s. v. ἀμύθεν.

501. ἀπέπλειον, 'they were sailing  
 away,' but only went as far as Tenedos.  
 κλισίῃσι, of which the material was  
 wood, Il. 24. 450, etc. Canvas tents  
 were a later invention.

502. τοὶ δὲ, 'while those others (an-  
 titithesis to οἱ μὲν), in company with  
 Odysseus, were by this time seated.'  
 Odysseus is not only the contriver but  
 the leading man of the plot.

503. ἀγορῇ, as the next line shows, is  
 not the market-place, but the 'assembly.'

505. ἀκριτα. This epithet, as applied  
 to words, from its radical meaning of  
 'without separation,' may signify either  
 'endless' (as Il. 2. 796), or, secondly,  
 'without decision,' or, thirdly, 'indis-  
 criminate;' and this either of one person  
 saying contradictory things, or of many

ἡμενοι ἀμφ' αὐτόν· τρίχα δέ σφισιν ἦνδανε βουλή,  
 ἥε διαπληῆξαι κοῖλον δόρυ νηλεὶ χαλκῷ,  
 ἥ κατὰ πετράων βαλέειν ἐρύσαντας ἐπ' ἄκρης,  
 ἥ ἑάν μὲγ' ἀγαλμα θεῶν θελκτήριοι εἶναι,  
 τῇ περ δὴ καὶ ἔπειτα τελευτήσεσθαι ἔμελλον· 510  
 αἴσα γὰρ ἦν ἀπολέσθαι, ἐπὴν πόλις ἀμφικαλύψῃ  
 δουράτεον μέγαν ἵππον, δθ' εἶατο πάντες ἄριστοι  
 Ἀργείων Τρώεσσι φόνον καὶ κῆρα φέροντες.  
 ἥειδεν δ' ὡς ἄστυ διέπραθον υἱὲς Ἀχαιῶν  
 ἱππόθεν ἐκχύμενοι, κοῖλον λόχον ἐκπρολιπόντες. 515  
 ἄλλον δ' ἄλλῃ ἔειδε πόλιν κεραϊζέμεν αἰπὴν,  
 αὐτὰρ Ὀδυσσῆα προτὶ δώματα Διηφόβοιο  
 βήμεναι, ἥγυτ' Ἀρηα, σὺν ἀντιθέφ Μενελάῳ.  
 κεῖθι δὴ αἰνότατον πόλεμον φάτο τολμήσαντα  
 νικῆσαι καὶ ἔπειτα διὰ μεγάρυμον Ἀθήνην. 520

506. ἡμενοι ἀμφ' αὐτόν] So Schol. P. Lemma of H. gives ἀγχ' αὐτοῦ. 507. δια-  
 πληῆξαι] The reading of Aristarchus, Schol. H. Al. [? Zenodotus] διατμήξαι.  
 Eustath. quotes both readings.

persons contradicting each other. Virgil's description of this very debate—Aen. 2. 39 'Scinditur incertum studia in contraria vulgus'—unites two of these meanings; *incertum* expressing the 'want of decision, and *studia contraria* the 'different views.' ἄκριτα corresponds rather to the last;—the contradiction between the views of different speakers.

506. αὐτόν, sc. τὸν ἵππον.  
 ἦνδανε, 'was finding favour.' Only one of the three was ultimately decided on.  
 σφισιν... ἐρύσαντας. See on Od. 10. 565.

507. κοῖλον δόρυ. Virg. Aen. 2. 260 'cavum robur.'

508. ἐπ' ἄκρης. The Acropolis of Ilium (Pergamos) presented a rocky escarpment on the side of the Scamander (Menderé). ἐπ' ἄκρης is rightly interpreted by Schol. B. ἐπὶ κρημνῶν, the highest point of the ridge now called Bunarbaschi. Join ἐρύσαντας ἐπ' ἄκρης and cp. Od. 3. 171.

509. ἥ... εἶναι, 'or to let it stand as a grand offering, so as to be a propitiation of the gods.' Düntzer quotes from the epitome of Arctinus, οἱ δὲ ἱερὸν

αὐτὸν ἔφασαν δεῖν τῇ Ἀθηνᾷ ἀνατεθῆναι.

510. τῇ περ. Cp. Il. 8. 415 ὅδε γὰρ ἠπείλησε Κρόνον πᾶσι ἢ τελέει περ, Il. 9. 310 ἢ περ δὴ φρονέει καὶ ὡς τετελεσμένον εἶναι. These passages show that τῇ περ may be taken quite adverbially, without any grammatical reference to βουλή. Transl. 'The very way in which things were fated in the end to be accomplished.'

ἔμελλον is used almost as an impersonal: and probably ἀπολέσθαι in the same way; sc. 'that ruin should come;' otherwise we may supply αὐτοῖς for a subject.

511. ἀμφικαλύψῃ. So δόμος ἀμφεκάλυψε Od. 4. 618. The mood, where the optative might be expected, reproduces, as far as possible, the actual wording of the oracle.

512. δθ', i.e. δθι, 'wherein.'

520. νικῆσαι καὶ ἔπειτα, 'did after all conquer.' καὶ ἔπειτα serving to resume αἰνότατον πόλεμον τολμήσαντα, and not being a hyperbaton for ἔπειτα καὶ νικῆσαι.

διὰ... Ἀθήνην. This preposition is never used in Homer with the

17. Döphobos, Hector, and Paris have special dwellings of their own near the royal palace. Otherwise all Priam's family were housed in one dwelling. D. may have inherited a house, as well as the widow of Paris. (On the death of a husband his widow was expected to marry again: 5270)

23. Hobbes rarely refers to battle and war (only two in a comparison). See also  
p 471, 5376H, v 49H.

## 8. ΟΔΥΣΣΕΙΑΣ Θ. 521-536. 351

Ταῦτ' ἄρ' αἰδοῖς αἶδε περικλυτός· αὐτὰρ Ὀδυσσεὺς  
 τήκετο, δάκρυ δ' ἔδευεν ὑπὸ βλεφάροισι παρειάς.  
 ὥς δὲ γυνὴ κλαίῃσι φίλον πόσιν ἀμφιπεσοῦσα,  
 ὃς τε εἴης πρόσθεν πόλιος λαῶν τε πέσῃσιν,  
 ἄσπεϊ καὶ τεκέεσσιν ἀμύνων νηλεὲς ἦμαρ· 525  
 ἡ μὲν τὸν θνήσκοντα καὶ ἀσπαίροντα ἰδοῦσα  
 ἀμφ' αὐτῷ χυμένη λίγα κωκύει· οἱ δὲ τ' ἔπισθε  
 κόπτοντες δούρεσσι μετάφρενον ἡδὲ καὶ ὤμους  
 εἵρρον· εἰσανάγουσι, πόνον τ' ἐχέμεν καὶ διζύν  
 τῆς δ' ἐλεεινοτάτῃ ἀχεῖ φθινύθουσι παρειαί· 530  
 ὥς Ὀδυσσεὺς ἐλεεινὸν ὑπ' ὀφρύσι δάκρυον εἵβεν.  
 ἔνθ' ἄλλους μὲν πάντας ἐλάνθανε δάκρυα λείβων,  
 Ἀλκίνοος δὲ μιν οἶος ἐπεφράσατ' ἡδ' ἐνόησεν,  
 ἥμενος ἀγχ' αὐτοῦ, βαρὺ δὲ στενάχοντος ἄκουσεν.  
 αἰψα δὲ Φαιήκεσσι φιληρέτμοισι μετηύδα· 535  
 'Κέκλυτε, Φαιήκων ἡγήτορες ἡδὲ μέδοντες,

524. πρόσθεν πόλιος] γρ. προπάρειθε Schol. H. This reading leaves πόλιος as a dissyllable. 525. ἄσπεϊ καὶ τεκέεσσιν] Καλλίστρατος, ἄσπεϊ καὶ ὄρεσσιν Schol. P. Cp. Il. 5. 486. 526. ἀσπαίροντα ἰδοῦσα] γρ. καὶ ἀσπαίροντ' ἐσιδοῦσα Schol. P.

genitive, to express cause or agency. But it is commonly used with the accusative, as in Il. 1. 73; 10. 497; 15. 41, 71; Od. 8. 82; 11. 276, 282, 437; 13. 121; 19. 154, 523. These places do not show the later distinction between *by means of* and *by reason of*. Schol. T. rationalizes on this line, interpreting δι' Ἀθήνην as διὰ τὴν οἰκίαν φρόνησιν καὶ παυουργίαν.

523. ἀμφιπεσοῦσα should be joined with πόσιν, as parallel to ἀμφ' αὐτῷ χυμένη, where however the dative is used, as ἀμφὶ δὲ οἱ θάνατος χύτο Il. 13. 544; but ἀμφιχέειν may be used with accusative of the object, as θεῖη δὲ μιν ἀμφέχοντ' ὁμή Il. 2. 41, ἀμφὶ δὲ μιν θάνατος χύτο Il. 16. 414.

526. τόν, 'him;' not to be joined closely with the participle as in Attic Greek.

527. οἱ δέ, sc. the enemy.

529. εἵρρον, 'slavery,' is connected with εἶρω, from root *ser*, whence *σειρά*, and is to be compared with Lat. *servus* from *sero* (*servus*). The word does not

occur elsewhere in Homer, though the idea exists in the Iliad, with respect (for instance) to the daughter of Chryses, Il. 1. 29; but the circumstances described here suggest customs more barbarous than we find in Homer; so that the passage is not free from suspicion. With the construction compare εἰσφορέουσιν ὕδωρ Od. 6. 91. Here ἀνάγουσι may mean 'take on ship-board,' but the use of εἰσαναβαίνειν Od. 2. 172, etc., suggests the taking up with them into the captured citadel.

530. Join τῆς . . παρειαί. We may render ἐλεεινοτάτῃ 'most pitiful,' ἐλεεινὸν as applied to δάκρυον is not otiose: it characterises the tears as springing from feeling: whereas such tears as those shed by Thersites in physical pain would not be ἐλεεινά.

531-532. εἵβεν . . λείβων. The latter is the true form of the word according to its etymology; the dropping of the initial λ being *metri gratia*. Compare λαιψήρδς . . αἰψήρδς. See Lobeck path. el. 1. 108; Curt. G. E. 439.

Δημόδοκος δ' ἤδη σχεθέτω φόρμιγγα λίγειαν·  
 οὐ γάρ πως πάντεσσι χαριζόμενος τὰδ' αἰδεῖ.  
 ἐξ οὗ δορπέομέν τε καὶ ὥρορε θεῖος αἰοῖδος,  
 ἐκ τοῦ δ' οὐ πῶ παύσαιτ' ὀϊζυροῖο γόοιο 540  
 ὁ ξείνος· μάλα πού μιν ἄχος φρένας ἀμφιβέβηκεν.  
 ἀλλ' ἄγ' ὁ μὲν σχεθέτω, ἴν' ὁμῶς τερπώμεθα πάντες  
 ξεινοδόκοι καὶ ξείνος, ἐπεὶ πολὺ κάλλιον οὕτως·  
 εἵνεκα γὰρ ξείνοιο τὰδ' αἰδοῖοιο τέτυκται,  
 πομπή καὶ φίλα δῶρα, τὰ οἱ δίδομεν φιλέοντες. 545  
 ἀντὶ κασιγνήτου ξεινός θ' ἱκέτης τε τέτυκται  
 ἀνέρι, ὅς τ' ὀλίγον περ ἐπιψαύῃ πραπίδεσσι.  
 τῷ νῦν μηδὲ σὺ κεῖθε νοήμασι κερδαλέοισιν  
 ὅττι κέ σ' εἴρωμαι· φάσθαι δέ σε κάλλιον ἔστιν.  
 εἴπ' ὄνομ' ὅττι σε κείθι κάλεον μήτηρ τε πατήρ τε, 550  
 ἄλλοι θ' οἱ κατὰ ἄστυ καὶ οἱ περιναϊεάουσιν.

541. μάλα] μέγα Schol. H.  
 note below.

551. οἱ κατὰ ἄστυ] Bekker and Fäsi write of. See

537. σχεθέτω, 'hush.' Cp. Od. 4. 284.

539. δορπέομέν τε καὶ ὥρορε, this is equivalent to saying 'since the bard was moved to sing as we sat at supper.' Commentators differ as to the tense of the intrans. ὥρορε, but it certainly should be taken as an aorist, and δορπέομεν for the unaugmented imperfect. The objection to take ὥρορε as a perfect (which some maintain) is that the normal form of the perf. is ὥρωρε, with the regular strong form of the root.

540. ἐκ τοῦ δέ, for the rules that regulate the position of δέ in Homer see on Od. 6. 99. La Roche and Nauck read ἐκ τοῦδ'.

544. τόδε, 'what we see here,' described by πομπή and φίλα δῶρα. It was not improper to include πομπή in the present circumstances, as they were celebrating a farewell supper, at which the keepsakes were presented; so that this is, as it were, the first act of the πομπή.

546. ἀντί, 'as good as,' cp. Il. 21. 75 ἀντί τοί εἰμ' ἱκέταο. So Aristarchus rightly interprets ἀντιαιετίας Ἀμαζόνες

by ἰσάνδρους and not ἐναντιούμενους ἀνδράσι. See Lehrs, Aristarchus 114.

547. ἐπιψαύῃ. This is commonly rendered, 'who has even but a little range with his wits;' compare εἰς ὀλίγον περ ἐπαύρη Il. 11. 391. But there is no objection to joining ἐπιψαύῃ with πραπίδεσσι in the sense of 'got close to wisdom.' Though ἐπαύειν is not elsewhere used in Homer, we have ψαύειν used probably with a dative in Il. 13. 132, and certainly in Pind. Pyth. 9. 120 ψαύσειε πέπλους, like δασυχίρ θιγόμεν Pyth. 4. 296. Cp. also Quint. Smyrn. 8. 349 ἄνω δ' ἔφαυε νέφεσσι | θεσπεσίῃ τρυφάλεια.

548. τῷ, 'wherefore,' because thou art treated with such brotherly kindness.

550. κείθι, 'yonder.' A general way of referring to the home of Odysseus, which Alcinoüs did not yet know by name.

551. οἱ κατὰ ἄστυ. Here οἱ is the relative, subject to εἰσι, to be supplied from περιναϊεάουσι, as Od. 4. 834 ἢ ἥδη τέθνηκε, καὶ εἰν [ἔστι] Ἀἰδῶο δόμοισι. The phrase with the article οἱ κατὰ ἄστυ is post-Homeric.







οὐ μὲν γάρ τις πάμπαν ἀνώνυμός ἐστ' ἀνθρώπων,  
οὐ κακὸς οὐδὲ μὲν ἐσθλὸς, ἐπὴν τὰ πρῶτα γένηται,  
ἀλλ' ἐπὶ πᾶσι τίθενται, ἐπεὶ κε τέκωσι, τοκῆς.  
εἰπὲ δέ μοι γαῖάν τε τετὴν δῆμόν τε πόλιν τε, 555  
ὄφρα σε τῇ πέμπωσι τιτυσκόμεναι φρεσὶ νῆες.  
οὐ γὰρ Φαιήκεσσι κυβερνητῆρες ἔασιν,  
οὐδὲ τι πηδάλι' ἐστὶ, τὰ τ' ἄλλαι νῆες ἔχουσιν  
ἀλλ' αὐταὶ ἴσασι νοήματα καὶ φρένας ἀνδρῶν,  
καὶ πάντων ἴσασι πόλιας καὶ πύονας ἀγρούς 560  
ἀνθρώπων, καὶ λαῖτμα τάχισθ' ἄλδς ἐκπερόσωιν  
ἥερι καὶ νεφέλῃ κεκαλυμμέναι· οὐδέ ποτέ σφιν  
οὔτε τι πημανθῆναι ἔπι δέος οὔτ' ἀπολέσθαι.  
ἀλλὰ τόδ' ὥς ποτε πατρὸς ἐγὼν εἰπόντος ἄκουσα  
Ναυσιθόου, δς ἔφασκε Ποσειδάων' ἀγάσασθαι 565  
ἡμῖν, οὐνεκα πομποὶ ἀπήμονές εἰμεν ἀπάντων.  
φῇ ποτὲ Φαιήκων ἀνδρῶν εὐεργέα νῆα  
ἐκ πομπῆς ἀνιούσαν ἐν ἡεροειδέι πόντῳ  
ραϊσέμεναι, μέγα δ' ἡμῖν ὄρος πόλει ἀμφικαλύψειν.

554. τοκῆς] γρ. γονῆς Schol. H. 569. ραισέμεναι] ΑΙ. ραῖσασθαι and ραῖσασθαι.

552. πάμπαν to be joined with οὐ τις, not with ἀνώνυμος. Cp. Od. 3. 143 οὐδ' Ἀγαμέμνονι πάμπαν ἡγήσανε.

556. τιτυσκόμεναι, literally, 'aiming at it with their minds,' so ἄντα τιτυσκομένη Od. 21. 48, τιτύσκεσθαι ἐγχείη Il. 21. 582; and especially Il. 13. 558 τιτύσκετο δὲ φρεσὶν ἦσιν | ἥ τευ ἀκοντίσσαι ἡε σχεδὸν ὀρμηθῆναι. These marvelous ships, endued with human sense, and anticipating the will of their masters, flit unseen over the sea, (for this is the meaning of ἥερι καὶ νεφέλῃ κεκαλυμμέναι, see note on ἡέρα 7. 140), enjoying immunity from all danger. The same sort of story appears again partly in the legend of the 'Flying Dutchman,' partly in the tale of 'Hiawatha and his Canoe.' Welcker (Klein. Schrift. ii.) sees in the description of the Phaeacians and their ghostly ships, conveying Odysseus in a deep sleep to his home, a Greek adaptation of the Northern legend of the Ferryman of Death, carrying over the souls of the

departed to the island of Brittonia, as told by Procopius (Bell. Goth. 4. 20); but this dismal office seems little suited for the gay and easy Phaeacians, who are πομποὶ ἀπήμονες. The mist and cloud that envelopes them is but the natural concealment of the working of supernatural power. Compare however Od. 11. 15.

560. πόλιας scanned as ὦ-. So πόλιος in Il. 2. 811; 21. 567. Bekker and Nauck write πόλις, as in the new Ionic.

562. Join οὔτε σφιν ἔπι [ἐπεσσι] δέος.

564. ἀλλὰ τόδ' ὥς ποτ' ἄκουσα, 'But this story I once heard thus told by my father's lips.'

566. ἀπήμονες. Poseidon was jealous of their immunity from harm, which was equivalent to independence of his authority and power.

569. ραισέμεναι, 'that he,' sc. Poseidon, 'would crush.'

ὄρος . . ἀμφικαλύψειν, 'would throw a mountain round about the city.' So

ὥς ἀγόρευ' ὁ γέρων· τὰ δέ κεν θεὸς ἢ τελέσειεν, 570  
 ἢ κ' ἀτέλεστ' εἴη, ὥς οἱ φίλον ἔπλετο θυμῷ.  
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατὰλεξον,  
 ὅππῃ ἀπεπλάγχθης τε καὶ ἄς τινας ἴκεο χώρας  
 ἀνθρώπων, αὐτοὺς τε πόλιάς τ' εὖ ναιοτοώσας,  
 ἡμὲν ὅσοι χαλεποὶ τε καὶ ἄγριοι οὐδὲ δίκαιοι, 575  
 οἳ τε φιλόξενοι, καὶ σφιν νόος ἐστὶ θεουδής.  
 εἰπὲ δ' ὃ τι κλαίεις καὶ ὀδύρεαι ἔνδοθι θυμῷ  
 Ἀργείων Δαναῶν ἡδ' Ἰλίου οἶτον ἀκούων.  
 τὸν δὲ θεοὶ μὲν τεύξαν, ἐπεκλώσαντο δ' Ὀδυσσεύῃ  
 ἀνθρώποις, ἵνα ᾗσι καὶ ἐσσομένοισιν ἀοιδῇ. 580  
 ἢ τίς τοι καὶ πῆδς ἀπέφθιτο Ἰλιόθι πρὸ κλισίας;  
 ἐσθλὸς ἔων, γαμβρὸς ἢ πενθερὸς, οἳ τε μάλιστα  
 κῆδιστοι τελέθουσι μεθ' αἵμα τε καὶ γένος αὐτῶν;  
 ἢ τίς που καὶ ἐταῖρος ἀνὴρ κεχαρισμένα εἰδώς,  
 ἐσθλός; ἐπεὶ οὐ μὲν τι κασιγνήτοιο χερσίων 585  
 γίγνεται ὅς κεν ἐταῖρος ἔων πεπνυμένα εἰδῇ.

583. αὐτῶν] Al. ἀνδρῶν, probably a gloss.  
 Schol. H.

586. πεπνυμένα] γρ. κεχαρισμένα

Il. 8. 331 ἀλλὰ θέων περίβη καὶ οἱ σάκος ἀμφοτέρωθεν. The meaning of Poseidon's threat is not that he will crush the city by hurling some mountain upon it; but that he will pen them in with a mountain-wall, and so cut off their access to the water, and put an end to their seafaring life.

571. ἔπλετο. The tense may be explained as expressing a culminating point = 'has come to be,' see Monro, H. G. § 78. Compare τίς δαίς, τίς δὲ θυμὸς δδ' ἔπλετο; Od. i. 225. The truism is not unlike the dictum of Teiresias, 'aut erit aut non,' in Horace.

573. ὅππῃ, 'in what direction;' the following clause makes an epexegetis to ὅππῃ. Cp. Od. 3. 106; 9. 457; Il. 12. 48. Others render, 'how thou wentest wandering.' Cp. Od. 9. 259.

575. ἡμὲν . . δίκαιοι forms the contrast to οἳ τε φιλόξενοι.

577. ὃ τι = 'why,' 'for what reason,' Od. 19. 464.

578. Ἀργείων Δαναῶν. The phrase Ἀργεῖη Ἑλένη suggests that Ἀργείων

here is an epithet, referring to the home of the Danaoi. The expression δαίμων Ἀργος has suggested to K. O. Müller to connect Δαναός with δανός, 'dry;' while others assign a meaning directly contrary to Δαναός, as if from δα, 'very' (as in δάσιος) and να- (νάω, 'to flow'). Gladstone would make Δαναοί the epithet and Ἀργεῖοι the noun. Bekker prefers ἡρώων Δαναῶν.

581. πῆδς (perhaps from πέ-πᾶμαι) seems limited to connections by marriage, who are 'nearest to one after one's own blood-relations.'

582. γαμβρός connected with γαμεῖν, and πενθερός, perhaps, with a root πᾶθ = 'bind,' seen in πείσμα.

583. αὐτῶν, 'ipsorum hominum,' with reference generally to all those who have experience of the difference between 'connections' and 'relations.'

584. κεχαρισμένα εἰδώς, 'with fond heart;' cp. Il. 24. 661 ὠδὲ κέ μοι βέσσῃ, Ἀχιλεῦ, κεχαρισμένα θείης, i.e. 'would do a kindness.'

585. χερσίων. See on Od. 5. 211.

8.	'Αρχαίοι	'Αργεῖοι	Δαυαοί	} In '00. no active person is called A. or D. Persons as designations are shown as denotative, the houses who fought as shown. (S 725 in the border-line)
92.	605	176	146	
93.	118	30	13	

12. Πενθερός or ἐκρὺς father-in-law, ἐκρὺς mother-in-law  
 δαυτὲς mother-in-law, γαμβροὶς or γαμβροὶς father-in-law  
 γαμβρὸς son-in-law, νύος daughter-in-law.



## ΟΔΥΣΣΕΙΑΣ Ι. 1-6

Ἀλκίνου ἀπόλογοι. Κυκλώπεια.

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·

Ἄλκινος κρείον, πάντων ἀριδείκετε λαῶν,

ἦ τοι μὲν τόδε καλὸν ἀκουέμεν ἔστιν ἀοιδοῦ

τοιοῦδ' οἷος δδ' ἔστι, θεοῖς ἐναλγκίος αὐδῆν.

οὐ γὰρ ἐγὼ γέ τί φημι τέλος χαριέστερον εἶναι

5

ἦ δτ' εὐφροσύνη μὲν ἔχῃ κατὰ δῆμον ἅπαντα,

5-8.] 'Versus 5-8 obelis notati in Q.' Dind. This can hardly be an ἀθέτησις, but an objection to the sentiments there conveyed. 6. ἦ δτ' εὐφροσύνη] ἢ ἔπη Ἐρατοσθένης οὕτω γεγράφαι φησὶν 'ἦ δταν εὐφροσύνη μὲν ἔχῃ, κακότητος ἀπουσίας'. . . φάσκων, τῆς εὐφροσύνης. ἀδύνατον μὲν γὰρ μὴ φρονίμους εἶναι Φαίλακας, οἱ μάλ' αὖ φίλοι εἰσὶ θεοῖσιν, ὡς ἡ Ναυσικῆα φησὶ Athen. 1. 16. 28. Eustath. also quotes this variant of Eratosthenes, but with reading δτ' εὐφροσύνη μὲν ἔχει κακότητος ἀπάσης, the last word being evidently an error of transcription.

1. The narrative of Odysseus, contained in bb. 9-12, was called, as early as the time of Plato, Ἀλκίνου ἀπόλογος or ἀπόλογοι, i.e. 'the story told to Alcinous.' Plato quotes the title in Rep. 614 B, where he introduces the myth of Er the Armenian—a story like the Νέκυια in Od. 11—as being not Ἀλκίνου γε ἀπόλογον, ἀλλ' ἀλκίμου μὲν ἀνδρός. Aristotle also uses the same phrase in Rhet. 3. 16. 7, and Poet. 16. 5; though, as Mayor remarks, his reference is rather to b. 8. vv. 83-95, and 521-534. The time of the action of this book is the evening of the second day after the arrival in Scheria. The words of Odysseus from vv. 1-15 refer back to what Alcinous had said in b. 8. 536 foll. At v. 16 he complies with the request in 8. 550 εἴπ' ὄνομα.

3. 4. ἦ τοι . . αὐδῆν. These lines are repeated from Od. 1. 370, 1.

5. τέλος implies 'realisation' or 'con-

summation.' It means rather the 'highest perfection' of a thing than the 'end': as we see from the phrase ἡμαρ τέλεισ' Ἡώς Od. 5. 390; cp. also τέλος γάμοιο Od. 20. 74, τέλος θανάτοιο, etc. In a similar sense τέλειος is used, as in τελειότατος πετεηνῶν Il. 8. 247, of most decisive augury. In the later language of philosophy, τὸ τέλος, like the Lat. 'finis bonorum,' came to mean the 'chief good.' But τέλος does not imply so much as that here, as Schol. Q. V. remarks, οὐ παντὸς δὲ βίου τὴν ἡδονὴν τέλος εἰρηκεν ἀλλὰ συμποσίου τινός. Plato, Rep. 390 B, censures the whole passage for its sensual tone; and so Lucian, Parasit. c. 10; but Eustath. says rightly that Odysseus is not here propounding a philosophy, but only chiming in with the opinion expressed by his host in 8. 248.

6. ἔχῃ κατὰ δῆμον ἅπαντα. It would seem as if the direct object to ἔχῃ was

δαιτυμόνες δ' ἀνὰ δώματ' ἀκουάζωνται ἀοιδοῦ  
 ἡμενοι ἐξείης, παρὰ δὲ πλήθωσι τράπεζαι  
 σίτου καὶ κρειῶν, μέθυ δ' ἐκ κρητῆρος ἀφύσσων  
 οἶνοχόος φορέησι καὶ ἐγχείῃ δεπάεσσι· 10  
 τοῦτό τί μοι κάλλιστον ἐνὶ φρεσὶν εἶδεται εἶναι.  
 σοὶ δ' ἐμὰ κήδεα θυμὸς ἐπετράπετο στονύβεντα  
 εἴρεσθ', ὅφρ' ἔτι μᾶλλον ὀδυρόμενος στεναχίζω·  
 τί πρῶτόν τοι ἔπειτα, τί δ' ὑστάτιον καταλέξω;  
 κήδ' ἐπεὶ μοι πολλὰ δόσαν θεοὶ οὐρανῖνες. 15  
 νῦν δ' ὄνομα πρῶτον μυθήσομαι, ὅφρα καὶ ὑμεῖς  
 εἶδ' ἐγὼ δ' ἂν ἔπειτα φυγὼν ὑπο νηλεὲς ἡμαρ  
 ὑμῖν ξείνος ἔω καὶ ἀπτόπροθι δώματα ναίων.  
 εἴμ' Ὀδυσσεὺς Λαερτιάδης, δς πᾶσι δόλοισιν  
 ἀνθρώποισι μέλω, καὶ μευ κλέος οὐρανὸν ἵκει. 20  
 ναιετάω δ' Ἰθάκην εὐδείελλον· ἐν δ' ὄρος αὐτῇ,

14. τί πρῶτόν τοι] So with the best MSS. Others, τί or τί δ' ἔπειτα.

not expressed, but alluded to instead, under its constituent parts: 'when joy possesses [a people] through all its individuals.' Such an interpretation might be paralleled by the phrases θαύμαζον κατὰ δῶμα Od. 4. 44, τόφρα γὰρ ἂν κατὰ δῶμα ποτιπυσοίμεθα μύθῳ Od. 2. 77. Others take ἔχη κατὰ as a mere inversion for κατέχῃ, as in φυγὼν ὑπὸ νηλεὲς ἡμαρ, but the simplest way is to render ἔχῃ, 'holds' or 'reigns,' intransitively, as in Eur. I. A. 10 σιγαὶ δ' ἀνέμων | τόνδε κατ' Εὐριπον ἔχουσι.

11. τοῦτό τι, lit. 'this thing in a sort of way.' This is no hyperbaton for τοῦτο κάλλιστόν τι φαίνεται εἶναι, but a qualification of the general tone of the assertion by the addition of τι, as in such combinations as σχεδόν τι, πάντι τι. Cp. Il. 21. 101 τόφρα τί μοι πεφιδέσθαι ἐνὶ φρεσὶ φίλτερον ἦεν | Τρώων, Il. 9. 197 ἦ τι μάλα χρεώ. Nitzsch compares Hdt. 4. 52 οὕτω δὴ τι ἐοῦσα πικρή.

12. σοὶ δ' ἐμὰ, 'but thine heart is set on asking me about my woeful troubles.'

13. ἔτι μᾶλλον. As he would do in renewing the memory of the κήδεα στονύβεντα.

14. τί πρῶτόν τοι. There is no need to read with a few MSS. τί πρῶτον, τί δ' ἔπειτα, for the word ἔπειτα merely introduces a new stage in the action (see note on Od. 1. 65); 'What shall I tell thee "then" first?' In the next line, the emphasis lies on πολλά. It is the multitude of the sorrows he has had which makes it hard for him to know in what order to recount them.

17. εἴδ'ε and (18) ἔω are both subjunctives after ὅφρα.

19. εἴμ' Ὀδυσσεύς. Virgil imitates this in Aen. 1. 378 'Sum pius Aeneas, fama super aethera notus.'

δς πᾶσι . . μέλω. It is not easy to decide whether πᾶσι belongs in the sense of παντοίοις to δόλοισιν or to ἀνθρώποισι. The latter is supported by Ἀργῶ πᾶσι μέλουσα Od. 12. 70, but the former seems settled by Od. 3. 121 ἐπεὶ μάλα πολλὸν ἐνίκα διὸς Ὀδυσσεὺς | παντοίοισι δόλοισι. Cp. Theogn. 245 οὐδέ ποτ' οὐδὲ θανὼν ἀπολεῖς κλέος ἀλλὰ μελήσεις | ἀφθιτον ἀνθρώποις αἰὲν ἔχων ὄνομα.

21. Ἰθάκην εὐδείελλον. For the interpretation of this passage see Appendix on Ithaca.





ἀμφὶ "on both sides of" of eo, 'classical Ithaca rather than Leucadia. But πῶλλοι  
ἄνθρωποι scarcely lie about it

25. χθαρὰ λή: 'lies low sea' = acc. - Dörpfeld 'near the ground' near sea  
land' (high sea so Strabo 454c. But Arici is also χθ. (K 196) and is 'low

Νήριτον εἰνοσίφυλλον ἀριπρεπές· ἀμφὶ δὲ νήσοι  
 πολλαὶ ναιετάουσι μάλα σχεδὸν ἀλλήλησι,  
 Δουλίχιόν τε Σάμη τε καὶ ὕληεσσά Ζάκυνθος.  
 αὐτὴ δὲ χθαμαλὴ πανυπερτάτῃ εἶν ἀλλὴ κείται just below 25  
 πρὸς ζόφον, αἱ δὲ τ' ἀνευθε πρὸς ἥῳ τ' ἡέλιόν τε,  
 τρηχεῖ', ἀλλ' ἀγαθὴ κουροτρόφος· σὺ τοι ἐγὼ γε  
 ἧς γαίης δύναμαι γλυκερώτερον ἄλλο ιδέσθαι.  
 ἦ μὲν μ' αὐτόθ' ἔρυκε Καλυψώ, δῖα θεάων,  
 [ἐν σπέσσι γλαφυροῖσι, λιλαιομένη πόσιν εἶναι] 30  
 ὥς δ' αἴτως Κίρκη κατερέτυνεν ἐν μεγάροισιν  
 Αἰαίη δολέεσσα, λιλαιομένη πόσιν εἶναι.  
 ἀλλ' ἐμὸν σὺ ποτε θυμὸν ἐνὶ στήθεσσιν ἔπειθον.

22. Νήριτον] According to Eustath. and Schol. H. Q. the reading Νήιον was preferred by Crates and Philoxenus [δ' ὑπομνηματίζων τὴν 'Οδύσσειαν']. 24. Σάμη] Apollodorus wrote here and in Od. I. 246 Σάμος. Aristarchus Σάμη. 30.] The verse is wanting in the majority of MSS; nor is it quoted in Eustath. It is probably interpolated from Od. I. 15. Wolf rejected the line and most modern editors follow him. vv. 34-36 are marked with an obelus in Ambros. Q. and one or two other MSS., a view which Nitzsch accepts, followed by Bekker. See Köchly, diss. ii. de Od. 'rem consummavit demum Sengebuschius in "Aristoniceis," p. 13, dicens "athetesis a versu 29 ad versum 36 patuisse certissimum est, ita ut versui 28 ἧς γαίης δύναμαι subiungatur versus 37, εἰ δ' ἄγε τοι καὶ νόστον.'" The recurrence of τοιῶν in vv. 34, 36, and the marring of the gnomic form of v. 34 by the addition of γίγνεται κ.τ.λ. makes vv. 35, 36 at least suspicious. There is a similar break of a gnomic phrase in Od. 7. 52, where however no suspicion is suggested by the MSS. or commentators, except by Nauck.

24. ὕληεσσά Ζάκυνθος. See note on Od. I. 246, where also we have ὕληντι Ζακύνθῳ and not ὕληεσση. Similarly ἡμαθόεις is used as an adjective of two terminations in fifteen places, ἀμπελόεις in Il. 2. 561, ποίηεις ib. 503, the reason being probably merely metrical; see note on Od. 4. 406.

27. κουροτρόφος, generally rendered 'nurse of young heroes,' like βασιάνειρα, an epithet of Phthia, Il. I. 155. But the translation of κουροτρόφος will be modified by the special meaning assigned to κούρος, and if we take κούρος simply to mean a 'youth,' the compounded adjective may be compared with παιδοτρόφος, a Sophoclean epithet for ἑλπίς, O. C. 701. κουροτρόφος is also used of Latona, mother of Artemis and Apollo, in Theocr. 18. 50.

28. ἧς γαίης, 'one's own land;' so inf. 34. On this the Schol. remarks οὐκ εἶπεν 'ἐμῆς' ἵνα καθολικώτερος γένηται ὁ λόγος. For this use of the possessive or reflexive pronoun with other persons than the third cp. the v. I. δάμασιν οἷσιν Od. I. 402 note. This freedom of usage is illustrated by the formation of the person-endings of the passive voice of the Lat. verb, if we hold that *amor* = *amo-se*.

29. αὐτόθι, defined by the words ἐν σπέσσι γλαφ. So Il. 9. 617 σὺ δ' αὐτόθι λῆξο μύμων | εὐνῇ ἐνὶ μαλακῇ. Cp. Od. 4. 362.

31. ὥς δ' αἴτως, the regular collocation in Homer for the later ὡσαύτως δέ.

32. Αἰαίη. The island where Circe lived is also called Αἰαίη in Od. 10. 135.

ὥς οὐδὲν γλύκιον ἤς πατρίδος οὐδὲ τοκῆων  
 γίγνεται, εἴ περ καὶ τις ἀπὸπροι πύονα οἶκον 35  
 γαίῃ ἐν ἀλλοδαπῇ ναίει ἀπάνευθε τοκῶν.  
 εἰ δ' ἄγε τοι καὶ νόστον ἐμὸν πολυκηδέ' ἐνίσπας,  
 ὃν μοι Ζεὺς ἐφέηκεν ἀπὸ Τροίῃθεν ἰόντι.  
 Ἰλιόθεν με φέρων ἄνεμος Κικόνεσσι πέλασσευ,  
 Ἰσμάρῳ· ἔνθα δ' ἐγὼ πόλιν ἔπραθον, ὄλεσα δ' αὐτούς· 40  
 ἐκ πόλιος δ' ἀλόχους καὶ κτήματα πολλὰ λαβόντες  
 δασσάμεθ', ὥς μὴ τίς μοι ἀτεμβόμενος κίοι ἴσῃς.  
 ἔνθ' ἦ τοι μὲν ἐγὼ διερῶ ποδὶ φευγέμεν ἡμέας  
 ἠνώγεα, τοὶ δὲ μέγα νῆπιοι οὐκ ἐπίθοντο.  
 ἔνθα δὲ πολλὸν μὲν μέθυ πίνετο, πολλὰ δὲ μῆλα 45  
 ἔσφαζον παρὰ θίνα καὶ εἰλίποδας ἔλικας βοῦς.  
 τόφρα δ' ἄρ' οἰχόμενοι Κίκονες Κικόνεσσι γεγώνευν,  
 οἳ σφιν γείτονες ἦσαν ἄμα πλέονες καὶ ἀρείους  
 ἥπειρον ναίοντες, ἐπιστάμενοι μὲν ἄφ' ἵππων

34. ὥς = *adeo*. A general sentiment, the result of the special instances that precede, is thus introduced by ὥς in Od. 11. 427 ὥς οὐκ αἰνότερον καὶ κύντερον ἄλλο γυναικός, similarly with οὕτως in Od. 8. 167.

37. εἰ δ' ἄγε. See note on Od. 1. 276.

ἐνίσπας is the subjunctive, as in Il. 22. 381 εἰ δ' ἄγετ' ἀμφὶ πόλιν σὺν τεύχεσι πειρηθῶμεν. More commonly εἰ δ' ἄγε is followed by the imperative, but cp. Od. 21. 217; 24. 337.

38. ἀπὸ Τροίῃθεν. So ἀπ' οὐρανόθεν Od. 11. 18.

39. Κικόνεσσι. The Cicones, called αἰχμηταί Il. 2. 846, lived on the south coast of Thrace, between the rivers Hebrus and Lissus. In historical times they are found on the Hebrus, Hdt. 7. 57, 110. Ismarus, their town, lay at the foot of a mountain of the same name. Cognate with this word, Ismarus, is the name of the priest Maron, inf. 197, and Maroneia, the late name of the Ciconian city, near Lake Ismaris, Hdt. 7. 169. For the dative Ἰσμάρῳ, in apposition with, and more closely defining, Κικόνεσσι cp. Od. 8. 362 Κύπρον Ἰκάνε . . ἐς Πάφον. The Thracians were allies of Troy (Il. 2.

846), which accounts for the burning of their city by a Greek hero.

40. αὐτούς here makes a strong contrast with πόλιν. Cp. Od. 14. 265.

42. μὴ τίς μοι, 'that no one, as far as I could help it, should go away deprived of a fair share;' for ἴσῃ see on Od. 1. 97. For the use of μοι in the sense given in the translation, like the later ἐμοῦ γ' ἔνεκα, cp. Plato, Rep. 343 A, where Thrasymachus expresses a doubt whether Socrates has a nurse (τίτῃ) to look after him, because he is left in such a state of drivelling ignorance, ὅτι τοί σε, ἔφη, κορυζῶντα περιορᾷ καὶ οὐκ ἀπομύττει δεδόμενον, ὅς γε αὐτῇ οὐδὲ πρόβατα οὐδὲ ποιμένα γιγνώσκεις, where αὐτῇ means 'for aught she teaches you.' Cp. ib. 391 D; Theaetetus. 143 E.

43. διερῶ. See on Od. 6. 201.

46. ἔσφαζον, sc. οἱ ἐταῖροι, who are the subject to ἐπίθοντο sup. So we find inf. 54 ἐμάχοντο.

47. Κίκονες Κικόνεσσι. See Od. 1. 313; 3. 272; 10. 82; 20. 173.

49. ἥπειρον, i.e. 'inland,' contrasted with the Cicones of Ismarus, who were παραθαλάσσιοι.

ἄφ' ἵππων, not 'from horseback,' but 'from the war-chariot.' Similarly

44. Cf. independence of the assembly? cf. p. 294.

24. Male shift - 3rd person. Kirch. says < 533f. . 6p. 86

ἀνδράσι μάρνασθαι καὶ ὄθι χρὴ πεζὸν ἔδντα.  
 ἦλθον ἔπειθ' ὅσα φύλλα καὶ ἄνθεα γίγνεται ὥρη,  
 ἡέριοι τότε δὴ ῥα κακὴ Διὸς αἶσα παρέσθη  
 ἡμῖν αἰνομόροισιν, ἵν' ἄλγεα πολλὰ πάθοιμεν.  
 στησάμενοι δ' ἐμάχοντο μάχην παρὰ νηυσὶ θοῇσι,  
 βάλλον δ' ἀλλήλους χαλκῆρεσιν ἐγχείρουν.  
 ὄφρα μὲν ἤως ἦν καὶ ἀέξετο ἱερὸν ἥμαρ,  
 τόφρα δ' ἀλεξόμενοι μένομεν πλεονάς περ ἔδντας  
 ἦμος δ' ἥελιος μετενίσσετο βουλυτόνδε,

50

55

58. μετενίσσετο] Eustath. mentions μετενείσσετο and μετενίσσετο as other forms.

ἵππων ἐπιβήτορες Od. 18. 263. The sentence is in a concentrated form. Written out fully it would run, ἐπιστάμενοι μὲν ἀφ' ἵππων ἀνδράσι μάρνασθαι, ἐπιστάμενοι δὲ ἐκεῖ πεζοὶ μάρνασθαι ὄθι χρὴ τινα πεζὸν ἔδντα μάρνασθαι. For an antithesis given by μὲν . . . καὶ compare Il. 1. 267 κάρτιστοι μὲν ἔσαν καὶ καρτίστοις ἐμάχοντο.

50. With πεζὸν [sc. τινά] ἔδντα compare Od. 11. 159; 19. 221. The more natural arrangement would have been to make the words ὄθι χρὴ parenthetical, and write πεζοὶ ἔδντες, as the parallel to ἀφ' ἵππων, but the force of χρὴ seems to break up the sentence, and to introduce the accusatorial construction. They know then 'how to fight from the chariot, and how to fight on foot in that part of the battle where one ought to do so.'

Mayor collects instances of heroes having to leave their chariots and fight afoot; viz. Il. 3. 29; 4. 419; 5. 594; 11. 48, 211; 12. 176; 16. 426. Compare also Caesar de Bell. Gall. 4. 33.

51. ὥρη, 'in their season.' Cp. inf. 135; Od. 17. 176.

52. ἡέριοι, 'in the morning.' Some connect this with δῆρ as referring to the morning mists; others to ἦμα, which stands to ἡ-έ-μος as αὔρω to ἀ-έ-ρω.

54. στησάμενοι . . . μάχην (Il. 18. 533), 'having set the battle in array.' Cp. 1 Sam. 17. 2. So φυλόπιδα στήσειν Od. 11. 314, στήσασθα πολέμους Hd. 7. 9, 175, 236. It seems better to adopt this construction, for although ἐμάχοντο μάχην may be joined, as in Il. 15. 414 (compare also Il. 12. 175; 15. 673, both lines of doubtful authority),

στησάμενοι can hardly stand alone, for its use is uniformly transitive; compare στήσασθαι κρητήρας Od. 2. 431, Il. 6. 528, Ιστόν Il. 1. 480, inf. 97, ἀγῶνα h. Hom. Ap. 150. But it is still better to make μάχην the object both of the participle and the verb, as inf. κλῖναν δαμάσαντες Ἀχαιοὺς. The full subject to ἐμάχοντο and βάλλον includes both the Cicones and the men of Odysseus; this explains ἀλλήλους. In πάθοιμεν the reference is limited to Odysseus and his men only; as also in μένομεν.

58. μετενίσσετο. The preposition expresses the changed course of the sun after he has passed the zenith: up to this point his course is regarded as a rise (ἀέξετο ἥμαρ); afterwards it is regarded as a descent; cp. Od. 11. 18; 12. 381. The Sun-God is a charioteer, τὸν αἰπὸν οὐρανὸν διφρηλατῶν Soph. Aj. 845, and at the end of the day's work he unyokes his steeds, as the ploughman unyokes his oxen.

βουλυτός, sc. καιρός, is 'the time for unyoking oxen.' Cp. 'Sol ubi . . . inga demeret | bobus fatigatis' Hor. Od. 3. 6. 42. In Homer only the adverbial compound βουλυτόνδε is found, here and Il. 16. 779. Before the division of the day into hours we find frequent instances of these graphic phrases to denote particular portions of time. Thus, in Il. 11. 84 foll., the Trojans and Greeks are represented as contending all the morning with varying success, ἦμος δὲ δρυτόμος περ ἀνὴρ ὤπλισσάτο δειπνον, | . . . τῆμος . . . Δαναοὶ ῥήξαντο φάλαγγας. Again, in Od. 12. 439, the planks that had been sucked down the

καὶ τότε δὴ Κίκονες κλῖναν θαμάσαντες Ἀχαιοὺς.

ἔξ δ' ἀφ' ἐκάστης νηὸς ἐυκνήμιδες ἐταῖροι

60

ᾤλονθ'· οἱ δ' ἄλλοι φύγομεν θάνατόν τε μέρον τε.

Ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ,  
ἄσμενοι ἐκ θανάτοιο, φίλους ὀλέσαντες ἐταίρους.

οὐδ' ἄρα μοι προτέρω νῆες κίον ἀμφιέλισσαι,

πρὶν τίνα τῶν δειλῶν ἐτάρων τρεῖς ἕκαστον αὔσαι,

65

οἱ θάνον ἐν πεδίῳ Κικόνων ἔπο δηωθέντες.

νηυσὶ δ' ἐπ' ὧρσ' ἀνεμον Βορέην νεφεληγερέτα Ζεὺς

λαίλαπι θεοσπείῃ, σὺν δὲ νεφέεσσι κάλυψε

γαίαν ὁμοῦ καὶ πόντον· ὁρᾷ δ' οὐρανόθεν νύξ.

αἱ μὲν ἔπειτ' ἐφέροντ' ἐπικάρσiai, ἰστία δὲ σφιν

70

whirlpool re-appear at supper-time, ἥμος δ' ἐπὶ δόρπον ἀνὴρ ἀγορήθεν ἀνέστη | .. τῆμος δὴ τά γε δοῦρα Χαρύβδιος ἐξεφαάνθη. One such phrase, πλεθούσης ἀγορᾶς, continued in use in far later times. Milton uses a similar expression in 'Comus'—

'Two such I saw, what time the labour'd ox

In his loose traces from the furrow came,

And the swink'd hedger at his supper sat.'

The corresponding phrase for morning is given by Hesiod, Opp. 581 ἥως .. πολλοῖσιν ἐπὶ (νύγ) βουσί τιθήσιν.

60. ἔξ ἀφ' ἐκάστης. Crates interprets this to mean nothing more than seventy-two in all: there were twelve ships (inf. 159), which would give an average of six from each ship. Zoilus, called Ὀμηρομάστιξ, was offended at the suspicious symmetry involved in giving exactly six to each ship.

63. ἄσμενοι ἐκ θανάτοιο, repeated inf. 566, 'glad to have escaped death.' The full expression is given in Il. 20. 350 φύγεν ἄσμενος ἐκ θανάτοιο.

64. οὐδ' ἄρα μοι προτέρω, 'yet, for all that' (ἀρα, see Od. I. 346), 'I let not my ships sail on, till we had thrice called to each one of our poor comrades.'

65. The subject to αὔσαι is τίνα, expressing, distributively, all the remainder of the crews. For a similar use of τις compare Il. 2. 355 πρὶν τίνα παρ Τρώων ἀλόχευ κατακοιμηθῆναι. The

Ambrose Schol. says, ἀρχαῖον ἔθος ἦν τῶν ἐπὶ ξένῃς ἀπολλυμένων τὰς ψυχὰς ἐκ τρίτου ἀνακαλεῖν. τοῦτο δὲ ἐγένετο ἵνα, εἴ τις ὑπολιπτοτο ἐν τῷ πεδίῳ, προσέλθοι. Eustath. adds, ἦδη δὲ καὶ ἵνα μή τις ζῶν καὶ ἐπικερπτόμενος διὰ τοὺς πολεμίους καταλειφθεῖ ἐκεῖ, καὶ τοῦτο μὲν Ὀμηρικόν. But this interpretation is condemned by the words of θάνον ἐν πεδίῳ. Nitzsch is careful to distinguish the τρεῖς αὔσαι from 'valedictio,'—the 'verba novissima' of Aen. 6. 231; but it is difficult not to regard it as a similar religious act, though possibly less formal. The interpretation of Schol. H. suits the passage well, τῶν ἀπολομένων ἐν ξένη γῇ τὰς ψυχὰς εὐχαῖς τισὶν ἐπεκαλοῦντο ἀποπλέοντες οἱ φίλοι εἰς τὴν ἐκείνων πατρίδα, καὶ ἐδόκουν κατάγειν αὐτοὺς πρὸς τοὺς οἰκείους.

70. ἐπικάρσiai. Eustath. interprets this 'head downwards,' of ships plunging their bows in the seas as they run before the wind, comparing the word with ἐπικάρ, Il. 6. 392 χαράδραι .. μεγάλα στενάχουσι ρέουσαι | ἐξ ὀρέων ἐπικάρ ('praeceps'). An analogous form is ἀνακάρ. Nitzsch prefers the interpretation of Apoll. Lex. πλάγαι = 'obliquae.' Compare the expression ἐπικαρσίας τοῦ Πόντου of ships moored at an angle to the Euxine, Hdt. 7. 36; and the word ἐγκάρσιος, 'athwart,' Thuc. 6. 99. The ships are regarded as drifting on with the wind abeam. The radical meaning of κάρσιος in these compounds is, according to Düntzer,

5. The ocean originally contained 58 men.

7. Not a storm, for which two winds are needed ( $\leq 33$ )



72. καθέναι ἰστία *lumen sail*, as καθέναι 149. *lumen sail*. λύω 496, *fund =*  
*μυρίσασθαι* μ 170; στείλαι *take down in general* γ 11; *καὶ ἀναερόω* 177

81. Nine days without landing at night a great hardship (cf. μ 274). The only  
-night voyages undertaken willingly are those of Tel. to Pylus and return  
(β 434, α 296) and Heracles to Ithaca, α 19.

τριχθὰ τε καὶ τετραχθὰ διέσχισεν ἰς ἀνέμοιο.  
καὶ τὰ μὲν ἐς νῆας κάθεμεν, δέισαντες ὄλεθρον,  
αὐτὰς δ' ἐσσυμένως προερέσσαμεν ἡπειρόνδε.  
ἔνθα δὴ νύκτας δύο τ' ἡμέατα συνεχῆς αἰεὶ  
κέϊμεθ', ὁμοῦ καμάτῳ τε καὶ ἀλγεσι θυμὸν ἔδοντες. 75  
ἀλλ' ὅτε δὴ τρίτον ἡμᾶρ ἐυπλόκαμος τέλεσ' ἦώς,  
ἱστοὺς στησάμενοι ἀνά θ' ἰστία λεύκ' ἐρύσαντες  
ἡμεθα· τὰς δ' ἀνεμός τε κυβερνήται τ' ἴθυνον.  
καὶ νύ κεν ἀσκηθῆς ἰκόμην ἐς πατρίδα γαῖαν,  
ἀλλὰ με κύμα ῥόος τε περιγνάμπτοντα Μάλειαν 80  
καὶ Βορέης ἀπέωσε, παρέπλαγξεν δὲ Κυθήρων.  
"Ενθεν δ' ἐννήμαρ φερόμην ὁλοοῖς ἀνέμοισι

73. προερέσσαμεν] According to Eustath. this is the reading of Aristarchus for the common προερύσσαμεν. So also Schol. M. The meaning of 'rowing,' or even 'pushing on' to land, could not come out of προερέειν. 74. συνεχῆς] Eustath., remarking on the lengthening of the initial syllable, states that some preferred to write *συννεχῆς*, 'doubling the consonant as in ἐννέπω.' See note on text.

'curved' or 'crooked'; compare κέρας, κυρτός.

74. σὺννεχῆς. The quantity of the first syllable in *συννεχῆς* and *παρέχρη*, Od. 19. 113, is long, because ἔχω originally had initial σ, cp. ἔξω, ἔσχον.

75. θυμὸν ἔδοντες, cp. Cicero, Tusc. Disp. 3. 26 'ipse suum cor edens.' See also Od. 10. 143, 379; Il. 6. 202. In Od. 16. 92 we find καταδάπτειν ἦτορ, and in Il. 24. 129 σὴν ἔδει κρδίην.

79. ἀσκηθῆς, according to Döderl. equivalent to ἀσκατος, from ἀ and σκάω. Others refer it to Skt. root *ksha*. Compare our 'un-scathed.'

80. Μάλειαν, see on Od. 3. 287; 4. 514. The proverb, 'After doubling Malea forget your home,' quoted by Strabo (8. 218), points to the dangers of the sea off that cape. Compare also 'formidatum Maleae caput' Stat. Theb. 2. 33.

The north-west wind caught Odysseus as he was doubling Malea, and drifted him past Cythera (Cerigo): he had intended to pass between the cape and the island. The same thing befel Jason with his Argonauts, Hdt. 4. 179 καὶ μιν ὡς πλώοντα γενέσθαι κατὰ Μάλειν ὑπολαβεῖν ἀνεμὸν βορέην καὶ ἀποφέρειν αὐτὸν πρὸς τὴν Λιβύην. It is an obvious

conjecture that the Lotophagi occupied some place on or off the north coast of Africa, but the locality intended was, even in ancient times, a subject of doubt. Herodotus joins the Lotophagi with other African tribes, as the Nasamones, Garamantes, and Gindanes, and places them in the neighbourhood of the Syrtes, Hdt. 4. 177 ἀπὸ τῆς προέχουσας ἐς τὸν πόντον τούτων τῶν Γινδάνων νέμονται Λωτοφάγοι. Pliny, N. H. 5. 44, says, 'in intimo sinu (Syrtidis maioris) fuit ora Lotophagon,' and similarly Mela, de situ orb. 1. 7. Scylax, in his Peripl. § 110 ed. Müll., is very distinct, τὰ δὲ ἔξω τῆς Σύρτιδος παρικοῦσι Λίβυες Λωτοφάγοι ἔθνος μέχρι τοῦ στόματος τῆς ἑτέρας Σύρτιδος· οὗτοι Λωτοφάγονται σίτῳ καὶ ποτῷ. Strabo, 17. 3. 17, puts them in the island of Meninx (Gerbi or Zerbi), τὴν δὲ Μήνιγγα νομίζουσιν εἶναι τὴν τῶν Λωτοφάγων γῆν, τὴν ὑφ' Ὀμήρου λεγομένην· καὶ δεικνύνται τινα σύμβολα καὶ βωμὸς Ὀδυσσεὺς καὶ αὐτὸς ὁ καρπός. πολλὸν γὰρ ἐστὶ τὸ δένδρον ἐν αὐτῇ τὸ καλούμενον Λωτόν. The island of Meninx was called by Ptolemy Λωτοφαγίτις. The general result of the various views is to place the Lotus-eaters' land somewhere near the little Syrtis.

πόντον ἐπ' ἰχθυόεντα· ἀτὰρ δεκάτῃ ἐπέβημεν  
 γαίης Λωτοφάγων, οἳ τ' ἀνθινον εἶδαρ ἔδουσιν.  
 ἔνθα δ' ἐπ' ἡπείρου βῆμεν καὶ ἀφυσσάμεθ' ὕδωρ, 85  
 αἰψα δὲ δεῖπνον ἔλοντο θοῆς παρὰ νηυσὶν ἐταῖροι.  
 αὐτὰρ ἐπεὶ σίτοιό τε πασσάμεθ' ἡδὲ ποτῆτος,  
 δὴ τότ' ἐγὼν ἐτάρους προΐειν πεύθεσθαι ἰόντας  
 οἳ τινες ἄνδρες εἶεν ἐπὶ χθονὶ σῖτον ἔδοντες,  
 ἄνδρε δύω κρίνας, τρίτατον κήρυχ' ἄμ' ὀπάσσας. 90  
 οἱ δ' αἰψ' οἰχόμενοι μίγεν ἀνδράσι Λωτοφάγοισιν·  
 οὐδ' ἄρα Λωτοφάγοι μήδονθ' ἐτάροισιν ὄλεθρον  
 ἡμετέροις, ἀλλὰ σφί δόσαν λωτοῖο πάσασθαι.  
 τῶν δ' ὅς τις λωτοῖο φάγοι μελιηδέα καρπὸν,

83. *ἰχθυόεντα· ἀτὰρ*] So Bekk. and most modern editors (supported by several MSS., instead of the common *ἰχθυόεντ'· ἀτὰρ*, because *ἀτὰρ* is not used in Homer with its first syllable in thesis. For the hiatus cp. Od. 8. 215, 216. 89. 90] Ameis, Anh. ad loc., remarks that v. 90 is placed in the oldest and best MSS., and in Eustath., before v. 89. He supposes it to have been interpolated in its present place from Od. 10. 102, before the twelfth century, and he rejects it as being irreconcilable with vv. 94, 95 (which imply the presence of more than three people), and as being foreign to Homeric usage, which does not represent such a reconnaissance in the shape of a formal embassy.

84. *ἀνθινον*, 'vegetable.' Böthe suggests *ἀκάνθινον* from Polybius' description of the Lotus shrub, *δένδρον οὐ μέγα, τραχύ, ἀκανθώδες* (Polyb. 12. 2).

89. *ἐπὶ χθονὶ σῖτον ἔδοντες*, used here merely to characterise human beings, as in Il. 5. 347, where the expression serves to draw the distinction between gods and men.

94. This *λωτός* is not to be confounded with the grass of that name, Il. 2. 775; Od. 4. 602; Il. 14. 348. Hdt. 4. 177 describes the Lotus as follows, *ὁ δὲ τοῦ λωτοῦ καρπὸς ἐστὶ μέγας δσυν τε τῆς σχίνου* (mastic-berry), *γλυκύτητα δὲ τοῦ φοίνικος τῷ καρπῷ (the date) προσεῖκελος· ποιεῦνται δὲ ἐκ τοῦ καρποῦ τούτου οἱ Λωτοφάγοι καὶ οἶνον*. With *γλυκύτητα* we may compare the expression *μελιηδέα καρπὸν* here. Modern travellers state that the fruit is used at the present day for food, on the north coast of Africa and far inland, and in these parts it is called Jujuba. Polybius gives a further description of the shrub (12. 2. ed. Bekk.), *ἐστὶ δὲ τὸ δένδρον οὐ μέγα, τραχύ, ἀκανθώδες, ἔχει δὲ φύλλον*

*χλωρόν, παραπλήσιον τῷ ῥάμῳ, μικρὸν βαθύτερον καὶ πλατύτερον. ὁ δὲ καρπὸς τὰς μὲν ἀρχὰς ὁμοίος ἐστὶ τῇ τε χρώεῃ καὶ τῷ μεγέθει ταῖς λευκαῖς μυρτίσι ταῖς τετελειωμέναις. αὐξανόμενος δὲ τῷ μὲν χρώματι γίγνεται φοινικοῦς, τῷ δὲ μεγέθει ταῖς γογγύλαις ἐλαίαις παραπλήσιος. πυρῆνα δ' ἔχει τελέως μικρόν... ἐστὶ δὲ τὸ βρώμα παραπλήσιον σῦκῳ καὶ φοινικοβαλάνῳ, τῇ δ' εὐωδίᾳ βέλτιον*. Theophrastus, Hist. Plant. 4. 3, distinguishes the Cyrenaic Lotus from that used by the Lotophagi; the latter was *γλυκύς*, *ἥδὺς καὶ δονίης*, and grew in such abundance in those parts, that the army of Ophellias on its march to Carthage subsisted on Lotus alone for some days. Mungo Park mentions the existence of a tree in the interior of Africa, the fruit of which was called by the negroes Tomberg, which they dried, pounded, and made into sweet cakes. Miquel (Hom. Flor. 19) seeks to identify the Lotus of Homer with the *dudaïm* ('mandrakes' in Eng. vers.) which Reuben brought to his mother Leah, Gen. 30. 14.

19. σίτον, bread & ambrosia and nectar. στοφάγοι = 191. Conkard ὠμοφάγοι  
δικαί, οἰκνοὶ ὠμῶταί

20. Egyptian lotus not mentioned by H.

99. No free space at the ends of ship. The Phoenicians' gifts were stowed under the thwart v<sup>1</sup>:

οὐκέτ' ἀπαγγεῖλαι πάλιν ἤθελεν οὐδὲ νέεσθαι, 95  
 ἀλλ' αὐτοῦ βούλοντο μετ' ἀνδράσι λωτοφάγοισι  
 λωτὸν ἐρεπτόμενοι μενέμεν νόστου τε λαθέσθαι.  
 τοὺς μὲν ἐγὼν ἐπὶ νῆας ἄγον κλαίοντας ἀνάγκη,  
 νηυσὶ δ' ἐνὶ γλαφυρῇσιν ὑπὸ ζυγὰ δῆσα ἐρύσσας.  
 αὐτὰρ τοὺς ἄλλους κελόμην ἐρίφρας ἐταίρους 100  
 σπερχομένους νηῶν ἐπιβαινέμεν ὠκειάων,  
 μή πὼς τις λωτοῖο φαγὼν νόστοιο λάθηται.  
 οἱ δ' αἰψ' εἰσβαίνον καὶ ἐπὶ κληῖσι καθίζον,  
 ἐξῆς δ' ἐζόμενοι πολιὴν ἄλα τύπτον ἐρετμοῖς.  
 "Ενθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ. 105  
 Κυκλώπων δ' ἐς γαίαν ὑπερφιάλων ἀθεμίστων,

102. *μή πὼς*] So most editions since Bekk. ii. See note on text, and Ameis, Anh. ad loc.

96. βούλοντο... μενέμεν, 'would rather remain'; cp. *Il.* i. 117, and *Od.* 3. 124.

97. ἐρεπτόμενοι. The word is used elsewhere of brutes feeding, *Il.* 2. 776; 5. 196. Here it is used of men, as is *χορτάσθαι* sometimes, because they are eating, or as it were 'browsing' on, *ἀνθινον εἶδαρ*. The connection of ἐρέπτεσθαι with ἐρείπειν implies a ravenous way of eating; so a river is said *κονίην ἐπείρειν ποδοῦν Il.* 21. 271. Notice here the contrast between present and aorist in μενέμεν and λαθέσθαι, the latter implying the instant abandonment of all thought of return, the former the continuous sojourn in the Lotus-eaters' land.

98. τοὺς μὲν, 'them I proceeded to bring away forcibly to the ships, weeping; and in the hollow ships, dragging them under the thwarts, I made them fast.'

99. νηυσὶν ἐνὶ νῆας. I took them to the ships, and 'when I had got them there,' etc.

The space ὑπὸ ζυγὰ was esteemed a secure place; Odysseus stows there the presents given him by Alcinous, *Od.* 13. 21, and treasures are hidden there; cp. *Eur. Cycl.* 144 ἐν σέλμασιν νεῶς ἑσσι.

102. *μή πὼς* must be read here instead of *μή πω*. We find *μή πὼς*

used in Homer twenty-five times with optative and subjunctive moods; *μή πω* only four times, *Il.* 17. 422; 18. 134; *Od.* 22. 431; 23. 59; and in each case with an imperative. For the use of the subjunctive after a past tense (*κελόμην*... *λάθηται*) cp. *Il.* 9. 98 Ζεὺς ἐγγυάλιξε | σκῆπτρόν τ' ἤδ' ἐθέμιστας, ἵνα σφίσι βουλευῆσθαι, and *Od.* 8. 579.

106. Κύκλωπες. Hesiod, or his interpolator, *Theog.* 144, makes this name mean 'round-eyed,' as if from κύκλος and ὤψ. It is impossible to suppose, with Götting, that the name contains an allusion to the round walls and buildings of the so-called 'Cyclopean' architecture. If we accept the derivation from κύκλος or κυκλώω we may see in the word some connection with a nature-myth; the round central eye symbolising the sun or eye of the universe. Döderl. proposes to derive κύκλωψ by a sort of reduplication from κλέπτειν and κλώψ, and to make the name of a race of robbers or brigands. The Homeric Cyclopes must be carefully distinguished from the Hesiodic (*Theog.* 139 foll.). Hesiod represents them as children of Uranos and Gaea, who fashion the thunderbolts for Zeus at their forge. They symbolise the powers of fire, and their home is placed in or on Mount Aetna. The Homeric Cyclopes are regarded by some com-

ἰκόμεθ', οἳ ῥα θεοῖσι πεποιθότες ἀθανάτοισιν  
 οὔτε φυτεύουσιν χερσὶν φυτὸν οὔτ' ἀρόωσιν,  
 ἀλλὰ τὰ γ' ἄσπαρτα καὶ ἀνήροτα πάντα φύονται,  
 πυροὶ καὶ κριθαὶ ἡδ' ἄμπελοι, αἳ τε φέρουσιν 110  
 οἶνον ἔρισταφυλον, καὶ σφιν Διὸς δμβρος ἀέξει.  
 τοῖσιν δ' οὔτ' ἀγοραὶ βουληφόροι οὔτε θέμιστες,  
 ἀλλ' οἳ γ' ὑψηλῶν ὁρέων ναίουσι κάρηνα  
 ἐν σπέσσι γλαφυροῦσι, θεμιστεύει δὲ ἕκαστος  
 παίδων ἡδ' ἀλόχων, οὐδ' ἀλλήλων ἀλέγουσι. 115

Νῆσος ἔπειτα λάχεια παρὲκ λιμένος τετάνυσται

115. ἀλόχων] In Aristot. Eth. Nic. 10. 10 the line is quoted with ἀλόχων, but ἀλόχων is given id. Polit. 1. 2. 116. λάχεια] Zenódotos, τὴν βραχείαν, γράφω δια τὸ ε, ἐλάχεια Schol. H. Q. See note on text, and references in La Roche's ed. Nauck quotes Λέχεια from Polybius, Sard. in Rhet. Gr. vol. 8. p. 616. 5. We may suppose from the special mention of Zenodotus, that λάχεια was the reading of Aristarchus.

mentators as personifying the wild and turbulent forces of the sea. This belief is supported by the fact that Polyphemus is presented to us as a son of Poseidon by the daughter of Phorkys; but Preller (Griech. Mythol. vol. 1. p. 513) carries this notion much too far, when he seeks in the αἶγες ἀπειρίσαι (118) an allusion to the leaping waves (cp. ἐπ-αιγ-ίζειν, etc.). The ancients generally placed the home of the Cyclopes in Sicily (Thuc. 6. 2), and in the neighbourhood of Aetna; while modern commentators have located them on the south or west coast of the island. But, surely, throughout these books we are in a wonder-land, which we shall look in vain for on the map.

107. θεοῖσι πεποιθότες. Comparing this statement with inf. 275 οὐ γὰρ Κύκλωες Διὸς αἰγίοχου ἀλέγουσιν | οὐδὲ θεῶν μακάραν, it is evident that there is no notion of devoutness here implied, but a simple and careless confidence in the bounty of nature, saving them all trouble for maintenance. Cp. Eur. Cycl. 333 ἡ γ' ὅτ' ἀνάγκη, κὰν θέλῃ κὰν μὴ θέλῃ. | τίκτουσα ποίαν τὰ μὲν πιαίνει βοτά, and the account given by Herodotus of the Scythians (4. 19) νομάδες ἥδη Σκύθαι νέμονται, οὔτε τι σπεύροντες οὐδὲν οὔτε ἀροῦντες.

111. σφιν . . ἀέξει, sc. οἶνον, 'makes it grow for them.'

114. θεμιστεύει, 'is lord and master

over.' Cp. Aristot. Eth. 10. 10. 13, where he is speaking of the freedom that law does not reach, καὶ ὅτ' ἕκαστος ὡς βούλεται κυκλασικῶς θεμιστεύει παῖδων ἢ δ' ἀλόχου. The reading ἀλόχων there is remarkable as a v. l.; probably the common reading ἀλόχων does not intentionally express the notion of polygamy, but is assimilated in number and sound to παῖδων. Cp. also Arist. Pol. 1. 2. § 7 πᾶσα γὰρ οἰκία βασιλεύεται ὑπὸ τοῦ πρεσβυτάτου . . καὶ τοῦτο ἔστιν ὃ λέγει Ὅμηρος 'θεμιστεύει δὲ ἕκαστος παῖδων ἢ δ' ἀλόχων.' Plato, de Legg. 680, quotes this description of the Cyclopes as an illustration of the earliest form of family government, in which men were πατρονομούμενοι καὶ βασιλείαν πασῶν δικαιοτάτην βασιλεύοντες. There is a sort of irony in describing the Cyclopes as knowing no θέμιστες, but θεμιστεύει ἕκαστος. Laws imply Society: the Cyclopes are a law to themselves.

116. ἔπειτα, 'now,' merely marking the transition from one part of the description to another.

Λάχεια. The reading ἔπειτ' ἐλάχεια [ἐλάχεια] is distinctly stated to have been that of Zenodotus, which probably implies that Aristarchus adopted the v. l. λάχεια, in which he is followed by Eustath. Apoll. Lex. Hom. and Etym. Magn. λάχεια is referred by the Scholl. to λαχαίνω, and interpreted by εὐγασ

Wild vine. The most common species in Cyprus garden (669)

Δ.δ. ὄμβρος: X irrigation?





γαίης Κυκλώπων, οὔτε σχεδὸν οὗτ' ἀποτηλοῦ,  
 ὕληεσσ'· ἐν δ' αἶγες ἀπειρέσιαι γεγάασιν  
 ἀγριαί· οὐ μὲν γὰρ πάτος ἀνθρώπων ἀπερῦκει,  
 οὔδ' ἐμιν εἰσοιχνεῦσι κυνηγέται, οἳ τε καθ' ὕλην 120  
 ἀλγεα πάσχουσιν κορυφᾶς ὀρέων ἐφέποντες.  
 οὗτ' ἄρα ποίμνησιν καταῖσχεται οὗτ' ἀρότοισιν,  
 ἀλλ' ἢ γ' ἄσπαρτος καὶ ἀνήροτος ἥματα πάντα  
 ἀνδρῶν χηρεύει, βόσκει δέ τε μηκάδας αἶγας.  
 οὐ γὰρ Κυκλώπεσσι νέες πάρα μιλοπαρῆροι, 125

and εὐσκαφος. Nitzsch understands it to mean 'rough,' that is, 'overgrown with brushwood and scrub,' connecting it with such words as λάχνη and λάχανον, and λαχύφλοιος Nic. Alex. 1. 269, or λαχειδης ibid. 581; but against this we have ἀροσις λέη inf. 134. Döderl. refers the word to the root λεχ, and understands by it 'low-lying.' But it is very doubtful if the ε could change to α. The reading ἐλάχεια (ἐλαγός) the Schol. translates by βραχεία, which some commentators (Hesych. Etym. Magn. 558. 10) find incompatible with the idea of length suggested by τετάνυσται. Perhaps Döderlein's rendering might reconcile the two interpretations if βραχεία be an antithesis not so much to μακρά as to ὑψηλή; cp. Od. 10. 509. Bekk. reads ἐλάχεια here, and so does Baumeister in h. Hom. Ap. 197 τῇσι μὲν οὗτ' ἀσχυρῇ μεταμέλπεται, οὗτ' ἐλάχεια, | ἀλλὰ μάλα μεγάλη τε ἰδεῖν, spoken of Artemis; here there seems a distinct contrast between ἐλάχεια and μεγάλη. Those who endeavour to localise all this scene in Sicily look for the island in some one of the Aegates Insulae off Cape Lilybaeum. Cluver decides for one of them, viz. Aegusa, as satisfying the Homeric description. The comma is best placed after Κυκλώπων, though some editors put it after τετάνυσται, so making the genitive depend upon the adverbs σχεδὸν and ἀποτηλοῦ.

120. εἰσοιχνεῦσι μιν, 'enter it,' sc. νῆσον.

κυνηγέται is used only in this passage, the general words in Homer for huntmen being θηρητῆρες and ἱστυκτῆρες, cp. Il. 17. 135.

122. ἀρότοισιν, 'with tillage,' used by a zeugma with καταῖσχεται. The

plural ἀρότοισι may be explained by such Homeric usages as τεκτοσύνη, Od. 5. 250, for 'carpentry,' ἱπποσύνη, etc. καταῖσχεται, a poetical form for κατέσχεται = 'is occupied,' 'filled.' So Il. 16. 79 οἱ δ' ἀλαλητῶ | πᾶν πεδίον κατέχουσι.

125. μιλοπαρῆροι. The same epithet is given to the ships of Odysseus, Il. 2. 637. Cp. Hdt. 3. 58 τὰ δὲ παλαιὰ ἀπασαί νῆες ἦσαν μιληφιφές. Probably μίλτος is cinnabar, an ore of mercury from which vermilion is made; it must have been one of the oldest pigments in use as the cinnabar mines of Almaden in Spain are said to have been worked nearly 2500 years. We find also as epithets of ships κνανόπρωροι inf. 539, and φωνικοπαρῆροι Od. 11. 124. Here μιλοπαρῆροι is used only as a standing epithet, and does not imply that the Cyclopes had ships, though not red ones. Translate, 'For the Cyclopes have no red-prowed ships by them, nor are any men in their country shipwrights, who might make them strong-benched ships, which should perform all their purpose, travelling to the cities of men, as oftentimes men cross the sea in ships to visit one another—craftsmen, who would have wrought their island also into a fair settlement.' We find καμῖν used as a direct transitive with the sense of 'making' only in the aorist; as μίτρην κάμειν Il. 4. 187, πέπλον Il. 5. 735; Od. 15. 105, ὄπλα Il. 18. 614, ἵππον (wooden horse) Od. 11. 523, λέχος Od. 23. 189. In four passages the combination κάμει τεύχων occurs with accusative (Il. 2. 101; 7. 220; 8. 195; 19. 368), in which cases τεύχειν is the governing verb. The verb κάμνειν is common in this sense in the later Epicists, as Apoll.

οὐδ' ἄνδρες νηῶν ἐνὶ τέκτονες, (οἳ κε κάμοιεν  
νῆας ἐυσσέλμους, αἳ κεν τελέοιεν ἕκαστα  
ἄσπερ ἐπ' ἀνθρώπων ἰκνεύμεναι, οἶά τε πολλὰ  
ἄνδρες ἐπ' ἀλλήλους νηυσὶν περόωσι θάλασσαν)  
οἳ κέ σφιν καὶ νῆσον ἐκτιμένην ἐκάμοντο.

130

οὐ μὲν γάρ τι κακὴ γε, φέροι δέ κεν ὥρια πάντα  
ἐν μὲν γὰρ λειμῶνες ἀλδς πολιοῖο παρ' ὄχθας  
ὑδρηλοὶ μαλακοί· μάλα κ' ἀφθιτοὶ ἀμπελοὶ εἶεν.  
ἐν δ' ἄροσις λείη· μάλα κεν βαθὺ λήιον αἰεὶ  
εἰς ὥρας ἀμῶεν, ἐπεὶ μάλα πῖαρ ὑπ' οὐδας.

135

ἐν δὲ λιμὴν εὖρομος, ἔν' οὐ χρεὼ πείσματός ἐστιν,  
οὐτ' εὐνὰς βαλέειν οὔτε πρυμνήσι' ἀνάψαι,

135. ἀμῶεν] γρ. ἀμοφέν Schol. H. 'Voluit aut ἀμῶεν vel ἀμῶφεν' Dind.  
ὑπ' οὐδας] γρ. ὑπ' οὐδας Schol. H. In lemma, ἐπ' οὐδας is given.

Rhod. and Quint. Smyrn. See La Roche, Hom. Stud. 183.

128. οἶά τε πολλὰ, as in Od. 8. 160; 11. 536. Very similar is the use of οἶά τε by itself, Od. 3. 73, etc., or simply οἶα Od. 8. 365. The construction is a sort of cognate or adverbial accusative with the verb, as in such phrases as τόδ' ἰκάνεις Od. 10. 75, τόδε χάεο Od. 5. 215.

130. ἐκτιμένην (cp. Od. 24. 226 ἐκτιμένην ἐν ἀλσῇ) is used predicatively with ἐκάμοντο. We must take καὶ closely with νῆσον, for the sentence implies that the craftsmen would have directed their work, partly towards building ships, and also (καί) towards cultivating the island.

131. ὥρια. This is explained in the words of Xenophon, Oecon. 16. 5 ὅσπερ οἱ θεοὶ ἐν ταῖς ὥραις ἀγαθὰ παρέχουσι, i. e. 'in due season.'

132. πολιοῖο. See note on Od. 4. 406.

ὄχθας is used only here of the sea; generally it means river-banks.

134. ἀροσις λείη, 'smooth ploughing land.' So in Il. 9. 579 we have a description of a τέμενος... τὸ μὲν ἡμῶν οἰνοπέδιοι, | ἡμῶν δὲ ψιλὴν ἀροσιν πέδιοι ταμέσθαι. Mayor compares aratio from Cic. Phil. 2. 101, and Milton's use of the word 'tilth.'

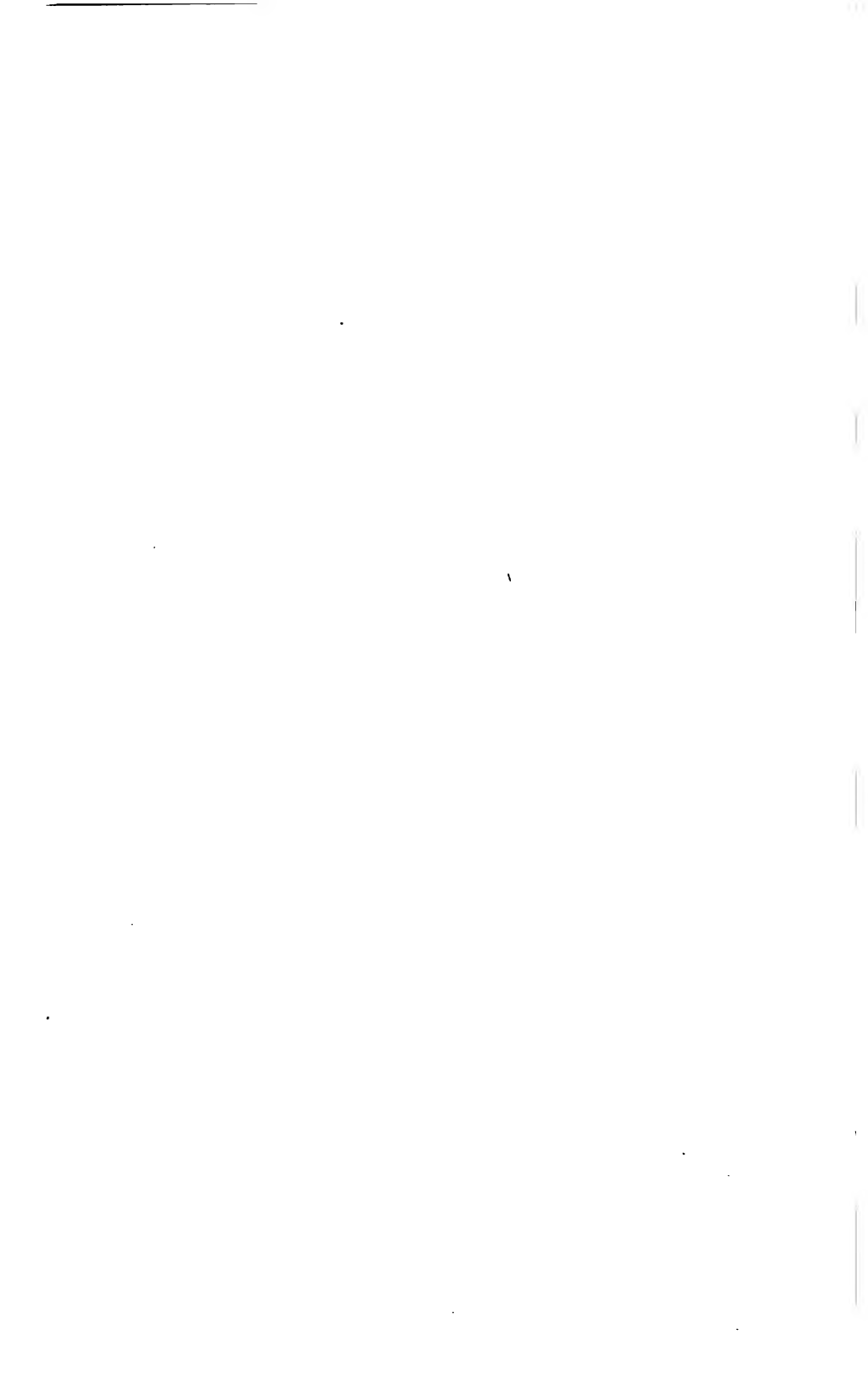
αἰεὶ εἰς ὥρας, to be taken closely

together; the latter clause being qualificative of the former—'always, as the seasons come.'

135. ἐπεὶ μάλα πῖαρ ὑπ' οὐδας, 'since very rich soil spreads below the surface.' For ἐπὶ with the accusative in such a signification cp. ὑπ' αὐγῆς Od. 2. 181, ὑπ' ἡῶν ἡλιόν τε Il. 5. 267, οὔτε γὰρ ὑπεστί οὐκῆματα ἐπὶ γῆν Hdt. 2. 127. See also Od. 22. 362; 24. 234. Some take πῖαρ as an adjective agreeing with οὐδας, regarding it as a neuter to πῖαν, of which the irregular feminine is πείρα. In this case it would be necessary to write ὑπ' = ὑπεστί. But it is better to follow Buttm. in making πῖαρ a substantive, as βοῶν ἐκ πῖαρ ἐλέσθαι Il. 11. 550. Cp. h. Hom. Ap. 60 ἐπεὶ οὐ τοι πῖαρ ὑπ' οὐδας.

136. πείσμα. According to the Schol. ἀπόγειον σχοινίον φ' πείσθαι ἢ ναῖς. The derivation, according to Curtius, is found in the Skt. root bandh, whence badh-ná-mi, 'flecto,' 'ligo,' and Gk. πειν-ερός. But Schol. is so far right that πείσμα is properly the ἀπόγειον σχοινίον, for it is generally employed as an equivalent for πρυμνήσια. Cp. Od. 13. 77 πείσμα δ' ἔλυσαν ἀπὸ τρητοῖο λίθοιο. Here it is used for mooring-tackle generally, subdivided into the cable from the bows fastened to the εἶναί, and the πρυμνήσια between the stern and the shore.

; Allusion - profound sailors is rare



ἀλλ' ἐπικέλσαντας μείναι χρόνον εἰς ὃ κε ναυτέων  
 θυμὸς ἐποτρύνῃ καὶ ἐπιπνεύσῃσιν ἀήται.  
 αὐτὰρ ἐπὶ κρατὸς λιμένος βέει ἀγλαὸν ὕδωρ, 140  
 κρήνῃ ὑπὸ σπείους· περὶ δ' αἰγίροι πεφύασιν.  
 ἔνθα κατεπλέομεν, καὶ τις θεὸς ἡγεμόνευε  
 νύκτα δι' ὀρφναίην, οὐδὲ προῦφαίνετ' ἰδέσθαι·  
 ἀήρ γὰρ περὶ νηυσὶ βαθεῖ' ἦν, οὐδὲ σελήνῃ  
 οὐρανόθεν προῦφαινε, κατείχετο δὲ νεφέεσσιν. 145  
 ἔνθ' οὐ τις τὴν νῆσον ἐσέδρακεν ὀφθαλμοῖσιν  
 οὔτ' οὖν κύματα μακρὰ κυλινδόμενα προτὶ χέρσον  
 εἰσίδομεν, πρὶν νῆας ἐυσσέλμους ἐπικέλσαι.  
 κελσάσῃσι δὲ νηυσὶ καθέλωμεν ἱστία πάντα,  
 ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖνι θαλάσσης· 150  
 ἔνθα δ' ἀποβρίξαντες ἐμείναμεν 'Ηῶ διαν.

144. περ] So Schol. H. instead of the usual reading *παρά*, also Eustath., and several MSS. It seems to have been the l. of Aristarchus. See Ameis, Anh. ad loc. 147. οὔτ' οὖν] See note on text. Dind. and La Roche read οὐδ'. Cp. Od. II. 483.

138. μείναι. From the negative οὐ *χρὲν ἔστι*, we must supply the corresponding affirmative *χρὲν ἔστι* = 'it is possible, or rather 'all that is needful is.' Cp. Od. II. 145 *ὃν οὐκέτι φημὶ φίλων καὶ πατρίδος αἵης | θηρὸν ἀπέσσεσθαι, μάλα δὲ σχεδόν*, sc. *εἶναι φημι*.

140. ἐπὶ κρατὸς, Schol. *τῆς ἀρχῆς*, 'the head of the harbour.' See Od. II. 102.

141. ὑπὸ σπείους, 'forth from under.' For ὑπὸ in this sense with genitive cp. Od. 4. 39; 5. 320; 7. 5, etc.; also in composition, as *θίμωνα ὑπεδύσσο* Od. 6. 127. For the form see note on 5. 68.

143. ὀρφναίην, according to Curtius connected with *Ὀρφεύς* and *ἑρεβος*, and, perhaps, with *ἑρέφω*. It is not a standing epithet of νύξ, but refers specially to this misty night.

*προῦφαίνετο*, used impersonally; 'nor was there light enough to see; and thus they needed the gods' guidance. In a similar sense *φαείνω* is used, as Od. 18. 307 *λαμπτήρας ἱσταςαν ὄφρα φαείνοιν*. Also *προῦφαίνε*, 'gave forth light,' inf. 145, but in Od. 12. 394 used

transitively, *προῦφαινον τέρας*. Cp. Aen. 3. 585 foll.

147. οὔτ' οὖν κύματα. It is easy to alter *οὔτε* to *οὐδέ* on the ground that *οὔτε* is usually the correlative of another *οὔτε*. But the reading may well be retained on the ground that an *οὔτε* is implied, though not expressed, before *νῆσον*, i. e. *οὔτε νῆσον οὔτε κύματα*. So Od. II. 483 *οὐ τις ἀνὴρ προπάρειθε μακάρτατος οὔτ' ἄρ' ὀπίσσω*, Il. 22. 265 *ὅς οὐκ ἔστ' ἐμὲ καὶ σὲ φιλήμεναι, οὔτε τι νῶν | ὄρκα ἔσσονται*.

149. κελσάσῃσι νηυσί. We should more naturally expect a genitive absolute, but the case here used is a sort of *dativus commodi*, as if he had said 'the ships had their sails taken down by us.' Cp. Hdt. 4. 134 *τεταγμένοισι δὲ τοῖσι Ἀκύθρσι λαγὸς ἐς τὸ μέσον διήιξε*. For a similar dative with *καθαίρειν* cp. Il. II. 452 *οὐ μὲν σοὶ γε πατήρ καὶ πότνια μήτηρ | ὅσσε καθαίρησσοι θανόντι περ*.

151. ἀποβρίξαντες, 'having fallen asleep.' *βρίζειν*, connected with *βρίθειν* and *βαρύς*, is properly to be 'heavy with sleep.' Cp. Theocr. Ep. 21 *θαρ-*

Ἦμος δ' ἠριγένεια φάνη ροδοδάκτυλος Ἥως,  
 νήσον θαυμάζοντες ἐδινέμεσθα κατ' αὐτήν.  
 ὥρσαν δὲ νύμφαι, κοῦραι Διὸς αἰγιόχοιο,  
 αἶγας ὄρεσκόφους, ἵνα δειπνήσειαν ἑταίροι. 155  
 αὐτίκα καμπύλα τόξα καὶ αἰγανέας δολιχαῦλους  
 εἰλόμεθ' ἐκ νηῶν, διὰ δὲ τρίχα κοσμηθέντες  
 βάλλομεν αἶψα δ' ἔδωκε θεὸς μενοεικέα θήρην.  
 νῆες μὲν μοι ἔποντο δυνάδεκα, ἐς δὲ ἐκάστην  
 ἐννέα λάγχανον αἶγες· ἐμοὶ δὲ δέκ' ἔξελον οἶφ. 160  
 ὥς τότε μὲν πρόπαν ἡμαρ ἐς ἥλιον καταδύντα  
 ἡμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ.  
 οὐ γάρ πω νηῶν ἐξέφθιτο οἶνος ἐρυθρὸς,  
 ἀλλ' ἐνέην' πολλὸν γὰρ ἐν ἀμφιφορεῦσιν ἕκαστοι  
 ἠφύσαμεν Κικόνων ἱερὸν πτολίεθρον ἐλόντες. 165  
 Κυκλάπων δ' ἐς γαῖαν ἐλεύσομεν ἐγγὺς ἐόντων,

159. ἐς δὲ ἐκάστην] Ameis reads ἐν δὲ ἐκάστη with Harl. and some other MSS. See note on text. 160. αἶγες] Cod. Vind. 56 reads αἶγας. See note on text.

...σαν καθίξεν κἂν θέλῃς ἀπόβριζον. So Opp. Cyneg. 3. 511, on the wakefulness of hares: οὐ ποτε γὰρ θῆ | ὕπνον ἐπὶ βλεφάροισιν ἀποβρίζαντες ἔλοντο.

153. ἐδινέμεσθα, 'roamed;' cp. Od. 16. 63 φησὶ δὲ πολλὰ βροτῶν ἐπὶ ἄστεα δινηθῆναι | πλαζόμενος. With the verb κατ' αὐτήν is to be closely taken, αὐτήν serving to contrast the island itself with the shore and the water.

155. ὄρεσ-κόφους. In the first half of the compound the true form of the neuter stem is preserved, as in ἐπεσ-βόλος, σακεσ-πῶλος, etc.

156. δολιχαῦλους. The αὐλός was a metal ferule or collar by which the spear-head was attached to the shaft; cp. Il. 17. 297 ἐγκέφαλος δὲ παρ' αὐλὸν ἀνέδραμεν ἐξ ἁντειλῆς. The epithet only means that the spear was 'long;' the emphasis lies on δολίχος, the other part of the word merely gives a feature common to all spears. See note on δένδρεον ἠμπετήλον Od. 4. 458.

157. Join διὰ . . κοσμηθέντες.

160. λάγχανον, a solitary instance in Homer of λαγχάνειν meaning 'to fall by lot.' If we read αἶγας with Vind.

56, we should have the regular construction with λαγχάνειν, 'they got nine goats by lot:' this reading would necessitate the v.l. ἐν δὲ ἐκάστη. In Eur. Hel. 213 we have αἶδων θυσάων ἔλαχε, but there σέ is probably to be supplied from the preceding line, so that the accusative will be like Il. 23. 78 ἐμὲ μὲν κτῆρ | . . λάχε γεινόμενόν περ. Still, in Plat. Legg. 745 we find τὸ λαχὸν μέρος. The MSS. vary between ἐν δὲ ἐκάστη and ἐς δὲ ἐκάστην. If the former be preferred, we may justify it by such a construction as οἶνον ἀφύσσειν ἐν ἀμφιφορεῦσι.

ἔξελον, 3rd person plur. If it were the 1st person, it would be ἐξελόμην, as the meaning would be, 'I took for myself.' ἐξαιρεῖν in the active is 'to choose something for somebody else;' as when Priam chose the best of his treasures as a ransom for his son, δάδεκα μὲν περι-καλλέας ἔξελε πέπλους Il. 24. 229; cp. Od. 21. 56; 22. 110. The person on whose behalf the choice is made stands in the dative case, as Il. 1. 369; 16. 56; 18. 444; Od. 7. 10. See La Roche, Hom. Stud. 234.

6. Allusion. hunting <sup>for food</sup> is rare. The hunters here had been pretty well starved for a long day.  
(AK 158)





καπνὸν τ' αὐτῶν τε φθογγὴν ὁίῳν τε καὶ αἰγῶν.

ἥμος δ' ἥελιος κατέδου καὶ ἐπὶ κρέφας ἦλθε,

δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.

ἥμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως, 170

καὶ τότ' ἐγὼν ἀγορὴν θέμενος μετὰ πᾶσιν ἔειπον

“ Ἄλλοι μὲν νῦν μέμνεντ', ἐμοὶ ἐρίηρες ἐταῖροι

αὐτὰρ ἐγὼ σὺν νηὶ τ' ἐμῇ καὶ ἐμοῖς ἐτάροισιν

ἐλθὼν τῶνδ' ἀνδρῶν πειρήσομαι, οἳ τινὲς εἰσιν,

ἦ ῥ' οἳ γ' ὑβρίζονται τε καὶ ἀγριοὶ οὐδὲ δίκαιοι, 175

ἦε φιλόξεinoι, καὶ σφιν νόος ἐστὶ θεοουδής.

\* Ὡς εἰπὼν ἀνὰ νηὸς ἔβην, ἐκέλευσα δ' ἐταῖρους

αὐτοὺς τ' ἀμβάλειν ἀνά τε πρυμνήσια λῦσαι.

οἱ δ' αἰψ' εἰσβαῖνον καὶ ἐπὶ κληῖσι καθίζον,

έξῆς δ' ἐζόμενοι πολὴν ἄλα τύπτον ἐρετμοῖς. 180

ἀλλ' ὅτε δὴ τὸν χῶρον ἀφικόμεθ' ἐγγὺς ἐόντα,

ἔνθα δ' ἐπ' ἐσχατιῇ σπέος εἶδομεν, ἀγχι θαλάσσης,

ὑψηλὸν, δάφνησι κατηρεφές· ἔνθα δὲ πολλὰ

μῆλ', διές τε καὶ αἶγες, λαύεσκον· περὶ δ' αὐλή

167.] σπονδαῖος ὅλος δ στίχος Schol. E. This implies the reading *οἴῳν*, and the omission of *τε* before *καὶ*. 182. *σπέος εἶδομεν*] Bekk. notices the difficulty in *σπέος* standing before *εἶδομεν*, which has the initial digamma. He proposes *εὕρομεν*. Cod. Venet. Marc. 456 gives *σπέος ἴδομεν*, which suggests a solution by writing *ἴδομεν σπέος*.

167. *αὐτῶν* refers to the Cyclopes in contrast to the flocks. The meaning of the addition *ἐγγὺς ἐόντων* is that they judged of the nearness of the land by being able to hear voices and see the smoke.

*φθογγήν* is joined with *ἐλεύσομεν* by a sort of zeugma. Cp. Aesch. S. c. T. 160 *κτύπον δέδορκα*, P. V. 21 *ἴν' οὕτε φωνὴν οὕτε του μορφὴν βροτῶν ὄψει*. Mayor refers to Lobeck, Rhemat. 329 foll., for illustrations of this sort of confusion in the use of words relating to the bodily senses.

173. *ἐμῇ* . . *ἐμοῖς*, emphatic, 'in my own ship with my own crew.' The remainder of the fleet was to stay behind at the island, *ἔνθα περ ἄλλαι νῆες ἐνὸςσελμοι μένον ἀθρόαι* inf. 544.

177. *ἀνὰ νηὸς ἔβην*. See on Od. 2. 416.

178. *πρυμνήσια λῦσαι*, used here

merely as a formula for starting; for in this instance the ships were not moored, but beached; cp. 149 sup.

182. *ἔνθα δὲ* introduces the *apodosis*.

For *ἐσχατιῇ* see inf. 280.

184. *μῆλα*, the lesser cattle, including sheep and goats. The etymological connection of the word is very uncertain. It may be connected with *μαλακός* in the sense of 'soft' or 'woolly,' a notion which suggests a further reference to *μαλλός*. If we might compare the word with *μᾶλός*, 'bright' (compare *μήλοισα καρπὸν* [?] Od. 7. 154), we should have an etymology which would equally suit *μήλων*, 'the apple' or 'bright-cheeked fruit,' and *ἀργυφα μῆλα*, the 'bright white flocks.' J. Grimm refers *μῆλα* = 'the lesser cattle' to the same root as 'small.'

*λαύεσκον*, i.e. 'were housed at night;'

ὑψηλὴ δέδμητο κατωρχέεσσι λίθοισι 185  
 μακρῆσιν τε πίτυσιν ἰδὲ δρυσὶν ὑψικόμοισιν.  
 ἔνθα δ' ἀνὴρ ἐνίαυε πελώριος, ὃς ῥά τε μῆλα  
 ὅλος ποιμαίνεσκεν ἀπόπροθεν· οὐδὲ μετ' ἄλλους  
 πωλεῖτ', ἀλλ' ἀπάνευθεν ἔων ἀθεμίστια ᾗδη.  
 καὶ γὰρ θαῦμ' ἐτέτυκτο πελώριον, οὐδὲ ἔφακε 190  
 ἀνδρὶ γε σιτοφάγῳ, ἀλλὰ ῥίφ' ὕληεντι  
 ὑψηλῶν ὁρέων, ὃ τε φαίνεται ὅλον ἀπ' ἄλλων.

185. δέδμητο] οὕτως Ἀριστάρχος. ὃ δὲ Ἀριστοφάνης, βέβλητο Schol. H. Nauck would read κέκμητο. 192. ὃ τε] Bekk., with Fäsi, follows the common reading, which makes ὅτε a conjunction. Wolf, with several MSS, wrote ὃ τε, 'quod quidem,' which Ameis, La Roche, and Nauck follow.

in the day-time they were out at pasture.

αὐλή. The cave penetrated back into the interior of the cliff, but round the mouth of it was a yard (αὐλή), surrounded by high stone walls of 'Cyclopean' architecture, and along the walls a row of trees. See on Od. 6. 267. The αὐλή seems to have had a huge door, as well as the *ἄντρον*, but cp. inf. 239. The trees had been, as it were, worked into the wall, the stonework being brought close up to the standing trunks. The massive stone architecture of early Greece was, probably in allusion to this passage, attributed to the Cyclopes. Pausanias (2. 16), speaking of the ruins of Mycenae, and especially the Lion-gate there, says, 'They affirm that these were the work of the Cyclopes, who also made for Proetus the walls of Tiryns.' See Eurip. I. A. 153 ἐπὶ Κυκλώπων τοῖς θυμέλαις, on which Strabo (8. 6) says that the Cyclopes accompanied Proetus on his return from Asia. And that he *τειχίσαι τὴν Τίρυνθα διὰ Κυκλώπων*: οὐδ' ἐπὶ μὲν εἶναι καλεῖσθαι δὲ γαστροχείρους, τρεφόμενους ἐκ τῆς τέχνης [?], ἥκειν δὲ μεταπέμπτους ἐκ Δυκίας, καὶ ἴσας τὰ σήλαια τὰ περὶ τὴν Ναυπλίαν καὶ τὰ ἐν αὐτοῖς ἔργα τούτων ἐπ' ἀνυμῶ ἐστι. And even a later and more elaborate kind of masonry still kept the same appellation. Cp. Eur. Herc. Fur. 15 Ἀργεῖα τεῖχη καὶ Κυκλωπίας πόλιν, ib. 944 τὰ Κυκλώπων βάθρα | φοίνικι κανόνι καὶ τύκοις ἡρμοσμένα. Cp. also Eur. I. T. 845; Troad. 1087; Elect. 1158; Orest. 965.

188. ὅλος — ἀπόπροθεν — οὐδὲ μετ'

ἄλλους πωλεῖτο—ἀπάνευθεν ἔων—are merely so many repetitions to emphasise the idea of the isolated unsociable life of the monster.

189. ἀθεμίστια ᾗδη. Sometimes we find *οἷδα* used with the genitive when the notion of experience is present, e. g. τόξων εἰδώς Il. 12. 363, τεκτοσυνάων Od. 5. 250, in such a connection generally with the addition of *εἶδ' ὁ* or *σάφα*. Where knowledge (*scientia*) rather than experience is implied, an accusative commonly follows, as in the phrase *μήδεα ὁρῶ* or *πεπνυμένα μήδεα εἰδώς*, *δικας εἰδώς* Od. 2. 38; 9. 215; *παλαιὰ τε πολλὰ τε εἰδώς* Od. 2. 188; 7. 157; 24. 51. Often the neuter plural of an adjective is used with *εἰδώς* to express the character or disposition, and to imply consequently the habits and practice. This usage with the participle, as e. g. *κεῖν' ἰδυῖα* Od. 1. 428, *λυγρὰ ἰδυῖα* Il. 432, *φίλα εἰδώς* 3. 277, *ὀλοφύνα εἰδώς* 4. 460, *ἀπατήλια εἰδώς* 14. 288, is peculiar to the Odyssey. The use of the neuter adjective with the finite verb, as here, is also found in Il. 5. 326; 15. 207; 16. 73; 24. 41; Od. 13. 405. It is like the later use of the adjective with *φρονεῖν*, which is actually found in Il. 6. 162 *ἀγαθὰ φρονέοντες* = 'with right mind'; different in sense from *ἀγαθὰ φρονέω* in Od. 1. 43. Here we may translate 'of lawless mood;' or, following the language of the Psalms, 'with his mind set upon unrighteousness.'

192. ὃ τε. It seems better to read, with Wolf, *ὃ τε φαίνεται* = 'quod quidem apparet,' than *ὅτε* = 'quum.' Cp.

6. ariz dark pine, used for ship's timbers. reiky = cluster pine or pinaster.  
The stone pine is patthom

98. Only two kinds of wine mentioned ~ H. The other is Pramnian (K 234)

Δὴ τότε τοὺς ἄλλους κελδμην ἐρίηρας ἐταίρους  
 αὐτοῦ παρ νηί τε μένειν καὶ νῆα ἔρυσθαι  
 αὐτὰρ ἐγὼ κρίνας ἐτάρων δυοκαίδεκ' ἀρίστους 195  
 βῆν' ἀτὰρ αἶγεον ἄσκον ἔχον μέλανος οἶνοιο,  
 ἡδέος, ὃν μοι ἔδωκε Μάρων, Εὐάνθεος υἱὸς,  
 ἱρεὺς Ἀπόλλωνος, ὃς Ἰσμαρον ἀμφιβεβήκει,  
 οὐνεκά μιν σὺν παιδὶ περισχόμεθ' ἡδὲ γυναικὶ  
 ἀζόμενοι· φῆκε γὰρ ἐν ἄλσσι δεινδρήεντι 200  
 Φοίβου Ἀπόλλωνος. ὁ δέ μοι πόρρεν ἀγλαὰ δῶρα·  
 χρυσοῦ μὲν μοι δῶκ' εὐεργέος ἑπτὰ τάλαντα,

199. σὺν παιδί] σὺν παιδί, Ἀρίσταρχος καὶ Ἀριστοφάνης Schol. H. Al. σὺν παισί.

Schol. Q. πλείστας δὲ παραβολὰς ποιεῖται τοῦ μεγέθους αὐτοῦ. διὰ καὶ δρεὶ ἄνθρωπον εἰκασεν ὡς ὑπερβάλλοντα παντὸς ὅριον μέγεθος, καὶ οὐδ' ὄρεϊ ἀπλῶς ἀλλὰ μίῳ ὑψηλῷ, ὃ ἔστιν ὄρεϊ τῷ ὑψηλοτέρῳ καὶ τοῦτω ὑψηλῷ· τοῦτο δὲ ἔστιν ὑπερβολὴ ὑπερβολῆς.

197. Μάρων is called son of Dionysus in Eur. Cycl. 141. According to the Schol. on Apoll. Rhod. 3. 996, it is Euanthes who is son of Dionysus and Ariadne.

198. ἀμφιβεβήκει, 'used to protect,' cp. Il. i. 37 ὃς Χρόσσην ἀμφιβέβηκας. It is not necessary to force ἀμφιβέβηκει here into the sense of a present tense, or to read, with Nitzsch, ἀμφιβέβηκε. The tense refers back to the time before the destruction of Ismarus. For as a god could not resist the ἀνάγκη of fate, he would desert a city when the sentence of its doom had gone forth. Cp. Aesch. S. c. T. 218 ἀλλ' οὐν θεοὺς | τοὺς τῆς ἀλούσης πόλιος ἐκλείπειν λόγος. See also Virg. Aen. 2. 351; Tac. Hist. 5. 13 'Apertae delubri fores et audita maior humana vox excedere deos.' Plin. N. H. 28. 2. 4 'In oppugnationibus ante omnia solitum a Romanis sacerdotibus evocari deum cuius in tutela id oppidum esset.' The notion of protection in ἀμφιβαίνειν comes through that of 'walking round it,' 'patrolling,' etc.; especially of a hero protecting a corpse or a wounded friend on the battle-field. In this sense it is commonly used with a personal dative, as Il. 17. 4 ἀμφὶ δ' ὄρ' αὐτῷ βαῖν', ὥς τις περὶ πόρταια μήτηρ | πρωτοτόκος κυνρή,

cp. Il. 5. 299; 14. 477; 17. 359. In the same sense we have the substantive ἀμφίβασις Il. 5. 623, and περιβαίνειν ib. 21 etc. The latter word is a good illustration of περισχόμεθα in the next line, which means literally, 'hold ourselves round,' used with a personal genitive in Il. 1. 393 ἀλλὰ σὺ, εἰ δύνασαι γε, περισχεο παιδὸς ἤηος.

202. τάλαντα. The same word is used in Homer for scales and weights; nor must we suppose here that τάλαντα is anything more than a definite weight: 'rerum mutatione omnis fere tunc temporis mercatura constabat, ex pondere aestimabantur omnia, nec signatis nummis indigebant. Bona numero maius vel minus rei pretium definiebant: eadem ratione metalla aestimata sunt (Il. 2. 449; 6. 236), auri quoque talenta saepius collaudat H., de quibus in diversa abierunt viri docti. Quae quidem talenta nec signata nec proprie ita dictam monetam fuisse mea fert sententia. In auro argento aliisque metallis ponderandis proprius fuit talenti usus, qua voce generatim pretium sive pondus, quibuscumque tandem rebus, bobus potissimum aliave pecude solvendum seu adpendendum significarent' Terpstra, Hom. Antt. 99 foll. We can form very little idea of the value of gold in Homeric times. In Il. 6. 235, gold arms, as bartered against bronze, are represented by the value of 100 oxen against 9, which would make gold worth 11½ times the value of bronze. In Il. 23. 757 the lowest prize in a foot race is half a talent of gold. The chief-

δῶκε δέ μοι κρητῆρα πανάργυρον, αὐτὰρ ἔπειτα  
οἶνον ἐν ἀμφιφορεῦσι δυνάδεκα <sup>πᾶσιν</sup> ἀφύσσας  
ἡδὺν ἀκηράσιον, θεῖον ποτόν· οὐδέ τις αὐτὸν 205  
ἤϊδῃ δμῶων οὐδ' ἀμφιπόλων ἐνὶ οἴκῳ,  
ἀλλ' αὐτὸς ἀλοχός τε φίλη ταμίη τε μ' οἶη.  
τὸν δ' ὅτε πίνοιεν μελιηδέα οἶνον ἐρυθρὸν,  
ἐν δέπας ἐμπλήσας ὕδατος ἀνὰ εἴκοσι μέτρα  
χεῦ', ὁδμή δ' ἡδεῖα ἀπὸ κρητῆρος ὀδῶδει, 210  
θεσπεσίη· τὸτ' ἂν οὖ τοι ἀποσχέσθαι φίλον ᾔην.  
τοῦ φέρον ἐμπλήσας ἄσκαν μέγαν, ἐν δὲ καὶ ἦα  
κωρύκῃ· αὐτίκα γάρ μοι οἶσατο θυμὸς ἀγήνωρ  
ἄνδρ' ἐπελεύσεσθαι μεγάλην ἐπιειμένον ἀλκῆν,

206. *ἡϊδῃ*] La Roche would write *ἡίδει*, following Eustath. (who quotes it as found *ἐν τοῖς παλαιαῖς ἀντιγράφοις*), Hesych. and four MSS.

tains of Phaacia give Odysseus a cloak and shirt each, and one talent of gold, Od. 8. 392; the reward given by Aegisthus to the sentinel was two talents, Od. 4. 527; the two talents of gold in the law court represented on the shield of Achilles (Il. 18. 507) may have been either a prize or a deposit. Two talents are the fourth prize in the chariot races, Il. 23. 269; and among the conciliatory offerings from Agamemnon to Achilles ten talents of gold are mentioned, Il. 9. 122, and the same amount as part of the ransom given by Priam for Hector's body, Il. 24. 232, and as a portion of the gifts of the Aegyptian Polybus to Menelaus. But no real approach can be made towards the valuation of the talent of gold in early times. The utmost we can say is that possibly, from a comparison of Il. 23. 269, 750, 805, we may gather that the worth of an ox was two talents of gold. But this value must have varied infinitely according to the relative scarcity of oxen or gold; see Buchholz, *Hom. Real.* vol. 2. p. 300 foll.

204. *δυνάδεκα πᾶσιν*. See on Od. 5. 244.

206. *ἀμφιπόλων*, always used in Homer of female servants: The duties of *ἀμφιπολοὶ* comprised spinning and weaving, Il. 6. 323; Od. 1. 357; 7. 235;

attendance at meals (especially to pour water over the diners' hands), Od. 1. 136, etc., and general household work, Il. 22. 442; Od. 7. 232. They commonly accompanied the lady of the house or her daughter, Od. 1. 331; 6. 84, etc. The corresponding male servants are the *θεράποντες*.

209. *ἐν δέπας*. It was customary in the earliest times to pour the wine into the water, and not, as later, the water into the wine. Cp. Od. 7. 164.

*ἐν δέπας ἐμπλήσας* is just equivalent to the Latin past participle, 'unum poculum impletum'; as, inf. 340, *ἐπέθηκε θυρεὸν μέγαν ὑψὸς αἰέρας* would be represented by 'obiceum magnum sursum sublatum admovit.' Translate, then, 'He poured one full cup of wine into twenty measures of water.' For the use of *ἀνὰ* to express 'distribution' compare *ἀνέμωγε δὲ σῖτον | φάρμακα λυγρὰ* Od. 10. 235, *ἀνὰ δὲ κρήνην ἔμψεν* Od. 4. 41. Nitzsch compares Xen. Anab. 3. 4. 21 *ἐξ λόγων ἀνὰ εἴκοσι ἀνδρας*. In Pliny's time the wine of Maroneia kept something of its ancient fame, the proportion of the water with this wine in common use being eight to one, 'sextarius singulos octonis aquae' N. H. 14. 6.

214. *ἐπελεύσεσθαι*. That *ἄνδρα* is subject to the infinitive, and not object, as Nitzsch prefers, seems settled by the

7. 20:1 ; H<sub>2</sub>O. phase 3:1 for summer



19. τυρίων: τυρίοi comprises all kinds from soft curds to dry, hard cheese. Placed in baskets, the whey would drain off and curds would harden.

21. παιτασσαι. Those born in the middle one - 3 bearings during 'years' of σβπιδιτγa. This calf comes out dirty alone. Better than born after first - after 'spring' lamb.

ἄγριον, οὔτε δίκας εὖ εἰδότα οὔτε θέμιστας. 215

Καρπαλίμως δ' εἰς ἄντρον ἀφικόμεθ', οὐδέ μιν ἔνδον  
εὖρομεν, ἀλλ' ἐνόμεινε νομὸν κάτα πίονα μῆλα.

ἐλθόντες δ' εἰς ἄντρον ἐθηεύμεσθα ἕκαστα·  
ταρσοὶ μὲν τυρῶν βρίθον, στείνοντο δὲ σηκοὶ  
ἄρνων ἥδ' ἐρίφων· διακεκριμέναι δὲ ἕκασται 220

ἔρχατο, χωρὶς μὲν πρόγονοι, χωρὶς δὲ μέτασσαι,  
χωρὶς δ' αὖθ' ἔρσαι· ναῖον δ' ὀρῶ ἀγγεα πάντα,  
γαυλοὶ τε σκαφίδες τε, τετυγμένα, τοῖς ἐνάμελγεν.  
ἔνθ' ἐμὲ μὲν πρόωτισθ' ἔταροι λίσσοντ' ἐπέεσαι  
τυρῶν αἰνυμένους ἰέναι πάλιν, αὐτὰρ ἔπειτα 225

καρπαλίμως ἐπὶ νῆα θοὴν ἐρίφους τε καὶ ἄρνας  
σηκῶν ἐξελάσαντας ἐπιπλεῖν ἀλμυρὸν ὕδωρ·  
ἀλλ' ἐγὼ οὐ πιθόμην, ἧ τ' ἂν πολὺ κέρδιον ἦεν,  
ὄφρ' αὐτόν τε ἴδοιμι, καὶ εἴ μοι ξείνια δοίη.

216. οὐδέ μιν ἔνδον] γρ. οὐδέ τιν' ἔνδον Schol. H. 222. ναῖον] Ἀρίσταρχος  
ναῖον, τινὲς δὲ νᾶον Schol. H. Al. νᾶεν. 225. αἰνυμένους] γρ. ἀχθομένους Eustath.

use of ἐπῆλθε inf. 233. The idea instantly came into his mind that the man who would meet them would be a huge and mighty creature, who would want his wine to be strong.

ἐπιειμένους ἀλάκην. Here and Il. 7. 164; 8. 262; 18. 157. In Il. 1. 149; 9. 372, we have ἀναιδείην ἐπιειμένος. A similar metaphor occurs in δύναμιν περιθεῖναι [not παραθεῖναι] Od. 3. 205. Cp. Isaiah 50. 17.

216. οὐδέ μιν . . εὖρομεν. For οὐδέ with the force of ἀτὰρ οὐ see on οὐδέ βίηφιν inf. 408; Od. 5. 88.

219. The ταρσοὶ mentioned here are the same as the πλεκοὶ τάλαροι inf. 247. The Schol. says rightly ταρσοὶ δὲ λέγονται παρὰ τὸ τέρεσαι, ὃ ἐστὶ ζῆρᾶναι. In Eur. Cycl. 208 they are called σχολῖνα τεύχη.

τυρῶν βρίθον, 'were loaded with cheeses.' The same construction occurs in Od. 15. 334, but the verb is used with the dative in Od. 6. 159; 16. 474; 19. 112; Il. 18. 561.

στείνοντο is found with the dative inf. 445 and Il. 21. 220.

221. ἔρχατο, in Od. 10. 241 with augment, ἔερχατο. The lambs were

penned off in three divisions according to age, the firstlings, the later lambs (μέτασσαι = 'intermediate,' from μετά, as ἐπισσος from ἐπί and περισσός from περί,) and the newly weaned. With the use of ἔρσαι, to express the young of animals, compare ψάκαλον and μητρες ψακαλοῦχοι Soph. Frag. 962, and δρόσοις ἀέπτοις λεόντων Aesch. Ag. 141.

222. ναῖον. The full form of the verb νᾶω is σ-ναf-ω, Aeol. ναῖω. It is, together with νᾶω (i. e. σ-ναf-ω, cp. ἐνευσα), to be referred to root νν or σνν, Skt. *snu*, and *snū-mi* = 'fluo.' The quantity of the α in νᾶω is usually short in Homer, as in Od. 6. 292; Il. 21. 197, but the v. l. νᾶον gives α in the imperf., as in the later epic.

The general word ἀγγεα is subdivided into σκαφίδες (σκάπ-τω, *scoop*), and γαυλοὶ, probably 'round bowls,' cp. γόγγυλος, and Skt. *gḥilas* = 'a ball.'

225. αἰνυμένους (ἡμᾶς) τυρῶν, 'that we should take some of the cheeses and go back again.'

229. εἴ μοι ξείνια δοίη. The use of εἴ in this connection is not uncommon, where there seems a want of some word like σκοπεῖν or περᾶσθαι to fill up the

οὐδ' ἄρ' ἔμελλ' ἐτάροισι φανείς ἐρατεινὸς ἔσσεσθαι. 230

Ἔνθα δὲ πῦρ κήαντες ἐθύσαμεν ἡδὲ καὶ αὐτοὶ  
 τυρῶν αἰνύμενοι φάγομεν, μένομέν τέ μιν ἔνδον  
 ἡμενοί, εἰὸς ἐπῆλθε νέμων φέρε δ' ὄβριμον ἄχθος  
 ὕλης ἀζαλέης, ἵνα οἱ ποτιδόρπιον εἶη.  
 ἔντοσθεν δ' ἄντροιο βαλὼν ὀρυμαγδὸν ἔθηκεν 235

231. κήαντες] This is apparently the reading of Aristarchus. Eustath. states that *ει* instead of *η* is the reading in the majority of MSS. But Spitzner, Exc. xv. on Il. writes *η*, which has been almost uniformly followed in modern editions. Veitch, Irreg. G. V. s. v. *καίω*, remarks that the MSS. of Homer agree in giving the aor. *ἔκα*, and *κῆαι* (opt.) without any variant, but vary between *η* and *ει* in inf., *κῆαι* or *κείαι*, *κῆομεν* and *κείομεν* (subjunctive), *κῆαντο* and *κείαντο*, etc. In Soph. El. 757 the MSS. gave *κῆαντες*, Triclin. *κείαντες*, which Herm. harmonised with Attic use by writing *κείαντες*. 234. ποτιδόρπιον] *ἐνιοὶ δὲ ἀγροοῦντες γράφουσιν* Schol. H. 'Quid scribunt?' asks Dindorf, and La Roche suggests *ποτιδόρπιον* in two words. 235. ἔντοσθεν] So Eustath. for common reading *ἐκτοσθεν*, which is

sense. Cp. inf. 267 *ἰκόμεθ' εἰ τι πόροις ξεινήιον*, Od. 10. 147 *ἀνήιον ἐς περὶωπῆν*, | *εἰ πως ἔργα ἴδοιμι*. Similarly with *αἶ* *κε*, Il. 10. 55 *ἐπὶ Νέστορα δῖον | εἰμι καὶ δρυινέω ἀνστήμεναι*, *αἶ κ' ἐθέλῃσιν* | *ἔλθεϊν*. Cp. Il. 6. 94; 11. 796; 24. 301; Od. 1. 379; 2. 144; 3. 92; 4. 34.

230. οὐδ' ἄρ' ἔμελλε, 'yet, as it fell out, he was not going to be a joy to my comrades, when he showed himself.' For οὐδ' ἄρα in a similar sense compare Il. 1. 329 *τὸν δ' εὔρον παρὰ τε κλισίῃ καὶ κτὴ μελαίνῃ | ἡμενον οὐδ' ἄρα τῷ γε ἰδὼν γήθησεν Ἀχιλλεύς*.

231. ἐθύσαμεν, i.e. an offering to the gods of part of the cheeses, before they began to take them for themselves. cp. Od. 15. 222 of Telemachus *θῦε δ' Ἀθήνῃ νηὶ πᾶρα πρύμνῃ*. Comparing this with ib. 258 we find *θῦε* interpreted by *σπένδειν*. Similarly Od. 14. 446 *ἄρματα θῦσε θεοῖς*, and Il. 9. 219 *θεοῖσι δὲ θύσαι ἀνάγει | Πάτροκλον δν ἑταῖρον δ' ἐν πυρὶ βάλλε θυγάς*. This agrees with the remark of the Schol. T. *μέλλοντες ἐσθίειν πρότερον ἐθύσαμεν*. Lehrs (de Aristarch. Stud. 82) gives as a rule 'θύειν nusquam apud Homerum dicitur de immolanda hostia, sed de offerendis ἀπαρχαῖς, ἐ θυγαῖς sunt ἀπαρχαί.' See Athen. 5. 7 καὶ πρὸ τοῦ θοινάσθαι δὲ ἂ δέϊ ποιεῖν ἡμᾶς διδάσκει πάλιν Ὅμηρος ἀπαρχὰς τῶν βρωμάτων νέμειν τοῖς θεοῖς: οἱ γοῦν περὶ τὸν Ὀδυσσεῖα, καίπερ ὄντες ἐν τῇ τοῦ Κύκλωπος σπηλαίῳ ἐνθάδε πῦρ κείαντες ἐθύσαμεν, ἡδὲ καὶ αὐτοὶ | τυρῶν

αἰνύμενοι φάγομεν.' The later Epicists did not maintain this accurate usage, as e.g. we have in Apoll. Rhod. 1. 420; 2. 156 *θυγλή* used of slaughtered victims, joined with the word *μέλειν*, the proper term for sacrificing. For a similar make-shift sacrifice, where water and not wine was used for the libation, and leaves were substituted for the *οὔλοχύται* of meal, see inf. 12. 356 foll.

234. ποτιδόρπιον, 'that it might serve him [for light] at supper,' *ἵνα ἔχη πρὸς φῶς δειπνέειν* Schol. H. Cp. *ἐπὶ δόρπῳ* Od. 18. 44. For a similar use of a compound adjective Nitzsch compares *καταθύμιος* Il. 17. 201, *μεταδόρπιος* Od. 4. 194, *μεταδήμιος* Od. 8. 293. The fuel seems only to have been used by the Cyclops to give light, as in Od. 18. 307 we find *cressets* fed with billets of wood, *αὐτίκα λαμπτήρας τρεῖς ἵστασαν ἐν μεγάροισιν*, | *ὄφρα φαίνοινεν περὶ δὲ τέλα κάγκανα θήκαν κ.τ.λ.* There is no allusion here to the use of fire for cooking; as, under ordinary circumstances, the Cyclops seems only to have eaten cheese and drunk milk. In the 'Cyclops' of Euripides however the monster is represented as feeding on the sheep which he pastured, *γάλακτι καὶ τυροῖσι καὶ μῆλων βορᾷ* (122), and as hunting with dogs, *θῆρας ἰχθυῶν κυσίν* (130), and as keeping horned cattle as well as sheep and goats; for Silenus offers to Odysseus *βοδὲς γάλα* (136).

235. The Cyclops just enters the cave



38. Rams and he-goats left in the air at night. Only kids and lambs were left  
their pens during the day-time



αὐτίκα δ' ἤμισυ μὲν θρέψας λευκοῖο γάλακτος  
 πλεκτοῖς ἐν ταλάροισιν ἀμνησάμενος κατέθηκεν,  
 ἤμισυ δ' αὖτ' ἔστησεν ἐν ἄγγεσιν, ὅφρα οἱ εἴη  
 πίνειν αἰνυμένφ καὶ οἱ ποτιδόρπιον εἴη.  
 αὐτὰρ ἐπεὶ δὴ σπεύσει πονησάμενος τὰ ἅ ἔργα, 250  
 καὶ τότε πῦρ ἀνέκαιε καὶ εἰσίδεν, εἶρετο δ' ἡμέας  
 'ὦ ξεῖνοι, τίνες ἐστέ; πόθεν πλεῖθ' ὕγρὰ κέλευθα;  
 ἦ τι κατὰ πρῆξιν ἦ μαψιδίως ἀλάλησθε  
 οἶά τε ληιστῆρες ὑπεῖρ ἄλα, τοί τ' ἀλδώνται  
 ψυχὰς παρθέμενοι, κακὸν ἄλλοδαποῖσι φέροντες;' 255  
 'ὦς ἔφαθ', ἡμῖν δ' αὖτε κατεκλάσθη φίλον ἦτορ  
 δεισάντων φθόγγον τε βαρὺν αὐτόν τε πέλωρον.  
 ἀλλὰ καὶ ὥς μιν ἔπεισιν ἀμειβόμενος προσέειπον  
 'Ἡμεῖς τοι Τροίηθεν ἀποπλαγχθέντες Ἀχαιοὶ  
 παντοίοις ἀνέμοισιν ὑπὲρ μέγα λαῖτμα θαλάσσης, 260  
 οἴκαδε ἰέμενοι, ἄλλην ὁδὸν, ἄλλα κέλευθα

247. ταλάροισιν ἀμνησάμενος] Schol. E., the lemma has πονησάμενος μετέθηκεν, and the interpretation gives γράφεται ἀμνησάμενος. 252-255] = Od. 3. 71-74, where see crit. note. 254. τοί τ' ἀλδώνται] γρ. μηχανάωνται Schol. H. P.

alit ubere fetus.' Join ὑπὸ-ἦκεν, as Theocr. 25. 104 τέσσα φίλαις ὑπὸ μη-  
 τράσιν ἰει, Colum. 7. 4 'agni summit-  
 tuntur nutricibus.'

246. θρέψας, 'having curdled half  
 the white milk, he set it down in wicker  
 baskets, having collected it together.'  
 With θρέψας in the sense of 'having  
 thickened,' cp. τρόφι κύμα Il. 11. 307.  
 In Homeric times milk was curdled by  
 stirring in the juice of the wild fig-tree,  
 ὁπός Il. 5. 902. The later name for  
 'rennet' was πυρεῖα, or, in Doric, τάμ-  
 σος Theocr. 7. 16.

247. ἀμνησάμενος. See on Od. 5.  
 482.

250. αὐτὰρ ἐπεὶ δὴ. If we throw  
 the emphasis on σπεύσει, we may render  
 'but when, having busied himself, he  
 had despatched these works of his.'  
 For σπεύδειν with objective accusative  
 see Il. 13. 235; Od. 19. 137, and with  
 τὰ ἅ ἔργα cp. τὸν ἑμὸν γάμον Od. 2.  
 97. But it seems more likely that the  
 important word is πονησάμενος, fre-  
 quently used with an accusative, as in  
 Il. 9. 348; 18. 380; 23. 245; Od. 15.

222, etc.; and σπεύσει comes in with  
 the same sort of adverbial force that  
 τυγχάνω or λαμβάνω give to a sentence.  
 Translate, 'after he had quickly per-  
 formed what he had to do.' Cp. Od.  
 10. 249 ἀγασσάμεθ' ἐξαπρόντες = 'asked  
 in our surprise.'

251. πῦρ ἀνέκαιε. The fire that  
 Odysseus and his companions had  
 lighted, sup. 231, had, of course, been  
 extinguished or suffered to smoulder,  
 which would better suit with ἀνέκαιε.

252-255. See on Od. 3. 71-74.

256. ἡμῖν . . δεισάντων. See on Od.  
 6. 152. Eustath. calls this construction  
 ἐναλλαγή ἀπὸ δοτικῆς εἰς γενικῆς.

261. ἄλλην ὁδὸν, ἄλλα κέλευθα.  
 This repetition of ἄλλος is generally  
 taken as giving a sense like ἀλλού-  
 ἄλλῃ inf. 458, and so taking up ἀπο-  
 πλαγχθέντες = 'on various ways and  
 various wanderings.' But it seems  
 simpler, following the interpretation of  
 Schol. Q. (ἐκ παραλλήλου τὸ αὐτό τὸ  
 γὰρ δύο ἐν σημαίνουσιν), to take the  
 words as only meaning, 'a different  
 route and a different journey,' sc. from

. The life Cyclops not (nearly) advanced beyond pastoral stage. Grain he does not use.  
Agriculture life not yet begun.

avikete: for light as heat, not for cooking? ch. 211





## 9. ΟΔΥΣΣΕΙΑΣ I. 262-275 377

ἤλθομεν· οὕτω που Ζεὺς ἤθελε μητίσασθαι.  
 λαοὶ δ' Ἀτρεΐδην Ἀγαμέμνονος εὐχόμεθ' εἶναι,  
 τοῦ δὴ νῦν γε μέγιστον ὑπουράνιον κλέος ἐστί·  
 τόσσην γὰρ διέπερσε πόλιν καὶ ἀπώλεσε λαοὺς 265  
 πολλούς· ἡμεῖς δ' αὖτε κιχανόμενοι τὰ σά γούνα  
 ἰκόμεθ', εἴ τι πόροις ξεινήιον ἢ καὶ ἄλλως  
 δοίης δωτήνην, ἣ τε ξείνων θέμις ἐστίν.  
 ἀλλ' αἰδεῖο, φέριστε, θεούς· ἰκέται δέ τοί εἰμεν.  
 Ζεὺς δ' ἐπιτιμήτωρ ἱκετῶν τε ξείνων τε, 270  
 ξείνιος, ὃς ξείνοισιν ἀμ' αἰδοίοισιν ὀπηδεῖ.  
 ὦς ἐφάμην, ὃ δέ μ' αὐτίκ' ἀμείβετο νηλεῖ θυμῷ  
 'νήπιός εἰς, ὦ ξεῖν', ἣ τηλόθεν εἰλήλουθας,  
 ὃς με θεοὺς κέλεαι ἢ δειδίμεν ἢ ἀλέασθαι·  
 οὐ γὰρ Κύκλωπες Διὸς αἰγυῖου ἀλέγασιν 275

271.] On this line Köchly (Diss. Od. ii.) says, 'Satis probabiliter Bekkerus ad imum marginem relegavit, qui versus et post antecedentem Ζεὺς δ' ἐπιτιμήτωρ ἱκετῶν τε ξείνων τε, mirifice languet, nec obscurae originis est quippe detortus ex η 165 = 181 ἵνα καὶ Διὶ περιικραίνῃ | σπείσομεν, ὃς θ' ἰκέτησιν ἀμ' αἰδοίοισιν ὀπηδεῖ.'

the homeward direction. The use of ἄλλως would then be a sort of euphemism for 'unfortunate'; cp. Il. 23. 144; and perhaps ἑτέρας in Od. 1. 234. A similar meaning attaches to the Lat. 'secus,' in such phrases as 'si secus acciderit' Cic. Fam. 6. 21. 2, etc.

262. μητίσασθαι. This aor. and the fut. μητίσσομαι Il. 3. 416, are found as from a pres. μητίσσομαι, a poetical form of μητιάω. Similarly we have δηρίσαντο Od. 8. 76, and δηρίωντο ib. 78, pointing to δηρίομαι and δηρίσσομαι respectively.

264. μέγιστον stands as predicate; 'his fame, far as the heaven covers, is the greatest.'

266. ἡμεῖς δ' αὖτε, an antithesis to Ἀγαμέμνον.

τὰ σά γούνα must be immediately governed by ἰκόμεθα, on the analogy of τὰ σά γούναθ' ἰκάνομαι Od. 3. 92, and κιχανόμενοι may be rendered 'thus visiting thee,' as in Il. 19. 289 νῦν δέ σε τεθνηῶτα κιχάνομαι.

267. ξεινήιον ποιεῖν is the most general expression for the bestowal of hospitality, δωτήνην is a more specific

addition. The relative ἣ τε, which refers to both, is attracted to the gender of θέμις, cp. Od. 24. 285 τῷ κέν σ' εὖ δάροισιν ἀμειψάμενος ἀπέειπε | καὶ ξεινή ἀγαθῇ· ἣ γὰρ θέμις, with Il. 11. 779 ξεινιά τ' εὖ παρέθηκεν ἃ τε ξείνοισ θέμις ἐστί. For θέμις used in the sense of regular custom, like δίκη, cp. Il. 9. 134 ἣ θέμις ἀνθρώπων πέλει.

271. αἰδοίοισιν. This merely means 'that all guests are 'revered,' qua guests, and does not refer to the particular character of any individuals.

275. οὐ γὰρ Κύκλωπες. This is inconsistent with what the Cyclopes acknowledged about the power of Zeus, inf. 410; and with Polyphemus' boast that Poseidon was his father. But as a piece of impious boasting, such inconsistency is quite true to nature. On this braggadocio of Polyphemus the Schol. remarks, τὸ ἴδιον ἀμάρτημα ἑαυτοῦ δ. Πολύφημος κοινὸν ποιεῖται· ὅτι γὰρ οἱ ἄλλοι Κύκλωπες οὐκ ἦσαν ἄθεοι, φησί, 'νόσον δ' οὐ πᾶς ἐστί Διὸς μεγάλου ἀλέασθαι.' Cp. Eur. Cycl. 320 Ζηνὸς δ' ἐγὼ κεραννὸν οὐ φρίσσω, ξένη, | οὐδ' οἶδ' ὅτι Ζεὺς ἐστ' ἐμοῦ κρείσσων θεός.

οὐδὲ θεῶν μακάρων, ἐπεὶ ἡ πολὺ φέρτεροί εἰμεν.  
οὐδ' ἂν ἐγὼ Διὸς ἔχθος ἀλευάμενος πεφιδοίμην  
οὔτε σεῦ οὔθ' ἐτάρων, εἰ μὴ θυμός με κελεύει.  
ἀλλὰ μοι εἰφ' ὅπῃ ἔσχες ἰὼν εὐεργέα νῆα,  
ἡ που ἐπ' ἐσχατιῇς ἡ καὶ σχεδὸν, ὅφρα δαείω.

280

ἌΩς φάτο πειράζων, ἐμὲ δ' οὐ λάθεν εἰδότα πολλὰ,  
ἀλλὰ μιν ἄψορρον προσέφημ δολίοις ἐπέεσσι·

Ἡεὶ μὲν μοι κατέαξε Ποσειδάων ἐνοσίχθων,  
πρὸς πέτρῃσι βαλὼν ὑμῆς ἐπὶ πείρασι γαίης,  
ἄκρῃ προσπελάσας· ἀνεμος δ' ἐκ πόντου ἔνεικεν·

285

αὐτὰρ ἐγὼ σὺν τοῖσδε ὑπέκφυγον αἰπὺν ὄλεθρον.

ἌΩς ἐφάμην, ὃ δέ μ' οὐδὲν ἀμείβετο νηλεί θυμῷ,  
ἀλλ' ὃ γ' ἀναΐξας ἐτάροις ἐπὶ χεῖρας ἱάλλε,  
σὺν δὲ δῶα μάρψας ὥς τε σκύλακας ποτὶ γαίῃ  
κόπτ'· ἐκ δ' ἐγκέφαλος χαμάδις ῥέε, δεῦε δὲ γαίαν.

290

276. ἐπεὶ ἡ] See La Roche, Textkrit. 267, who shows that the older grammarians so wrote instead of ἐπειή. Most modern editors adopt the separate form. Others, as Dind., Baümlein, and Döderl. write ἐπειή on the analogy of δτιή from δτι ἡ. 283. Νέα μὲν μοι] οὕτως Ἀρίσταρχος Schol. H. Νέα is pronounced as one syllable. Several MSS. give νῆα, which would imply νῆ' ἀμὴν or νῆα ἐμὴν. See Eustath. ad loc. νέα μὲν μοι, ἀνάπαιστον ἔχει πόδα ἐν καταρχῇ στίχου, καταλογίζομενον ἀπὸ σπονδαίου.

279. εἰπέ. 'Tell me where you moored your ship when you came here.' For ἔχειν νῆα in this sense cp. Od. 10. 91; Hdt. 6. 95.

The use of the participle ἰὼν merely as a graphic addition may be paralleled by similar usage in Attic, as ὅσῃ κατ' αὐτὸν ὕβριν ἐκτίσαι' ἰὼν Soph. Aj. 304.

280. δαείω, subjunctive, see Monro, H. G., Append. C.

281. εἰδότα πολλὰ, cp. the epithet πολύμητις. He means, 'with my knowledge of the world.'

282. ἄψορρον. The Schol. strangely interprets as οὐχ ἀπλῶς ἀλλ' ὀπισθόρμητον, τὸ ἀνάπαιν τῆς ἀληθείας. It only means, 'I answered him back,' as in inf. 501.

283. Νέα. See crit. note. For two short syllables coalescing into one long cp. ὑψηρεφέα Od. 4. 757, ἠρώγεα sup. 44, τεμένεα Od. 11. 185, and ῥέα διελεύσεσθαι Il. 13. 144.

285. If we join ἀνεμος ἐκ πόντου we may compare it with πλημυρίς ἐκ πόντου inf. 486. Others join φέρον ἐκ πόντου, 'brought in from the open sea;' i.e. they were driven on a lee-shore, which explains the reason of their coming at all to the land of the Cyclopes.

288. Join ἐπὶ . . ἱάλλε and σὺν . . μάρψας. Cp. Eur. Cycl. 397 φῶτε συμμάρψας δῶα | ἔσφαξ' ἐταίρων τῶν ἐμῶν θυμῷ τινί. | τὸν μὲν λέβητος ἐς κύτος χαλκήλατον. | τὸν δ' αὖ τέροντος ἀρπάσας ἀκρου ποδός, | παῖαν πρὸς ἔξω δονυχα πετραίου λίθου, | ἐγκέφαλον ἐξέρραινε. The cooking is a later refinement, not found in the Homeric story. Macrobius, 5. 13, referring to Virgil's treatment of the scene in Aen. 3. 623, says 'Narrationem facti nudam et brevem Maro posuit; contra Homerus πάθος miscuit, et dolore narrandi invidiā crudelitatis acquavit.'

- 5 -

71. ἐπιδοσάω. Does this include cooking? There is no mention made  
of ἐπιδο Eus. Cycl. 399 says Polyph. boiled one and roasted another

77. Polyph. is the only person in Horn. who is said to drink milk & wine.

τοὺς δὲ διὰ μελεῖστί ταμὼν ὀπλίσσατο δόρπον  
 ἦσθιε δ' ὥς τε λέων ὀρεσίτροφος, οὐδ' ἀπέλειπεν,  
 ἔγκατά τε σάρκας τε καὶ ὀστέα μυελόντα.  
 ἡμεῖς δὲ κλαίοντες ἀνεσχέθομεν Διὶ χεῖρας,  
 σχέτλια ἔργ' ὀρώωντες· ἀμνηχανίη δ' ἔχε θυμόν. 295  
 αὐτὰρ ἐπεὶ Κύκλωψ μεγάλην ἐμπλήσατο νηδὺν  
 ἀνδρόμεια κρέ' ἔδωκ καὶ ἐπ' ἀκρητον γάλα πίνων,  
 κεῖτ' ἔντοσθ' ἀντροιο τανυσσάμενος διὰ μήλων.  
 τὸν μὲν ἐγὼ βούλευσα κατὰ μεγαλήτορα θυμὸν  
 ἄσπον ἰὼν, ξίφος ὀξὺ ἐρυσσάμενος παρὰ μηροῦ, 300  
 οὐτάμεναι πρὸς στήθος, ὅθι φρένες ἦπαρ ἔχουσι,  
 χεῖρ' ἐπιμασσάμενος ἕτερος δέ με θυμὸς ἔρκεν.

291. μελεῖστί] So Nitzsch and Bothe from Schol. V. 'μελεῖστί] κατὰ μέλος.' Earlier edd. write with MSS. διαμελεῖστί. 302. χεῖρ' ἐπιμασσάμενος] Cp. Gl. H. ἐφαλάμενος χεῖρὶ τὸ πλῆρες. Similarly Eustath. The common reading was χεῖρ.' See note on text.

291. Join διὰ . . ταμὼν μελεῖστί, as Il. 24. 409 ᾗσι κυσὶν μελεῖστί ταμὼν προῦθηκεν Ἀχιλλεύς.

292. οὐδ' ἀπέλειπεν stands as a parenthetical clause = 'without leaving anything'; ἔγκατα, etc., being directly governed by ἦσθι. Cp. ὥς μένεν Ἰδομενεὺς δουρικλυτὸς (οὐδ' ὑπεχώρει), | Αἰνείαν ἐπιόντα βοηθόν Il. 13. 476, καὶ βάλεν, (οὐδ' ἀράμαρτε τιτυσκόμενος κεφαλῇφιν), ἀκρην καὶ κόρυθα Il. 11. 350, 376.

297. Join ἐπὶ . . πίνων, and cp. Eur. Cycl. 327 ἐπεκπιὼν γάλακτος ἀμφορέα, 'drinking on the top of it,' as we say 'to wash it down.' So θύνην . . καταφαγὼν κῆτ' ἐπιπιὼν ἀκρατον οἴνου χάα Ar. Eq. 354; and in a somewhat similar usage ὅταν τὸ ἕδωρ πνίγη τί δεῖ ἐπιπίειν; Aristot. Eth. Nicom. 7. 2. 4.

The use of ἀκρητον shows that the common custom was to dilute milk with water; or, perhaps, to curdle the milk and drink only the whey.

298. διὰ μήλων. For διὰ with genitive expressing unbroken extension through the midst cp. Od. 10. 391 ἡ δὲ δι' αὐτῶν ἐρχομένη, 12. 206 διὰ νηὸς ἰών, ib. 335; 17. 161.

301. ὅθι φρένες ἦπαρ ἔχουσι. Generally rendered, 'where the midriff enfolds the liver,' a sufficiently accurate description of the way in which the

upper surface of the liver lies in the concavity of the diaphragm. Seiler, ad loc. gives a long note in favour of rendering ἔχουσι 'support,' because the diaphragm apparently supports the liver; in proof of which belief he quotes the anatomical term, 'Ligamentum suspensorium hepatis.'

302. χεῖρ' ἐπιμασσάμενος. The acute accent is thrown back in consequence of elision, and so we have here χεῖρ' for χεῖρ, as εἶφ' for εἶπε sup. 279. It is commonly taken to mean 'feeling, fingering, my sword,' as εἵρεος ἐπεμαίετο κώπην Od. 11. 531. But a more likely interpretation is 'feeling for it,' i. e. for the mortal spot near the liver, passing his hand in the dark over the monster's body till he found the place, where the breastbone ended and the soft parts would offer little resistance to the sword. Ameis, Anh. on Od. 19. 480, quotes from Oppenrieder (de ii. Hom. loc. Comment. Augsburg, 1865) the statement that ἐπιμαίεσθαι regularly has the sense of 'placide tangere,' or 'leniter contere.' Comparing Od. 4. 277; 8. 196; 9. 441, 446; 11. 531; 13. 336; 14. 356 and 19. 468, 480, he decides in favour of this interpretation, adding, 'ad leniter tangendi et attractandi significationem saepe accedit quarendi et explorandi significatio, siquidem

αὐτοῦ γάρ κε καὶ ἄμμες ἀπωλόμεθ' αἰπὺν δλεθρον  
οὐ γάρ κεν δυνάμεσθα θυράων ὑψηλάων  
χερσὶν ἀπώσασθαι λίθον ὄβριμον, ὃν προσέθηκεν. 305  
ὥς τότε μὲν στενάχοντες ἐμείναμεν Ἡῶ δι᾿αν.

Ἥμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἡὼς,  
καὶ τότε πῦρ ἀνέκαιε καὶ ἡμελγε κλυτὰ μῆλα,  
πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρυον ἦκεν ἐκάστη.  
αὐτὰρ ἐπεὶ δὴ σπεύσε πονησάμενος τὰ δ' ἔργα, 310  
σὺν δ' ὃ γε δὴ αὐτε δύο μάρψας ὠπλίσσατο δεῖπνον.

δειπνήσας δ' ἄντρον ἐξήλασε πίονα μῆλα,  
ρηιδίως ἀφελὼν θυρεὸν μέγαν· αὐτὰρ ἔπειτα  
ἄψ' ἐπέθηχ', ὥς εἴ τε φαρέτρῃ πῶμ' ἐπιθεῖη.  
πολλῇ δὲ ῥοίζῳ πρὸς ὄρος τρέπε πίονα μῆλα 315  
Κύκλωψ· αὐτὰρ ἐγὼ λιπόμεν κακὰ βυσοδομεύων,  
εἴ πως τισαίμην, δοίῃ δέ μοι εὖχος Ἀθήνη.  
ἦδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνεται βουλή.  
Κύκλωπος γὰρ ἔκειτο μέγα ῥόπαλον παρὰ σηκῶ,

311. δὴ αὐτε] So most modern editors since Bekk. for the commoner δ' αὐτε.  
For the synizesis see on Od. 10. 281.

hoc cum alioquin tum imprimis in tenebris vel caecitate tangendo et contrectando fieri solet.

θυμός, here in its most concrete sense, 'a second thought.' The Schol. T. interprets it here by λογισμός, but the word signifies not so much the result of calculation, as 'impulse,' as may be seen in such expressions as κέλεται δέ με θυμός.

303. καὶ ἄμμες, i. e. 'we as well as he;' assassins and victim together.

With ἀπολίσσασθαι δλεθρον compare Od. 1. 166.

304. δυνάμεσθ' (imperf.) κεν is used here almost with the force of a pluperf.; so, sup. 211 τότ' ἂν οὐ τοι ἀποσχέσθαι φίλον ἦεν. But there is a shade of difference between δυνάμεσθ' κεν and ἀπολόμεθ' κε above; the former denoting an abiding condition, the latter a single fact.

308. κλυτὰ μῆλα, so in Soph. Aj. 375 κλυτὰ αἰπόλια. Eustath. is probably right in rendering κλυτὰ as 'fine,' 'famous'—ἡ διὰ τὸ πλῆθος, ἡ διὰ τὸ καλλί-

τερχον, ἡ διὰ τὴν πύκτητα—for there seems to be no authority for the use of κλυτός in the sense of 'noisy,' which some attach to it, though there would be no difficulty in getting such a meaning from the root κλυ.

314. ὥς εἴ is found with the optative in Il. 2. 780; Od. 10. 420; with the subjunctive in Il. 9. 481; with the participle in Il. 5. 374; 24. 328.

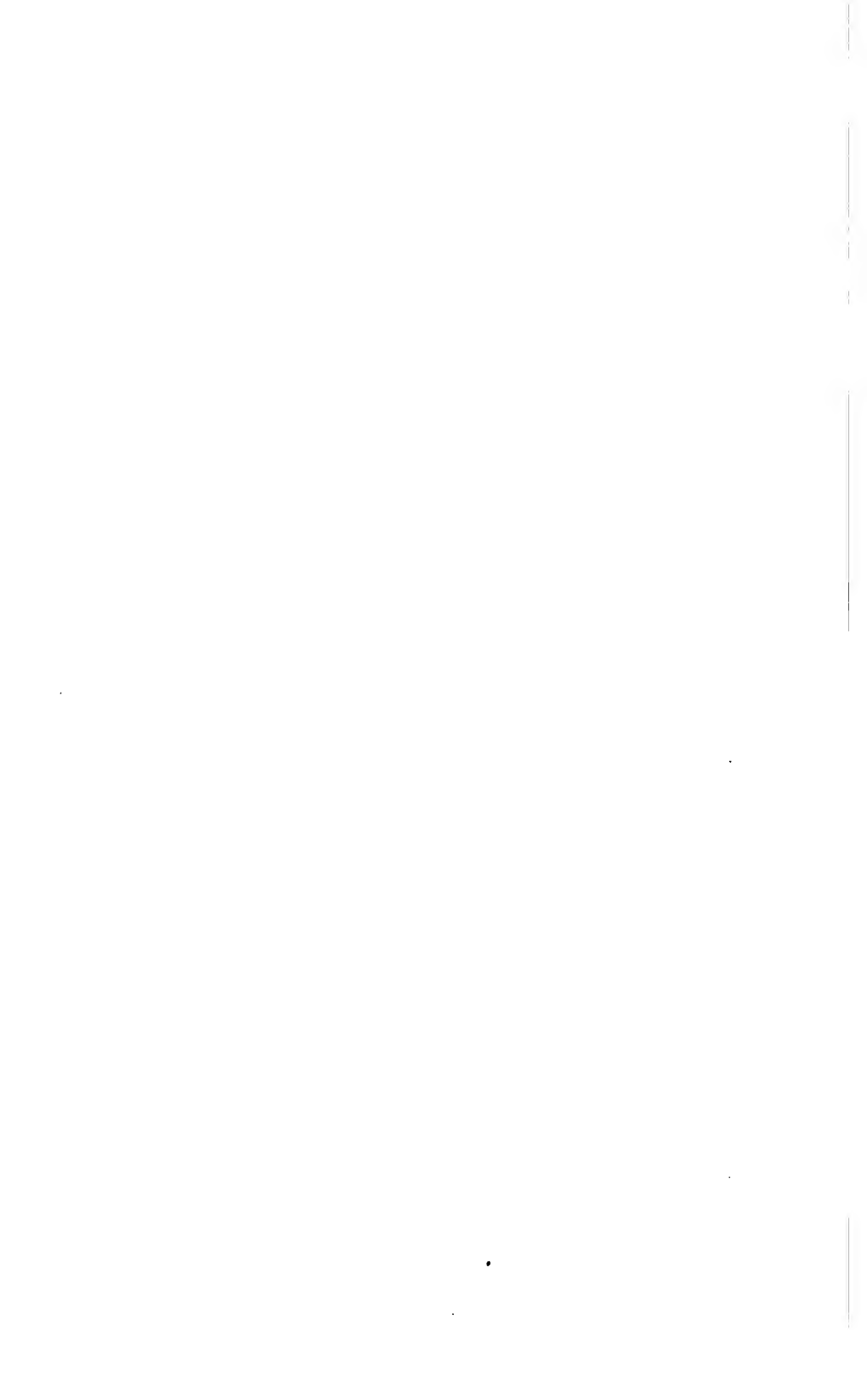
ἐπιθεῖη, the subject to the verb is unexpressed, as in such phrases as τόσσον ἀπὴν ὅσον τε γέγωνε βοήσας inf. 473, ἀράμενοι τοῦ χώρου ὅθεν τέ περ οἰκοχρῶσι Od. 21. 142, οὐδέ κεν ἐνθα τεόν γε μένος καὶ χεῖρας ὄνοκτο Il. 13. 287, ὥς δ' ἐν δνείρῳ οὐ δύναται φεύγοντα διώκειν Il. 22. 199.

315. πολλῇ ῥοίζῳ, 'with frequent whistle.' ῥοῖζος (connected with ῥοῖβδος) is equivalent to the ψίττα of Eur. Cycl. 49; or σίττα, as in Theocr. 4. 46 σίτθ' ἃ Κυμαῖθα ποτὶ τὸν λόφον.

319. Κύκλωπος γάρ. Here γάρ merely forms the introduction to the main sentence, which begins with τοῦ

δειπνον: dinner before he goes out for the day.





χλωρὸν ἐλαΐνεσιν τὸ μὲν ἔκταμεν, ὅφρα φοροίη 320  
 αὐανθέν. τὸ μὲν ἄμμες εἰσκομεν εἰσορδῶντες  
 ὅσον θ' ἰστὸν νηὸς εἰκοσδύροιο μελαίνης,  
 φορτίδος εὐρείης, ἥ τ' ἐκπεράα μέγα λαΐτμα·  
 τόσσον ξην μῆκος, τόσσον πάχος εἰσοράασθαι.  
 τοῦ μὲν ὅσον τ' ὄργυιαν ἐγὼν ἀπέκοψα παραστὰς, 325  
 καὶ παρέθηχ' ἑτάροισιν, ἀποξύναι δ' ἐκέλευσα·  
 οἱ δ' ὁμαλὸν ποίησαν ἐγὼ δ' ἐθόωσα παραστὰς  
 ἄκρον, ἄφαρ δὲ λαβὼν ἐπυράκτεον ἐν πυρὶ κηλέφ.  
 καὶ τὸ μὲν εὖ κατέθηκα κατακρύψας ὑπὸ κόπρῳ,

320. ἔκταμεν] Eustath. τὸ δὲ ἔκταμεν, οἱ ἀκρβόστεροι ἐκσπασε γράφουσιν. ἐχρήσθαι γὰρ φασὶ τὸν τηλικούτον Κύκλωπα καὶ αὐτόπρεμνον ἐκσπάσαι τὸ φυτόν. 326. ἀποξύναι] Buttm. Lexil. would read here, but needlessly, ἀποξύναι, and most modern editors follow him. But cp. Schol. P. ἀποξύναι] ἀπολεπίσαι. τὰ ἀκρα καὶ ὀξεία ἀφελεῖν καὶ οὕτω μάλιστα κυκλοῦν Schol. T. So Preller for δ μάλιστα κυκλωθέν. 329. ὑπὸ κόπρῳ] Ἀριστοφάνης, ὑπὸ κόπρου Schol. H. So Eustath. ὑπὸ κόπρῳ τινὲς γράφουσιν Ἀττικώτερον.

μὲν ὅσον τ' inf. 325. For a similar pause compare Il. 2. 803, where the words πολλοὶ γὰρ κατὰ ἄστυ lead up to τοῖσιν Ἰλαστός ἀνὴρ σημαίνεται in v. 805.

320. τὸ μὲν. This is repeated as τὸ μὲν in 321, and as τοῦ μὲν in 325, the repetition of μὲν seeming to keep the attention alive to the preparatory circumstances.

ἔκταμεν (i.e. ἐξέταμε) is used of felling trees, as αἰγίρον Il. 4. 486, νήιον Il. 3. 62.

322. ὅσον θ' ἰστὸν, cp. inf. 325 ὅσον τ' ὄργυιαν. This is a brachylogical attraction for τόσσον εἶναι ὅσος θ' ἰστός ἐστι. So in Od. 10. 112 τὴν δὲ γυναικά | εὖρον ὅσην τ' ὄρεος κορυφήν. Compare also Od. 11. 25. Milton has imitated this simile in his description of Satan's spear,

'To which the tallest pine,  
 Hewn on Norwegian hills to be the mast  
 Of some great Ammiral, were but a wand.'

It is doubtful whether any limb of an olive could have been found long enough and straight enough to make such a staff for the Cyclops; and some have therefore proposed to read εἰλάτινον for ἐλαΐνεον, but this would only introduce the new physical difficulty, that fresh pinewood blazes instead of smouldering or becoming charred in the fire. Cp. also inf. 394.

In εἰκοσδύροιο we have the root -ερ,

as in ἐρέσσω. It more often appears as -ηρ as in τρε-ήρης.

324. μῆκος and πάχος are accusatives qualifying τόσσον.

325. ὄργυια (in Attic ὄργυια) is from stem ὀργ-—seen in English 'reach.' It properly denotes the space between the finger-tips when the arms are 'extended.' The 'foot,' the 'cubit,' and the 'ell' are instances of measures derived from the human body. The 'fathom' is the same length as the ὄργυια, and is got at in the same way; but the word is applied to the length of line or thread (*flead, faden*) that can be held with the furthest stretch of the two arms.

326. ἀποξύναι. With this reading (see crit. note) compare Eur. Cycl. 456 ἀκρέμων ἐλαίας . . . ὅν φασι γὰρ τῷ δ' ἐξαποξύνας ἀκρον | ἐς πῦρ καθήσσει. The Homeric picture is spoiled by the substitution of ἀκρέμων for ῥόπαλον.

327. ἐθόωσα, 'I sharpened it.' His men did the rougher part of the work, making the wood generally smooth and taper, while Odysseus gives the shape of the point. If θόω come from the same root as θοός and θέω, we must look for the point of contact in the idea of 'sharp,' which signifies 'quick' as well as 'pointed.' But θόω may belong to another root altogether. Eustath. says ὁδὸν καὶ ὀξὺ συνάνημά ἐστι· ὁδὸν δὲ, τὸ μὴ ἀπλῶς ταχέω, ἀλλὰ τὸ τμητικὸν ἐν τῇ ἀκρῇ, ὁμοί ὅμοι ἐχει.

ἥ ῥα κατὰ σπείους κέχυτο μεγάλ' ἤλιθα πολλή· 330  
 αὐτὰρ τοὺς ἄλλους κλήρῳ πεπαλάσθαι ἄνωγον,  
 ὃς τις τολμήσειεν ἐμοὶ σὺν μοχλὸν αἰέρας  
 τρῖψαι ἐν ὀφθαλμῷ, ὅτε τὸν γλυκὺς ὕπνος ἰκάνοι.  
 οἱ δ' ἔλαχον τοὺς ἄν κε καὶ ἤθελον αὐτὸς ἐλέσθαι,  
 τέσσαρες, αὐτὰρ ἐγὼ πέμπτος μετὰ τοῖσιν ἐλέγμην. 335  
 ἐσπέριος δ' ἦλθεν καλλίτριχα μῆλα νομεύων·  
 αὐτίκα δ' εἰς εὐρὺ σπέος ἤλασε πῖονα μῆλα,  
 πάντα μάλ', οὐδέ τι λείπε βαθείης ἔντοθεν αὐλῆς,  
 ἥ τι δισάμενος, ἥ καὶ θεὸς ὧς ἐκέλευσεν.  
 αὐτὰρ ἔπειτ' ἐπέθηκε θυρεὸν μέγαν ὑψὸς' αἰέρας, 340  
 ἐξόμενος δ' ἤμελγεν δις καὶ μηκάδας αἶγας,

330. μεγάλ'. See note below. 331. πεπαλάσθαι] So Aristarchus (see Schol. H. M.) and Herodian (cp. Il. 7. 171 πεπάλασθε), and most modern editors. Düntzer retains πεπαλάσθαι with MSS. See note. 333. ἐν ὀφθαλμῷ] ἐπ' ὀφθαλμῷ Ἀρίσταρχος Schol. M.

330. κατὰ σπείους, 'adown the cave,' that is, from the mouth to the inmost part, so in Od. 12. 93 we have κατὰ σπείους δίδυκεν. See note on Od. 2. 337.

If μεγάλ' [α] be the right meaning it must be taken adverbially with κέχυτο; but it seems an unnecessary addition to ἤλιθα πολλή. An easy change would be to write κατὰ σπείους μεγάλου κέχυτο', or, with Ahrens, κατὰ σπείος κέχυτο μέγα. μέγα is used twenty-seven times adverbially in Homer, and is almost invariably joined with verbs expressing sound, as λάχειν, κτυπεῖν, βρέμειν, στενάχειν, εὐχεσθαι, ἀπύειν, or κλάζειν. There are only two exceptions to this usage, μεγάλ' ἀσπίδας ἐσφυφίλειαν Il. 16. 774; and κραδίη μεγάλα στέρνοισι πατάσσει Il. 13. 282, where the tumultuous thumping of the heart contains a notion of sound no less than of movement. Such a consistent usage makes the employment of μέγα here very suspicious.

331. πεπαλάσθαι. Cp. Schol. on Il. 7. 171 οὕτως Ἀρίσταρχος καὶ Ἡρωδιανὸς διὰ τοῦ σ. . οὐ διὰ τοῦ χ. Similarly Schol. H. here and Eustath. 1631. 14. If the reading be right, it must be referred to παλάσσειν or some such form of πάλλομαι, or if it be still taken from παλάσσω we must notice the peculiarity

in following a τ rather than a κ for the characteristic letter of the verb; cp. πεπάσμεν (Il. 24. 642) from πατέομαι. Ahrens regards πεπαλάσθαι as a reduplic. aor. from πάλλομαι with the substitution of a for ε. Transl. 'I bade them cast lots among themselves.' πάλλειν is used properly of the ψῆφοι shaken in the helmet; here it is transferred per metonymiam to those who shake the pebbles. Cp. Soph. El. 709 στάντες δ' ἴν' αὐτοὺς αἱ τεταγμένοι βραβύς | κλήρους [κλήροις] ἔπληαν.

332. ἐμοὶ σὺν. For instances of σὺν following its case see Od. 13. 303; 14. 296; 15. 410.

334. τοὺς ἄν κε. For this combination see on Od. 5. 361. In this passage ἄν is taken up, as it were, by the pronoun, leaving κε to qualify the verb.

καὶ adds an emphasis to ἤθελον = those whom I should have liked to choose, even if there had been no decision by lot.

335. ἐλέγμην (al. ἐλέχθην), 'I counted myself in.' Cp. ἔλετο δ' ἀριθμὸν Od. 4. 451.

338. ἐντοθεν. Rumpf's conjecture for ἔκτοθεν. See on sup. 239.

339. τι δισάμενος, 'having some foreboding,' or 'suspicion.'

He expected an attack from wild beasts or marauders, and had no dogs for defense. A single dog would have prevented O.D.'s escape. Polyph. had no kine (cow's milk is not mentioned - H.). Ram was a easier than bulls for O.D. to deal with -

44. This makes 6 in all. cf. 188, 311. Od. men are now 6 in number.  
He charges with 12 barrels. (196)

## 9. ΟΔΥΣΣΕΙΑΣ I. 342-357. 383

πάντα κατὰ μοῖραν, καὶ ὑπ' ἐμβρυον ἦκεν ἐκάστῃ.  
 αὐτὰρ ἐπεὶ δὴ σπεύσε πονησάμενος τὰ ἄ' ἔργα,  
 σὺν δ' ὃ γε δὴ αὐτε δύω μάρψας ὠπλίσσατο δόρπον.  
 καὶ τότ' ἐγὼ Κύκλωπα προσηύδων ἀγχι παραστάς, 345  
 κισσύβιον μετὰ χερσὶν ἔχων μέλανος οἴνοιο.

‘Κύκλωψ, τῇ, πῖε οἶνον, ἐπεὶ φάγες ἀνδρόμεα κρέα,  
 ὄφρ' εἰδῆς οἶόν τι ποτὸν τόδε νηὺς ἐκεκεύθει  
 ἡμετέρῃ· σοὶ δ' αὖ λοιβὴν φέρον, εἴ μ' ἐλέησας  
 οἴκαδε πέμψειας· σὺ δὲ μαίνειαι οὐκ' ἄνεκτῶς. 350  
 σχέτλιε, πῶς κέν τίς σε καὶ ὕστερον ἄλλος ἴκοιτο  
 ἀνθρώπων πολέων; ἐπεὶ οὐ κατὰ μοῖραν ἔρεξας.’

‘Ὡς ἐφάμην, ὃ δὲ δέκτο καὶ ἐκπιεν· ἦσατο δ' αἰνῶς  
 ἠδὺ ποτὸν πίνων, καὶ μ' ᾔτεε δεύτερον αὖτις·

‘Δὸς μοι ἔτι πρόφρων, καὶ μοι τεὸν οὖνομα εἰπέ 355  
 αὐτίκα νῦν, ἵνα τοι δῶ ξείνιον, ᾧ κε σὺ χαίρης.  
 καὶ γὰρ Κυκλώπεσσι φέρεي ζεῖδωρος ἄρουρα

344. δόρπον] So Schol. H. Al. δεῖπνον.

346. κισσύβιον. In Eur. Cycl. 383 we have σκύφος κισσοῦ, and in Od. 14. 78 κισσύβιον is used for a milking-pail. In Theocr. 1. 27 it stands for a drinking-cup, and is called σκύφος, ib. 143; but the description Theocr. gives of the wreath of ivy carven round its lip seems to suggest the meaning of ‘decorated with ivy,’ rather ‘than made of ivy wood.’ Fritzsche, on Theocr. 1, states that κισσοῦβι is a common name for a milking-pail at the present day in the Ionian islands: and he quotes from Ampelius, 8. 13 ‘Sami in templo Iunonis est *scyphus factus ex hedera*.’ On the whole we may suppose that ivy-wood was originally the material that gave its name to κισσοῦβιον, but that afterwards κισσοῦβιον was used generally for a wooden cup or bowl.

349. σοὶ . . λοιβὴν. Eustath. describes the expression as *κολακευτικόν*, εἰ γε οὐχ ὅτι ξείνῳ δῶρον ἀλλ' ὥς θεῶι λοιβὴν φησι τὸν οἶνον προσφέρειν. Others explain it to refer to the hope of receiving hospitality, as though Odysseus would say, ‘I brought the wine that I might use it to pour a libation with, when I

should be entertained at thy hospitable board.’ But the commencement of the sentence with the emphatic σοὶ is decisive in favour of the former interpretation. The grosser the flattery the deeper the irony: but, doubtless, it was not too strong for a savage who had described himself as superior to the μάκαρες θεοί.

εἴ μ' ἐλέησας . . πέμψειας, ‘in the hope that thou mightest pity me and send me home.’ For such a use of εἴ see on sup. 229.

352. ἀνθρώπων πολέων, ‘of the multitudes of men.’ The force in πολέων is, that the more numerous men are, the greater chance there is of a visitor to the Cyclops: but how many soever there may be, such an inhospitable reception of Odysseus will keep all others at a distance.

353. ἦσατο, from ἤδεσθαι. The aorist commonly in use is ἦσθην. The use of αἰνῶς is not confined to expressions of horror; but it is used with such verbs as φιλεῖν, ἰοικίναί, τέρπεισθαι.

357. καὶ γάρ. The καί emphasises Κυκλώπεσσι. ‘They know what good

οἶνον ἐριστάφυλον, καὶ σφιν Διὸς ὄμβρος ἀέξει·  
ἀλλὰ τόδ' ἀμβροσῆς καὶ νέκταρός ἐστιν ἀπορρώξ.<sup>360</sup>  
ἌΩς φάτ'· ἀτάρ οἱ αὖτις ἐγὼ πόρον αἴθοπα οἶνον·  
τρὶς μὲν ἔδωκα φέρων, τρὶς δ' ἐκπιεν ἀφραδίῃσιν.  
αὐτὰρ ἐπεὶ Κύκλωπα περὶ φρένας ἤλυθεν οἶνος,  
καὶ τότε δὴ μιν ἔπεσσι προσσηύδων μελιχίοισι·  
‘Κύκλωψ, εἰρωτᾷς μ' ὄνομα κλυτὸν; αὐτὰρ ἐγὼ τοι  
ἐξερέω· σὺ δέ μοι δὸς ξείνιον, ὥς περ ὑπέστης.<sup>365</sup>  
Οὔτις ἐμοὶ γ' ὄνομα· Οὔτιν δέ με κικλήσκουσι  
μήτηρ ἡδὲ πατήρ ἡδ' ἄλλοι πάντες ἐταῖροι.  
ἌΩς ἐφάμην, ὃ δέ μ' αὐτίκ' ἀμείβετο νηλεί θυμῷ·  
‘Οὔτιν ἐγὼ πύματον ἔδομαι μετὰ οἷς ἐτάροισι,  
τοὺς δ' ἄλλους πρόσθεν· τὸ δέ τοι ξεινήιον ἔσται.’<sup>370</sup>  
Ἥ καὶ ἀνακλιωθείς πέσεν ὑπτίως, αὐτὰρ ἔπειτα  
κεῖτ' ἀποδοχμώσας παχὺν αὐχένα, καὶ δέ μιν ὕπνος  
ῥρει πανδαμάτωρ· φάρυγος δ' ἐξέσσυτο οἶνος  
ψωμοί τ' ἀνδρόμεοι· ὃ δ' ἐρεύγετο οἶνοβαρείων.

360. ἌΩς φάτ'· ἀτάρ οἱ] So most modern edd. The common reading was ἄς ἔφατ'· αὐτὰρ οἱ αὖτις, for which might be substituted αὐτὰρ ἐγὼν αὖτις (as Bekk.). The change is made because οἱ generally has the initial digamma; but it makes a new difficulty, because οἱ is not usually treated as a long syllable in thesis. 366. ὄνομα] The caesura may be supposed to make a syllable of doubtful quantity allowable here, and the pause in the sense would tell the same way. A few MSS. read ὄνομ' ἔστ'.

wine is, but this is something quite out of the way.

359. For the use of τόδε after οἶνος see note on Od. 12. 75.

ἀπορρώξ. Properly a part broken off from another, used in Homer of a stream which is a 'branch' of the Styx, Il. 2. 755; Od. 10. 514. The adjective ἀπορρώγες, 'abrupt,' is found as an epithet of ἀεταῖ in Od. 13. 98.

362. Join περὶ . . ἤλυθεν, and take Κύκλωπα as the direct object of the compound verb, and φρένας as the epexegetical accusative of nearer definition. Cp. Il. 10. 139 τὸν δ' αἶψα περὶ φρένας ἤλυθ' ἰαή. Euripides uses a similar expression (Alc. 758) ἕως ἐθέρμην· αὐτὸν ἀμφιβᾶσα φλάξ | οἶνον.

366. ὄνομα. The hiatus and lengthening of the final syllable depend

mainly on the pause in the sense. But cp. inf. 392; Il. 5. 576; 8. 556. The form Οὔτιν is intentionally made different from the ordinary accusative from οὔτις, because it is used as a proper name.

369. πύματον . . μετὰ οἷς ἐτάροισι. This is not equivalent to 'last, after his companions,' but rather 'last, in the list of his companions,' the regular use of μετὰ with dative.

372. ἀποδοχμώσας, 'drooping.' His head droops over towards one shoulder. Schol. πλαγίως. Cp. Virg. Aen. 3. 631 'Cervicem inflexam posuit, iacuitque per antrum | immensus, sanie eructans ac frustra cruento | per somnum commixta mero.'

374. ὃ δ' ἐρεύγετο. A paratactic clause, giving the reason for this voiding







## 9. ΟΔΥΣΣΕΙΑΣ I. 375-385. 385

καὶ τότε ἐγὼ τὸν μοχλὸν ὑπὸ σποδοῦ ἤλασα πολλῆς, 375  
 εἰως θερμαίνονται ἔπεισσί τε πάντας ἑταίρους  
 θάρσυνον, μή τις μοι υποδδείσας ἀναδύη.  
 ἀλλ' ὅτε δὴ τάχ' ὁ μοχλὸς ἐλάινος ἐν πυρὶ μέλλεν  
 ἄψεσθαι, χλωρός περ ἔων, διεφαίνεται δ' αἰνῶς,  
 καὶ τότε ἐγὼν ἄσπον φέρον ἐκ πυρός, ἀμφὶ δ' ἑταῖροι 380  
 ἴσταντ'. αὐτὰρ θάρσος ἐνέπνευσεν μέγα δαίμων,  
 οἱ μὲν μοχλὸν ἐλόντες ἐλάινον, ὄξυν ἐπ' ἄκρῳ,  
 ὀφθαλμῷ ἐνέρισαν· ἐγὼ δ' ἐφύπερθεν ἀερθεῖς  
 δίνεον, ὥς ὅτε τις τρυπῷ δόρυ νήιον ἀνῆρ  
 τρυπάνῳ, οἱ δέ τ' ἔνερθεν ὑποσσείουσιν ἱμάντι 385

377. ἀναδύη] Others erroneously ἀναδύη, or ἀναδύη. 383. ἀερθεῖς] ἐρεισθεῖς  
 Ἀριστάρχος. Schol. M. 384. τρυπῷ] See note below.

of ἀνδρόμεα κρέα. In Eur. Cycl. 591  
 Odysseus says, τῷ δ' ἔνθα παρειμένον |  
 τάχ' ἐξ ἀναιδούς φάρυγος ἀθήσει κρέα.

375. ὑπὸ σποδοῦ ἤλασα, 'I drove it  
 under the ashes.' For this use of ὑπὸ  
 with genitive compare ἐτίθαστο ὑπὸ  
 χθονός Od. 11. 52, ἐπ' ἀνθριῶνος τέτατο  
 ὀχέος Il. 3. 372. Cp. Od. 5. 346, 373.

377. ἀναδύη. Editions previous to  
 Bekk. generally concurred in writing  
 ἀναδύη. But ἀναδύη is for ἀναδύη as  
 δύη in Od. 18. 348; 20. 286: similarly  
 we have ἐκδύμεν in Il. 16. 99 for the  
 optative.

379. ἄψεσθαι, 'to catch.' The middle  
 voice gives a sort of animation to the  
 expression, the passive is elsewhere  
 found, as ἀφθῇ τὸ λήιον Hdt. 1. 19,  
 ἀφθῆς δ' ἡνδὲ κατεκαύθη Thuc. 4. 100.  
 Here however the stake was not con-  
 sumed, but only glowed with red heat;  
 so we have διαφανής and διάπυρος to  
 express 'red-hot.'

383. The common reading ἀερθεῖς  
 merely reproduces the same notion that  
 is already in ἐφύπερθεν, that he stands  
 above it as a shipwright stands on  
 a balk of timber and uses the drill  
 to make a hole in the wood at his feet.  
 But the reading of two important MSS.  
 is ἐρεισθεῖς, which is said to have been  
 preferred by Aristarchus. This would  
 signify 'throwing my weight upon it,'  
 as a man presses with his body upon  
 the stock of a drill as it turns round.  
 Transl. 'just as when a man bores ship-

timber with a borer, while his mates at  
 the lower end keep it spinning with a  
 strap which they hold at either end;  
 and the drill runs continuously.' The  
 ἱμάς here serves the same purpose as  
 the string of the 'bow,' used in working  
 an ordinary drill. The strap made one  
 turn round the shaft or barrel of the  
 borer, so that by pulling at each end of  
 it alternately the borer was made to re-  
 volve a turn or two, first in one direc-  
 tion and then in another. We are not,  
 of course, to suppose that there was  
 any such apparatus attached to this  
 μοχλός, the particulars belonging to  
 the simile of the τρύπανον only. What  
 Odysseus means to say is, that the work  
 they were engaged in, and their various  
 attitudes, resembled those of a ship-  
 carpenter and his men using the drill.  
 Euripides copies it exactly, Cycl. 460  
 ναυπηγίαν δ' ὥς εἰ τις ἀμύζων ἀνῆρ |  
 διπλοῖν χαλινοῖν τρύπανον κομπλατεῖ. It  
 is usual to describe τρυπῶ as a form of  
 the optative, viz. contracted from τρυ-  
 πάοι (τρυπάνω). It must however be re-  
 marked that ὥς ὅτε is nowhere else  
 used in a simile with the optative;  
 which mood is always introduced under  
 such circumstances by ὥς εἰ. Either  
 then we must treat τρυπῶ as a peculiar  
 usage, or else accept the reading of  
 Draco (de Metr. 86 26), τρυπῇ. Ameis  
 proposes the participle τρυπῶν, and  
 supplies, from the foregoing words,  
 ἐρεισθεῖς δινεῖ to complete the sentence.

ἀψάμενοι ἐκάτερθε, τὸ δὲ τρέχει ἔμμενές αἰεῖ·  
 ὥς τοῦ ἐν ὀφθαλμῷ πυριήκεα μοχλὸν ἐλόντες  
 δινέομεν, τὸν δ' αἶμα περίρρεε θερμόν ἔοντα.  
 πάντα δέ οἱ βλέφαρ' ἀμφὶ καὶ ὀφρύας εὔσεν αὐτμῇ  
 γλήνης καιομένης· σφαραγεῦντο δέ οἱ πυρὶ ρίζαι. 390  
 ὥς δ' ὅτ' ἀνὴρ χαλκεὺς πέλεκυν μέγαν ἤε σκέπαρνον  
 εἰν ὕδατι ψυχρῷ βάπτῃ μεγάλα ἰάχοντα  
 φαρμάσσω· τὸ γὰρ αὐτὲ σιδήρου γε κράτος ἐστίν·  
 ὥς τοῦ σίξ' ὀφθαλμοῦς ἐλαϊνέφω περὶ μοχλῷ.  
 σμερδαλέον δὲ μέγ' ὤμωξεν, περὶ δ' ἴαχε πέτρῃ, 395  
 ἡμεῖς δὲ δέισαντες ἀπεσσύμεθ'. αὐτὰρ ὁ μοχλὸν  
 ἐξέρυσ' ὀφθαλμοῖο πεφυρμένον αἵματι πολλῷ.  
 τὸν μὲν ἔπειτ' ἔρριπεν ἀπὸ ἔο χερσὶν ἄλυνον,

387. ἐλόντες] τὸ δὲ ἐλόντες Ἀρίσταρχος ἀντὶ τοῦ ἔχοντες Schol. H. ἐλόντες, ἢ ἔχοντες κατὰ Ἀρίσταρχον Eustath. 1635. 'Videtur Aristarchus non legisse ἔχοντες, sed ἐλόντες per ἔχοντες interpretatus esse' Dind. 388. ἔοντα] Voss, on h. Hom. Cer. 110, reads ἰόντα, which Nitzsch and Bekk. follow, but see note below. 393. σιδήρου γε] A few MSS. read σιδήρου τε. 398. ἄλυνον] ἄλυον Ἀττικώτερον δασύνειν . . . προσγράφουσι δὲ τινὲς τῶν παλαιῶν τὸ ἴωτα ἐν τῷ ἄλυνον Eustath.

387. ἐλόντες goes directly with δινέομεν, 'clavum arreptum torquebamus.'

388. The reading ἰόντα, which would make θερμόν agree with αἶμα, though accepted by Nitzsch and Bekk., is merely a conjecture. Nitzsch indeed compares Il. 3. 61, where εἶσιν is used of an axe: but εἶσιν διὰ δουρός, 'makes its way through a plank,' gives no analogy to the use of ἰόντα, absolutely, to signify rotatory motion; though νηὸς λούσης might be quoted as an instance of ἵεναι used of motion in general. Nitzsch characterises θερμόν ἔοντα as meaningless (*nichtig*); but, surely, it is quite the reverse; for the especial thought is the intense heat of the end of the stake, which was so hot as actually to hiss, when plunged in the blood and juices of the eyeball.

389. ἀμφὶ is to be taken adverbially with εὔσεν, 'round about,' as in Od. 3. 429 ἔδρας τε εὔλα τ' ἀμφὶ καὶ ἄγλαον οἰσόμεν ὕδωρ. εὔω and Lat. 'uro' both belong to Skt. root *usli*.

392. ἰάχοντα agrees in gender with πέλεκυν only; ἡ σκέπαρνον being

thrown in, as it were, parenthetically. μεγάλη lengthens its final syllable in arsis before *φιάχοντα*, but, inf. 395, we have περὶ δ' ἴαχε, where the initial *F* is dropped. The usage seems to be that where the participle is used, it almost invariably has the *F* as in Od. 4. 454; 10. 323; 22. 81; Il. 11. 463 (though in Il. 21. 341 we find ἐγὼν ἰάχουσα), and in the finite sense where *i* is lengthened by the augment, the *F* is dropped, as μέγα δ' ἴαχε Il. 23. 216, ὅτε τ' ἴαχε Il. 18. 219, μέγ' ἴαχον Il. 2. 333, μεγάλ' ἴαχε Od. 2. 428.

393. τὸ γάρ, sc. φαρμάσσειν. Here, the hot bar answers to the iron, and the water to the eye. With βάπτειν compare βαφῇ σιδήρος ὥς Soph. Aj. 651. The word βαφή was afterwards used in the sense of 'temper;' as βαφὴν ἀφίσιν ὄσπερ ὁ σιδήρος εἰρήνην ἄγοντες Aristot. Pol. 4 (7). 14. The emphatic antithesis suggested by τὸ γάρ αὐτὲ σιδήρου γε κράτος ἐστίν seems to imply that while iron is vastly strengthened by such 'tempering,' the Cyclops' eye was destroyed by the corresponding process.

398. Join χερσὶν ἄλυνον, to describe

σκέραρον. does not make position; so Σκέρανδρος



## 9. ΟΔΥΣΣΕΙΑΣ I. 377-416. 387

αὐτὰρ ὁ Κύκλωπας μεγάλ' ἤπνευ, οἳ ρά μιν ἀμφὶς  
 ῥέον ἐν σπήεσσι δι' ἀκρίας ἠνεμοέσσας. 400

οἱ δὲ βοῆς αἰόντες ἐφοίτων ἄλλοθεν ἄλλος,  
 ἰστάμενοι δ' εἶροντο περὶ σπέος ὅττι ἐ κήδοι  
 'Τίπτε τόσον, Πολύφημ', ἀρημένος ὧδ' ἐβόησας  
 νύκτα δι' ἀμβροσίην, καὶ ἀύπνους ἄμμε τίθησθα;  
 ἦ μή τίς σευ μῆλα βροτῶν ἀέκοντος ἐλαύνει;  
 ἦ μή τίς σ' αὐτὸν κτείνει δόλφῃ ἢ βίηφιν;' 405

Τοὺς δ' αὐτ' ἐξ ἀντροῦ προσέφη κρατερὸς Πολύφημος·  
 'ὦ φίλοι, Οὔτις με κτείνει δόλφῃ, οὐδὲ βίηφιν.'

Οἱ δ' ἀπαμειβόμενοι ἔπεα πτερόεντ' ἀγόρευον·  
 'εἰ μὲν δὴ μή τίς σε βιάζεται οἷον ἐόντα,  
 νοῦσόν γ' οὐ πως ἔστι Διὸς μεγάλου ἀλέασθαι,  
 ἀλλὰ σύ γ' εὖχεο πατρὶ Ποσειδάωνι ἀνακτι.' 410

\*Ὡς ἄρ' ἔφαν ἀπιόντες, ἐμὸν δ' ἐγέλασσε φίλον κῆρ,  
 ὥς ὄνομ' ἐξαπάτησεν ἐμὸν καὶ μῆτις ἀμύμων.  
 Κύκλωψ δὲ στενάχων τε καὶ ὠδίνων ὀδύνησι,  
 χερσὶ ψηλαφῶν, ἀπὸ μὲν λίθον εἴλε θυράων, 415

404. ἀμβροσίην] γρ. ὁφθαλμὸν Schol. H. 406. κτείνει] So Bekk. with H. and other MSS. Earlier editions and Dind. read κτείνω.

the wild movements of his hands in his agony. Elsewhere ἀλύνει has ὅ, so that some of the grammarians proposed to read here ἀλύνειν.

402. ἰστάμενοι. 'And taking their stand round the cave they asked what ailed him, "What is this great hurt of thine, Polyphemus, that thou hast thus cried out?"' τίπτε τόσον is thus best joined with ἀρημένους, and ὧδε with ἐβόησας.

408. οὐδὲ βίηφιν. The ambiguity in the word Οὔτις involves a similar ambiguity in οὐδέ. The Cyclopes understand the words to mean, 'neither by craft nor by violence;' but Polyphemus intended to signify, 'he is slaying me by craft, and not by violence.' The ambiguity might be rendered thus, 'It is no man's craft, no violence that is murdering me.' The Cyclopes regard Οὔτις as equivalent to οὐ τίς, as may be seen by their quoting

it in the form μή τίς in v. 410. It is difficult not to suppose that a pun is intended between μή τίς σε βιάζεται and μῆτις ἀμύμων, for the Cyclops has been over-reached by the μῆτις of the οὔτις or Οὔτις.

410. οἷον ἐόντα, that is, 'defenceless in having no neighbours to help you.'

411. νοῦσον ἀλέασθαι. See on Od. 5. 395 for the views of the ancients about diseases; and for the general sentiment cp. Od. 16. 447 θεῶν δ' οὐκ ἔστ' ἀλέασθαι. The genitive, Διὸς, expressing the source, is like ἀνέμων κύμα Od. 13. 99. Their meaning probably was that they thought he had gone hopelessly mad.

415. ὠδίνων ὀδύνησι, 'in agonies of anguish.' Here the παρήχσις is, of course, intentional.

416. ψηλαφῶν, according to Döderl. from an adjectival form ψηλός (from

αὐτὸς δ' εἰνὶ θύρῃσι καθέζετο χεῖρε πετάσσας,  
 εἴ τινά που μετ' ὅεσσι λάβοι στείχοντα θύραζε·  
 οὕτω γάρ πού μ' ἤλπετ' ἐνὶ φρεσὶ νήπιον εἶναι.  
 αὐτὰρ ἐγὼ βούλευον, ὅπως ὅχ' ἄριστα γένοιτο, 420  
 εἴ τιν' ἐταίροισιν θανάτου λύσιν ἢ δ' ἔμοι αὐτῷ  
 εὐροίμην· πάντας δὲ δόλους καὶ μῆτιν ὕφαινον,  
 ὥς τε περὶ ψυχῆς· μέγα γὰρ κακὸν ἐγγύθεν ἦεν.  
 ἦδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνεται βουλή.  
 ἄρσενες διες ἦσαν ἐντρεφέες, δασύμαλλοι, 425  
 καλοὶ τε μεγάλοι τε, ἰοδνεφεῖς εἶρος ἔχοντες·  
 τοὺς ἀκίων συνέεργον ἐνστρεφέεσσι λύγοισι,  
 τῆς ἐπι Κύκλωψ εὐδε πέλωρ, ἀθεμίστια εἰδὼς,  
 σύντρεϊς αἰνύμενος· ὁ μὲν ἐν μέσῳ ἄνδρα φέρεσκε,

425. διες] 'Ἀρίσταρχος οἶε Schol. B. H. Q. Ameis adopts this reading, which comes through the vocalization of the digamma in *δφίες*. 427. ἀκίων] Cod. Vat. *ἀκίων*. 429. σύντρεϊς] La Roche writes, with five MSS, *ὄν τρεῖς*. Cp. Schol. H. *δυνατὸν δὲ καὶ δύο μέρη λόγου λέγειν ὄν καὶ τρεῖς, καὶ ἐν μέρος λόγου σύντρεϊς, ὡς συνέξ· τούτοις δὲ μόναις τοῖς δύο ἀριθμοῖς ὑπῆρχε τὸ συντίθεσθαι μετὰ τῆς ὄν προθέσεως*.

ψάω) and ἀφή (ἄπτω). Curt. connects it with ψάλλα, root ψαλ, comparing Lat. *palpare*.

417. χεῖρε πετάσσας. Cp. Eur. Cycl. 668 ἐν πύλαισι γὰρ | σταθεῖς φάραγγος τάσδ' ἐναρμόσω χέρας.

419. Join οὕτω νήπιον, and take ἤλπετο with ἐνὶ φρεσὶ as ἔλπετο.. κατὰ θυμὸν Il. 10. 355.

420. ὅπως... γένοιτο, 'How all might be for the very best.' For the neuter plural ἄριστα used as an abstract noun cp. οὐδὲ ποτ' ἴσα | ἔσσεται Od. 2. 203, οὐκίτι φυκτὰ πέλοντο 8. 299.

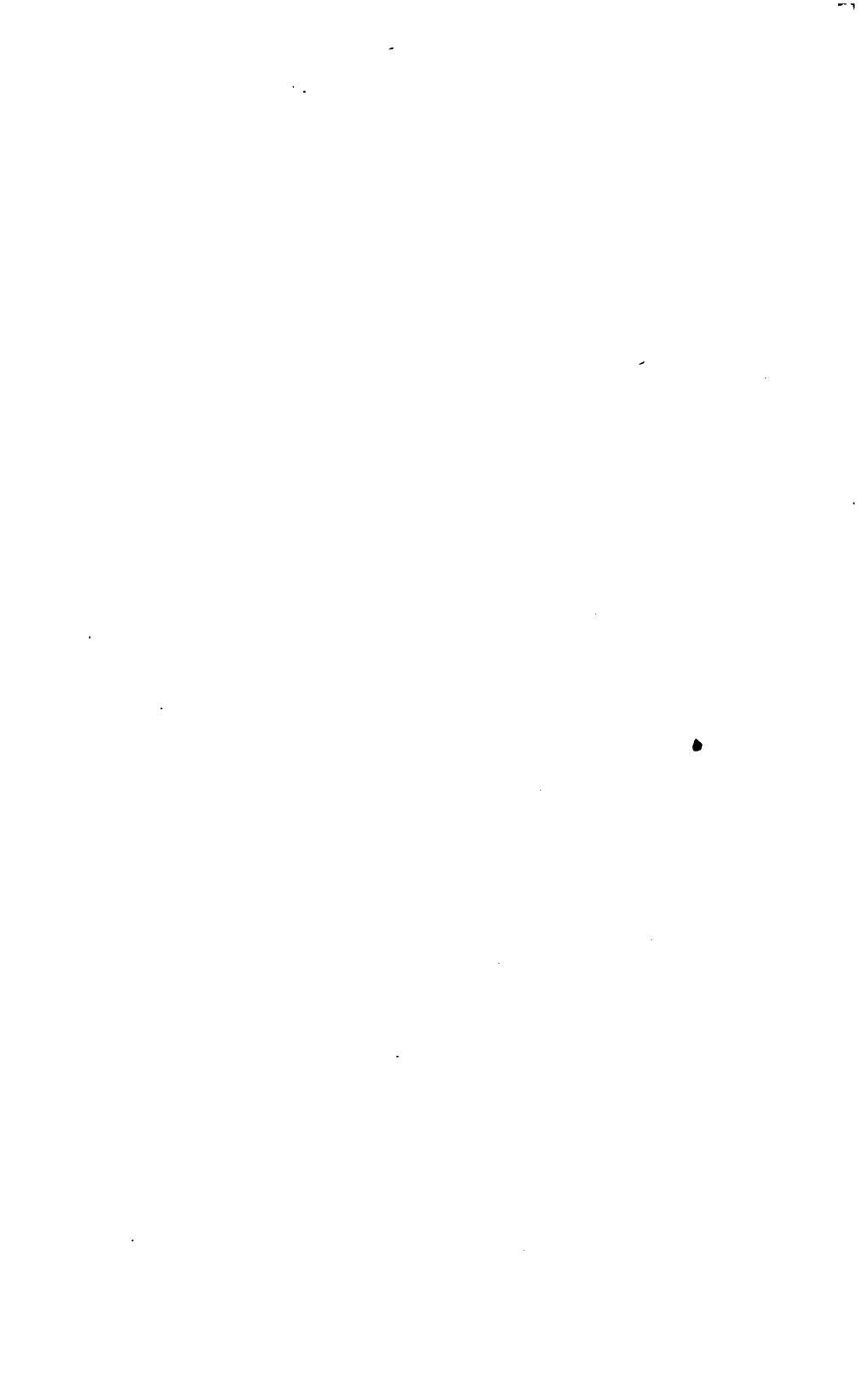
423. ὥς τε περὶ ψυχῆς = 'utpote de vita'; as we say, 'in a matter of life and death.' Cp. Il. 22. 161.

426. ἰοδνεφεῖς. Eustath. rightly interprets this by μέλαν. Ernesti endeavours to twist the word so as to mean 'white,' but quite unnecessarily; for while we have as epithets of sheep, λευκός Il. 3. 103, ἀργυφός Od. 10. 85, and ἀργεννός Il. 6. 424; we have also μέλας in Od. 10. 527; and παμμέλας ib. 525.

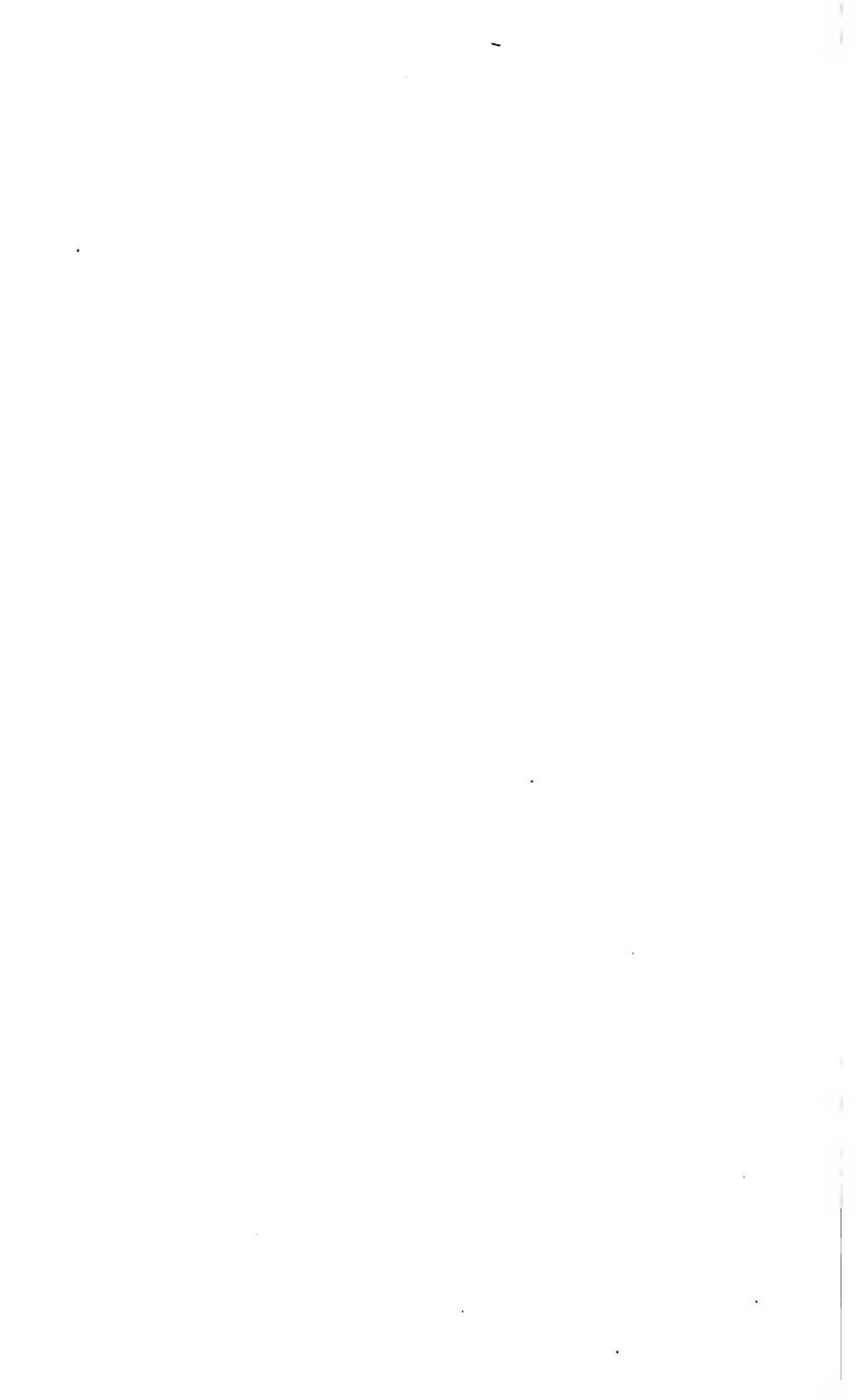
427. λύγοισι. This word properly

denotes the pliant twigs of the agnus castus (*Vitex agnus L.*). Dioscorides, 1. 136, thus describes it: ἄγνος ἢ λύγος θάμνός ἐστι δενδράδης παρὰ ποταμοῖς τραχέσι τε τόποις καὶ χαράδραις φώμενος, ῥάβδους ἔχων δυσθραύστους μακράς φύλλα δὲ ὥσπερ ἐλαίας, ἀπαλότερα δέ· τὸ δ' ὄσθος ἢ μὲν τις λευκὸν ὄν ὑποπορφύριζοντι, ἢ δὲ πορφυροῦν φέρει. The profusion of scented flowers of the *Agnos* is noticed in the opening scene of Plato's *Phaedrus*. With λύγοι Achilles binds two prisoners, Il. 11. 105; and with the same *Odysseus* ties together the legs of the great stag which he had shot, Od. 10. 166. The same sort of 'green withes' were used to bind Samson (Judges 16. 7). The stem *λυγ*, Lat. *lig-are*, appears in the Skt. *ling*. The tree is still called *λυγαία* in Greece.

429. σύντρεϊς may be so written on the analogy of *ἐννεείκοσι* Od. 14. 98, or *σύνδυο* h. Hom. Ven. 74. If we adopt, with some good MSS, *ὄν τρεῖς αἰνύμενος* we must treat it as a tmesis, and may compare *συνάινυτο* Il. 21. 501. φέρεσκε. The iterative tense is used,







τῷ δ' ἐτέρω ἐκάτερθεν ἵτην σῶοντες ἐταίρους. 430  
 τρεῖς δὲ ἕκαστον φῶτ' διες φέρον· αὐτὰρ ἐγὼ γε,  
 ἄρνεϊδς γὰρ ἔην, μῆλων δ' ἄριστος ἀπάντων,  
 τοῦ κατὰ νῶτα λαβὼν, λασίην ὑπὸ γαστέρ' ἐλυσθεὶς  
 κείμεν· αὐτὰρ χερσὶν ἁώτου θεσπεσίῳ  
 νωλεμέως στρεφθεὶς ἐχόμεν τετληότι θυμῷ. 435  
 ὥς τότε μὲν στενάχοντες ἐμείναμεν Ἡῷ διαν.  
 Ἥμος δ' ἠριγένεια φάνη βοδοδάκτυλος Ἡῶς,  
 καὶ τότε ἔπειτα νομόνδ' ἐξέσσυτο ἄρσενά μῆλα,  
 θήλειαι δ' ἐμέμηκον ἀνήμελκτοι περὶ σηκοῦς·  
 οὐθατὰ γὰρ σφαραγεῦντο· ἀναξ δ' ὀδύνησι κακῆσι 440  
 τειρόμενος πάντων ὀίων ἐπεμαίετο νῶτα  
 ὀρθῶν ἐσταύτων· τὸ δὲ νήπιος οὐκ ἐνόησεν,  
 ὥς οἱ ὑπ' εἰροπῶκων ὀίων στέρνοισι δέδευτο.  
 ὕστατος ἄρνεϊδς μῆλων ἔστειχε θύραζε,

433. ἐλυσθεὶς] Al. ἐλιχθεὶς. Vind. 56 ἐρεισθεὶς. 443. ὥς οἱ] August. and Ven. 613 ὥς οἱ, which Nitzsch prefers. But see note.

because there were several successive groups of three.

433. Join κατὰ with λαβὼν. 'Having grasped his back, I lay curled up under his shaggy belly.' The Schol. interprets ἐλυσθεὶς by συστραφεῖς. We find in Il. 23. 393 ῥυμὸς δ' ἐπὶ γαῖαν ἐλύσθη, where Schol. B. interprets by συνερίη. In Il. 24. 510 προπάροιθε ποδῶν Ἀχιλλῆος ἐλυσθεὶς is rendered by the same Schol. συνελυσθεὶς ἢ κυλισθεὶς. It must be noticed that κείμεν is an unusual word to express 'suspension.' But, after all, the posture is rightly described by κείσθαι, as Odysseus is outstretched back downwards. Nor is the impossibility of holding on all night to the sheep's wool to be considered for an instant. It is only the same scene that appears in the 'Romans de Dolopathos' (see Appendix 3), where the robber holds on to the hen-perch for a day and a night while the blinded giant is laying about him with his club. Otherwise we should have to accept the tame interpretation, that Odysseus lay nestling at the ram's side, while the creature slept—his hands interlaced in the fleece—and that when the ram rose to go out, he lifted Odysseus with him.

434. χερσὶν is emphatic, because the *men* were tied by withes, but there is no one to tie Odysseus, so that his *hands* are all that he has wherewith to support himself.

435. It is better to join νωλεμέως with ἐχόμεν, as in Od. 12. 437, and, similarly, Od. 20. 24. νωλεμέως is a word of unknown etymology. But however the meaning may come, there seems no doubt that the general sense is 'firmly' or 'constantly.'

στρεφθεὶς is generally rendered 'twisted in,' i.e. with hands interlaced with the wool. But no analogy is found to support this use of στρεφθεὶς, which commonly means 'turning round' or 'back'; cp. Il. 5. 575; 15. 645; 16. 598. Düntzer would interpret it here 'turned round,' meaning that the head of Odysseus peered out at one side. But it is more likely that it means only 'turned round,' i.e. hanging downwards; just as in Od. 12. 432 foll. Odysseus clings to the fig-tree, and holds on ὡς νυκτερίς. Translate, 'And, turning myself over, I firmly gripped his thick wool with my hands.'

443. ὥς οἱ. For this some write ὡς

λάχνη στεινόμενος καὶ ἔμοι πυκινὰ φρονέοντι. 445  
 τὸν δ' ἐπιμασσάμενος προσέφη κρατερὸς Πολύφημος·  
 'Κριὲ πέπον, τί μοι ὦδε διὰ σπέος ἔσσυο μῆλων  
 ὕστατος; οὐ τι πάρος γε λελειμμένος ἔρχεαι οἶων,  
 ἀλλὰ πολὺ πρῶτος νέμει τέρην' ἄνθεα ποίησ  
 μακρὰ βιβὰς, πρῶτος δὲ ῥοὰς ποταμῶν ἀφικάνεις, 450  
 πρῶτος δὲ σταθμόνδε λιλαίεαι ἀπονέεσθαι  
 ἐσπέριος· νῦν αὖτε πανύστατος. ἦ σὺ γ' ἀνακτος  
 ὀφθαλμὸν ποθέεις, τὸν ἀνὴρ κακὸς ἐξαλάωσε  
 σὺν λυγροῖς ἐτάροισι, δαμασσάμενος φρένας οἴνῳ,  
 Οὔτις, δν οὐ πῶ φημι πεφυγμένον εἶναι δλεθρον. 455  
 εἰ δὴ ὁμοφρονέοις ποτιφωνήεις τε γένοιο

445. λάχνη] Most MSS. λαχμή. Cp. Schol. M. λαχμὸν λέγει νῦν τὴν ἐκ τῆς  
 λάχνης λασιότητα. οἱ δὲ παλαιοὶ φασὶ κάλλιον ἐνταῦθα λάχνη παρὰ Ἡροδοτόν.  
 455. δλεθρον] Two MSS. give δλέθρον, which Eustath. prefers. See note on Od. i.  
 18 γρ. ἔμμεν δλεθρον Schol. H. P. 456. ποτιφωνήεις] Three MSS. give ποτι

οἶ, which Nitzsch approves. But οἱ is  
 not the nominative plural, referring to  
 the comrades of Odysseus, but a dative  
 referring to the Cyclops. It is a true  
*dativus ethicus*, and is nearly equivalent  
 in force to 'all unbeknown to him.' The  
 enclitic, in this reading, throws back its  
 accent on *ἐς*. See note on sup. 42 μῆ-  
 τίς μοι ἀτεμβόμενος κίοι ἴση.

445. λάχνη στεινόμενος, 'cumbered  
 by his wool and me,' that is, 'by me  
 sticking to his wool,' for the weight of  
 the wool itself does not properly enter  
 into the description. Thus we may take  
 λάχνη καὶ ἔμοι as a species of hen-  
 diadys; cp. Od. 19. 396 κλεπτοσύνη θ'  
 ὄρεω τε. But the particular combination  
 is no doubt chosen to give a comic touch  
 to the whole. The unexpected addition  
 of ἔμοι after λάχνη would be described  
 in later Greek as a true σκῆμμα παρὰ  
 προσδοκίαν.

447. Κριὲ πέπον. The word used  
 for 'ram' in the Iliad is κριλός, κριός is  
 probably connected with κίρας. Eustath.  
 remarks that we are reminded by this  
 scene of Hector (Il. 8. 185), Achilles  
 (Il. 19. 400), and Antilochus (Il. 23.  
 402) talking with their horses. Cicero  
 (Tusc. Disp. 5. 115) fails to understand  
 this natural craving on the part of the  
 Cyclops for sympathy in his distress

even from an animal, and notes how  
 'Polyphemus Homerus cum immanem  
 ferumque finxisset, cum arietem etiam  
 colloquentem facit, eiusque laudare for-  
 tunas, quod qua vellet ingredi posset,  
 et quae vellet attingere. Recte hic  
 quidem. Nihil enim erat ipse Cyclops  
 quam aries ille prudentior.' But Cicero's  
 entire description of the scene is so un-  
 like the Homeric picture, that we must  
 either suppose that he had forgotten  
 the original, or that he was confusing  
 the story in Homer with the later ac-  
 count, perhaps, of some tragedian.

448. λελειμμένος . . οἶων, 'distanced  
 by the sheep.' Compare τόσσον δὲ  
 Μενέλαος ἀμύμονος Ἀντιλόχοιο | λείπετο  
 Il. 23. 523. So too, κίρκος πελειῶν οὐ  
 μακρὰν λελειμμένος Aesch. P. V. 857.

With the use of the present tense  
 ἔρχεαι after πάρος cp. πάρος πάλεω  
 Od. 4. 811, and 5. 88.

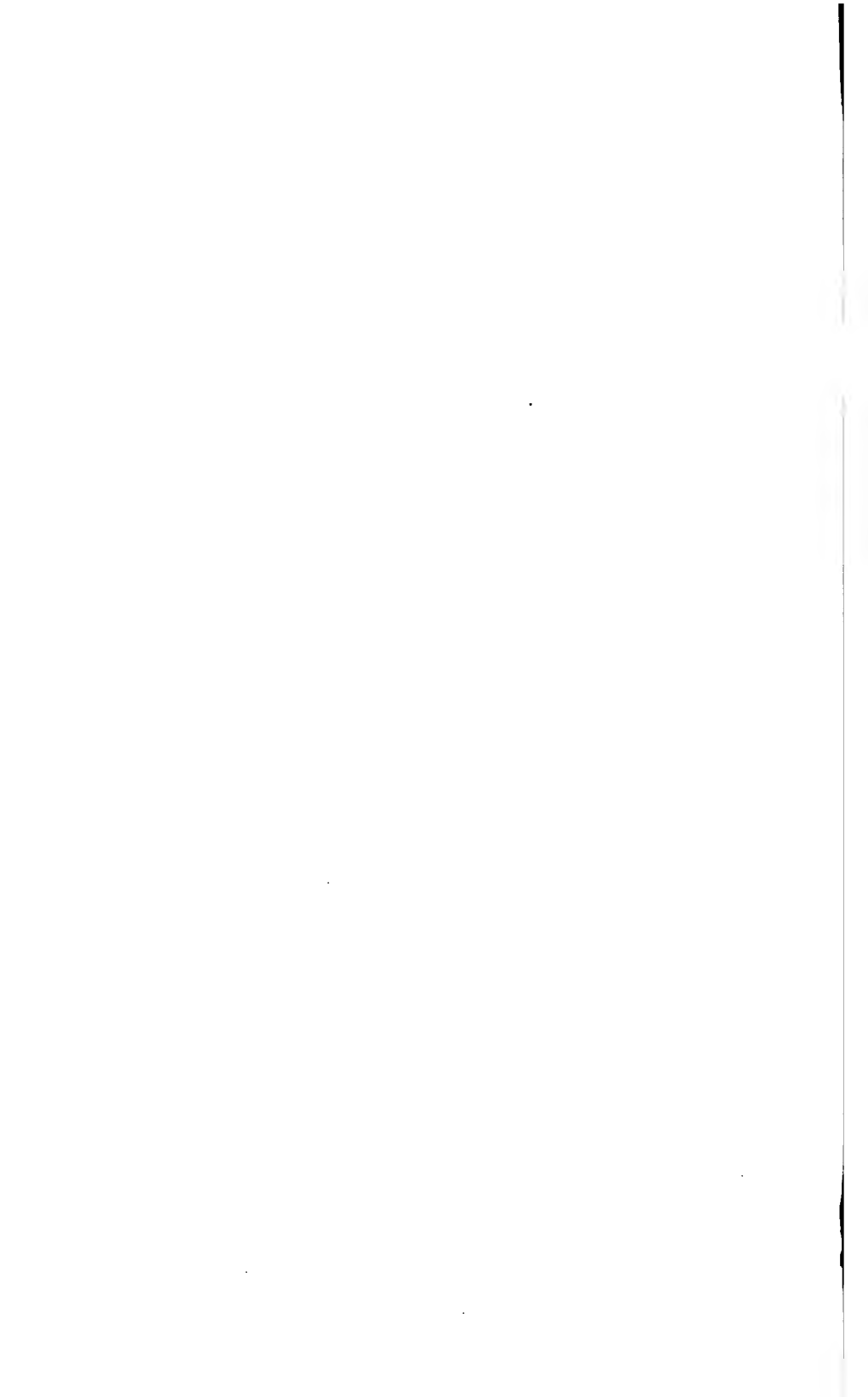
450. μακρὰ βιβὰς. This graphically  
 describes the proud bearing generally  
 noticeable in the animal that is the  
 leader of a herd or flock.

451. ἀπονέεσθαι. For the lengthening  
 of the initial *ā* see note on Od. 12. 422.

455. πεφυγμένον εἶναι δλεθρον. See  
 note on Od. 1. 20.

456. εἰ δὴ ὁμοφρονέοις, 'couldst  
 thou feel as I do, and get the gift of





εἰπεῖν ὅππῃ κείνος ἐμὸν μένος ἤλασκάζει  
 τῷ κέ οἱ ἐγκέφαλός γε διὰ σπέος ἀλλυδῖς ἄλλη  
 θεινομένου ραίοιτο πρὸς οὐδεῖ, καδ δέ κ' ἐμὸν κῆρ  
 λωφήσειε κακῶν, τά μοι οὔτιδανδς πόρεν Οὔτις.' 460

\*Ὡς εἰπὼν τὸν κριδν ἀπὸ ἔο πέμπε θύραζε.  
 ἐλθόντες δ' ἥβαιδν ἀπὸ σπείους τε καὶ αὐλῆς  
 πρῶτος ὑπ' ἀρνειοῦ λυόμεν, ὑπέλυσσα δ' ἐταίρους.  
 καρπαλίμως δὲ τὰ μῆλα ταναύποδα, πίονα δημῷ,  
 πολλὰ περιτροπέοντες ἐλαύνομεν, ὅφρ' ἐπὶ νῆα 465  
 ἰκόμεθ'. ἀσπάσιοι δὲ φίλοις ἐτάροιςι φάνημεν,  
 οἱ φύγομεν θάνατον τοὺς δὲ στενάχοντο γοῶντες.

φανής, which Ahrens adopts. Göbel, de epith. in -eis desin., writes ποτέ, φωνήεις, an unusual rhythm. 457. ἤλασκά(ει) ἤλασκά(ει) Cod. Vrat., 464. πίονα] Al. πίονι. 465. περιτροπέοντες] περιτροπέοντες Hesych.

speech, so as to tell me where that man is skulking from my wrath, then should his brain, as he was smitten, be dashed all abroad on the ground, and my heart should be eased from the trouble which good-for-nothing No-man gave me.' There is a grim sort of reference in πόρεν to the word that was used, sup. 360, of Odysseus *handing* the wine to the Cyclops.

ποτιφανής is a word the composition of which suggests a difficulty; the general rule being that Homeric adjectives in -eis are derived from nouns substantive, as ὀμφαλό-εις, αὐδή-εις. There appears to be an exception to this general rule in ὀφύεις, which seems to point to ὀφύς. But we may follow Bekker in referring ὀφύεις to ὀφύα or ὀφύη, and so make it equivalent to ὀφύινος. But there is no synthetic compound of ποτί and φανή from which ποτιφανής can be formed; and a similar irregularity appears in the words βαθυδινήεις, from βαθύς and δίνη, or ἀμφιγυήεις, from ἀμφί and γυῖον. For other readings see crit. note.

457. ἤλασκά(ει) is used, in Il. 18. 281, in the intransitive sense of 'wandering.' Hermann would read ἤλασκά(ει) for ἀλυσκά(ει). But the two meanings meet in the notion of 'dodging.'

459. For θεινομένου after οἱ see on Od. 6. 157.

462. ἐλθόντες . . λυόμεν . . ὑπέλυσσα. The plural ἐλθόντες seems to prepare

us for ἐλυόμεθα, instead of which two verbs are substituted as giving a more exact description. A similar use of a plural nominative subdivided into two singulars is found in Od. 12. 73; 18. 95; 24. 483; Il. 3. 211; 10. 224.

463. ὑπ' ἀρνειοῦ = 'from under the sheep.' Cp. ὑπ' ἀπήνης λύειν ἡμίονους Od. 7. 5.

464. ταναύποδα, i. e. ταναφόποδα, the ν representing the digamma. So we find αἶψα for ὀφύς (ἡφύς), ἀνέρσαν, καλαῦρον, and, notably, ταλαῦρινος = ταλα-ῦρινος, i. e. ταλά-φρινος. See Curt. G. E. 496 foll.

δημός, 'fat,' is connected by Weber with δαίω, as if the sacrificial fat for burning: but against this meaning we have the fact that δημός is used for the fat of human beings as well as of animals.

465. περιτροπέοντες. On the analogy of περιτροπέων ἐναντός we might construe this 'oft turning round,' viz. to see if the Cyclops were in pursuit. We should certainly rather expect to find a middle voice used, like ἐντροπαλίζεσθαι Il. 6. 496; so that it is preferable to render περιτροπέοντες here 'driving in,' sc. into a compact flock, for the purpose of taking them down to the ship. Cp. βοῦς περιταμνόμενον Od. 11. 402; 24. 112.. Fäsi compares Apoll. Rhod. Arg. 2. 143 ἥδη δ' ἀσπετα μῆλα περιτροπάδην ἐτάμοντο | ἥρωες. We find περιτροπέων in the sense of 'deceiving' in h. Hom. Merc. 542.

ἀλλ' ἐγὼ οὐκ εἶων, ἀνὰ δ' ὀφρύσι νεύον ἐκάστω,  
 κλαίειν· ἀλλ' ἐκέλευσα θοῶς καλλίτριχα μῆλα  
 πῶλλ' ἐν νηὶ βαλόντας ἐπιπλεῖν ἀλμυρὸν ὕδωρ. 470  
 οἱ δ' αἴψ' εἰσβαῖνον καὶ ἐπὶ κληῖσι καθίζον·  
 ἐξῆς δ' ἐζόμενοι πολὴν ἄλα τύπτον ἑρετμοῖς.  
 ἀλλ' ὅτε τόσσον ἀπῆν ὅσον τε γέγωνε βοήσας,  
 καὶ τότε ἐγὼ Κύκλωπα προσηύδων κερτομόιοι·  
 'Κύκλωψ, οὐκ ἄρ' ἔμελλες ἀνάλκιδος ἀνδρὸς ἐταίρους 475  
 ἔδμεναι ἐν σπῇ γλαφυρῷ κρατερῇφι βίηφι.  
 καὶ λίην σέ γ' ἔμελλε κιχήσεσθαι κακὰ ἔργα,  
 σχέτλι', ἐπεὶ ξείνους οὐχ ἄζεο σῶ ἐνὶ οἴκῳ  
 ἐσθέμεναι· τῷ σε Ζεὺς τίσατο καὶ θεοὶ ἄλλοι.'  
 'Ὡς ἐφάμην, ὃ δ' ἔπειτα χολώσατο κηρόβι μᾶλλον 480  
 ἦκε δ' ἀπορρήξας κορυφὴν ὄρεος μεγάλοιο,  
 καὶ δ' ἔβαλε προπάροιθε νεὸς κυανοπρόοιο  
 [τυτθὸν, ἐδεύησεν δ' οἴηιον ἄκρον ἰκέσθαι].

483.] οὗτος δ στίχος συντάσσεται ἀπὸ τοῦ στίχου ἀρχομένου 'πλημμυρὲς' (inf. 485) Schol. M. ἀστέρα ἔχει μετὰ ὀβέλου Eustath. Editors since Wolf have either bracketed or expunged the line. See note below.

468. Join ἀνά-νεύον, i. e. I signalled my refusal. The proper meaning of ἀνα-νεύειν is to express dissent or refusal by throwing back the head, opposed to κατανεύειν, the corresponding gesture of assent or permission by nodding and bowing the head. ἀνανεύειν may be used absolutely, or with καρήατι Il. 22. 205, or, as here, with ὀφρύσι, the expression of disapprobation being also exhibited in the knitting of the brow or closing of the eyes: cp. Ar. Lysist. 126 τί μοι μῦατε κἀνανεύετε;

469. κλαίειν is directly governed by οὐκ εἶων, the words ἀνὰ . . ἐκάστω being parenthetical, as οὐδ' ἀπέλειπεν sup. 292.  
 470. βαλόντας. A hasty action suggestive of hurry. In Od. 11. 4, where there is no such haste implied, we have the more deliberate ἐν δὲ τὰ μῆλα λαβόντες ἐβήσαμεν.

474. κερτομόιοι (κείρω) is 'used here and in Il. 1. 539 as a substantive; cp. μειλιχίωσιν Il. 4. 256, and δνειδείωσιν Il. 22. 497.

475. οὐκ ἄρ' ἔμελλες. The negative attaches closely to ἀνάλκιδος, which is the emphatic word in the sentence. The words are equivalent to οὐκ ἄρα ἀναλκίς ἦν ἀνὴρ οὗ ἐταίρους ἔδμεναι ἔμελλες, 'He was no weakling whose comrades thou wast minded to eat.' ἔμελλες refers back to v. 208, when the Cyclops first began his horrid butchery. ἄρα = 'as you see,' introducing the illustration.

477. καὶ λίην, 'to the very uttermost.' Cp. καὶ μάλα Od. 1. 318 etc., καὶ κάρτα Soph. O. C. 65.

478. σῶ ἐνὶ οἴκῳ, thereby specially violating the rites of hospitality.

483. τυτθὸν . . ἰκέσθαι. This line cannot be read here, though it is appropriate enough in v. 540. A stone that fell προπάροιθε νεὸς would not go near the οἴηιον. Probably the missile passed clean over the ship and fell before her bows; as it appears, from v. 489 foll., that the stern was the part toward the shore.





87. κορρός: hole for putting off or coming to land. Again had one 22 ali.  
ing (0677)

89. Κωρύς: the oar, the oarblade, as in 204. It is the handle properly & in 87  
is the handle of a key,

ἐκλύσθη δὲ θάλασσα κατερχομένης ὑπὸ πέτρης  
 τὴν δ' αἰψ' ἠπειρόνδε παλιρρόθιον φέρε κύμα, 485  
 πλημυρίς ἐκ πόντοιο, θέμωσε δὲ χέρσον ἰκέσθαι.  
 αὐτὰρ ἐγὼ χεῖρεςσι λαβὼν περιμήκεα κοντὸν  
 ὥσα παρέξ· ἐτάροισι δ' ἐποτρύνας ἐκέλευσα  
 ἐμβαλέειν κόπης, ἵν' ὑπ' ἐκ κακότητα φύγοιμεν,  
 κρατὶ κατανεύων· οἱ δὲ προπесόντες ἔρρισον, 490  
 ἀλλ' ὅτε δὴ δις τόσσον ἄλα πρήσσοντες ἀπήμεν,  
 καὶ τότ' ἐγὼ Κύκλωπα προσηγύδων· ἀμφὶ δ' ἐταῖροι

485. τὴν δ' αἰψ' τὴν δ' αἰψ', οὕτως Schol. H. Does this mean οὕτως Ἀρίσταρχος? 489. ὑπ' ἐκ] Wolf wrote ὑπ' ἐκ in Il., but Spitzn. and subsequent edd. ὑπὲκ. La Roche here, with four MSS. ὑπ' ἐκ. See on Od. 3. 175. 491. πρήσσοντες] πλήσσοντες Πιανός Schol. H. Q.

485. τὴν δ' αἰψ', 'and the backwashing wave carried her swiftly to land (a surge setting in from the sea), and drove her to approach the strand.'

παλιρρόθιον is here used of a wave that draws in to shore; in Od. 5. 430 it is the under-tow of the surf that carries the swimmer out to sea. But the epithet is correct in both passages, for the wave 'carries back' to the place from which escape is being sought.

486. πλημυρίς (πλήθω), interpreted by Apollon. as ὄρημα τῆς θαλάσσης, is not the flood-tide as distinguished from the ebb, but the swell from the fall of the stone, setting shoreward. It is a common expedient to bring a floating stick to the bank by throwing stones beyond the stick; and this was the effect of the great stone hurled by the Cyclops.

θέμωσε. Cp. Schol. V. δ μὲν Ἀρίσταρχος, ἤγγισε δὲ τῇ χέρσῳ· Καλλιστρατος δὲ ἀντὶ τοῦ ἐποίησε, παρὰ τὸ θείναι, παραγώγως. Ἄλλως, ἠνάγκασεν, ἐβιάσατο. Schol. B. derives the word from θεσμός, i.e. δ νόμος καὶ ἡ ἀνάγκη, but, ultimately, the word must be referred to root θε (θεῖναι). Cp. Eur. I. T. 1396 εἰς δὲ γῆν πάλιν | κλύδων παλίσρυσ ἦγε ναῦν.

488. ὥσα παρέξ. This means something more than pushed her 'off' or 'out'; it implies also the process of 'punting' the ship someway 'along' the shore. Perhaps the word 'away' might be general enough. If κοντός (Lat. 'contus') be connected with κεντέω, it must be a pole sharp at the point.

489. ἐμβαλέειν κόπης. This is taken as the equivalent of the Lat. 'incumbere remis.' According to this rendering we have to supply some word like χεῖρας or ἴνα, or else to treat ἐμβ. as a sort of reflexive verb, of which latter use we find no example in Homer. Perhaps we ought to interpret the phrase as meaning, 'to dash into [the sea] with our oars,' comparing the dative with νηὶ καταγαγόμεσθα Od. 10. 140, or χερσὶν ἀνασχομένω Il. 23. 686.

490. κρατὶ, for no one dared to utter a sound while they were still within range of the Cyclops' missiles.

491. δις τόσσον. This must mean twice as far as the distance given in sup. 473. The design of Odysseus is to row out of range; but the expression introduces an inconsistency, for to be out of range of shot must be to be out of hearing, if the first position (473) is described as ὅσσον τε γέγωνε βοήσας. But that they were not out of hearing is implied by the intention of Odysseus to address the giant, καὶ τότ' ἐγὼ Κ. προσηγύδων, and we have no right to add to the picture by supposing that the Cyclops had come down to the water's edge, or was even wading in the sea.

ἄλα πρήσσον is analogous to κέλευθον πρήσσειν Od. 13. 83; the commoner construction being πρήσσειν ὁδοῖο Od. 3. 476. This usage is imitated in the later epicists, as κόπῃσι διέπρησσαν μέλαν ὕδωρ Quint. Smyrn. 14. 404.

492. προσηγύδων. The passage 491-

μειλιχίοις ἐπέεσσιν ἐρήτυον ἄλλοθεν ἄλλος

‘Σχέτλιε, τίπτ’ ἐθέλεις ἐρεθίζεμεν ἀγριον ἄνδρα;

ὃς καὶ νῦν πόντονδε βαλὼν βέλος ἤγαγε νῆα 495

αὐτὶς ἐς ἡπειρον, καὶ δὴ φάμεν αὐτόθ’ ὀλέσθαι.

εἰ δὲ φθεγξαμένου τευ ἡ αὐδήσαντος ἀκουσε,

σύν κεν ἄραξ’ ἡμέων κεφαλὰς καὶ νῆια δοῦρα

μαρμάρφ’ ὀκρίεντι βαλὼν τόσσον γὰρ ἴησιν.’

‘Ὡς φάσαν, ἀλλ’ οὐ πείθον ἐμὸν μεγαλήτορα θυμὸν, 500

ἀλλὰ μιν ἀψορρον προσέφην κεκοτηότι θυμῷ.

‘Κύκλωψ, αἶ κέν τίς σε καταθνητῶν ἀνθρώπων

ὀφθαλμοῦ εἴρηται ἀεικελίην ἀλαωτὺν,

φάσθαι Ὀδυσσῆα πτολιπῆρβιον ἐξαλαῶσαι,

υἷδν Λαέρτεω, Ἰθάκῃ ἐνὶ οἰκί’ ἔχοντα.’ 505

‘Ὡς ἐφάμην, ὃ δὲ μ’ οἰμώξας ἡμείβετο μύθῳ.

‘ὦ πόποι, ἦ μάλα δὴ με παλαιΐφατα θέσφαθ’ ἰκάνει.

ἔσκε τις ἐνθάδε μάντις ἀνὴρ ἡὺς τε μέγας τε,

Τήλεμος Εὐρυμίδης, ὃς μαντοσύνη ἐκέκαστο

καὶ μαντευόμενος κατεγῆρα Κυκλώπεσσιν’ 510

499. ὀκρίεντι] ὀκρυέντι in two MSS.

501 seems to be parenthetical, and the *προσῆδον* of 491 is resumed by the *προσέφην* of 501. It does not seem according to Homeric usage to press a sense of attempted action into the imperf. *προσηύδων*. Cp. Od. 14. 485.

496. φάμεν . . ὀλέσθαι. With this use of the aorist after verbs of expectation or prediction see on *φημὶ τελευτηθῆναι* Od. 2. 171.

497. φθέγγεσθαι expresses any shout or cry; αὐδᾶν is narrower, and implies the use of articulate words.

499. μαρμάρφ, from root *μαρ*, as *μαρμαίρω*. Seiler quotes from Montbel: ‘Ici *μάρμαρος* et quelquefois *πέτρος* *μάρμαρος* (Il. 16. 735) n’est autre chose qu’une pierre blanche comme nos cailloux ou brillante, comme la roche nommée *micca*.’

τόσσον γὰρ ἴησιν, ‘so far he flings.’

501. ἀψορρον. See on sup. 282. He addresses him here ‘again;’ for his first address is given in v. 474.

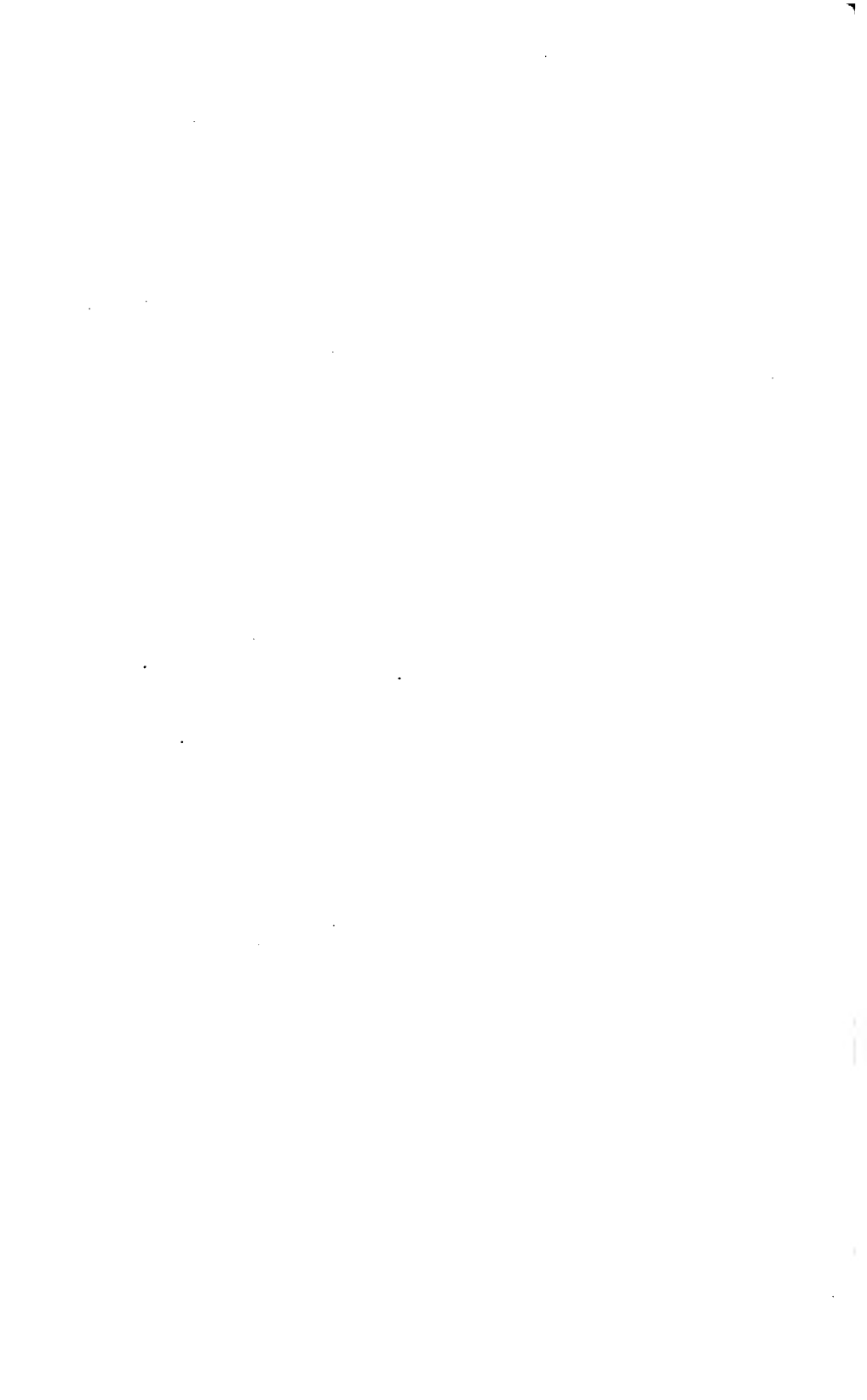
504. φάσθαι = ‘dic.’ Alluding to this

passage, in which Odysseus reveals his name to the Cyclops, Aristotle (*Rhet.* 2. 3. 16) remarks that vengeance is incomplete till the guilty one knows for what cause and by whose hands it has been inflicted.

507. ἰκάνει, ‘are come home to me;’ so *μόρος μιν ἰκάνει* Il. 18. 465. Cp. Eur. *Cycl.* 696 *αἰατ’ παλαιὸς χρησμὸς ἐπεραίνεται* | *τυφλὴν γὰρ ὄφιν ἐκ σέθεν σχήσιν* μ’ ἔφη, | *Τροίης ἀφορμηθέντος*.

509. Τήλεμος. Cp. Theocr. 6. 23; and Ov. *Metam.* 13. 771 ‘*Telemus Eurymides, quem nulla fefellerat ales, | terribilem Polyphemon adit: lumenque quod unum | fronte geris media rapiet tibi, dixit, Ulixes.*’

510. μαντευόμενος κατεγῆρα. For *μαντεία* was a regular profession, the *μάντις* being reckoned as public servants (*δημοεργοί* Od. 17. 383) along with the *δοῖδός*, *ἰγτῆρ* *κακῶν*, and *τέκτων* *δοῖρων*. The *μάντις* could interpret the present and predict the future either by the study of the flight of birds, or other





ὅς μοι ἔφη τάδε πάντα τελευτήσεσθαι ὅπισσῳ,  
 χειρῶν ἐξ Ὀδυσῆος ἀμαρτήσεσθαι ὅπωπῆς.  
 ἀλλ' αἰεὶ τινα φῶτα μέγαν καὶ καλὸν ἐδέγμην  
 ἐνθάδ' ἐλεύσεσθαι, μεγάλην ἐπιειμένον ἀλκὴν.  
 νῦν δέ μ' ἐὼν ὀλίγος τε καὶ οὐτιδανὸς καὶ ἄκις 515  
 ὀφθαλμοῦ ἀλάωσεν, ἐπεὶ μ' ἑδαμάσσατο οἶνφ.  
 ἀλλ' ἄγε δεῦρ', Ὀδυσσεῦ, ἵνα τοι παρ ξείνια θείω,  
 πομπὴν τ' ὀτρύνω δόμεναι κλυτὸν ἐννοσίγαιον·  
 τοῦ γὰρ ἐγὼ παῖς εἰμὶ, πατὴρ δ' ἐμὸς εὐχεται εἶναι.  
 αὐτὸς δ', αἶ κ' ἐθέλῃσ', ἰήσεται, οὐδέ τις ἄλλος 520  
 οὔτε θεῶν μακάρων οὔτε θνητῶν ἀνθρώπων.  
 \*Ὡς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·  
 'αἶ γὰρ δὴ ψυχῆς τε καὶ αἰῶνός σε δυναίμην  
 εὖνιν ποιήσας πέμψαι δόμον Ἄϊδος εἶσω,  
 ὥς οὐκ ὀφθαλμόν γ' ἰήσεται οὐδ' ἐνοσίχθων.' 525

512. ἀμαρτήσεσθαι] See note below. 515. ἀκίς] γρ. δεικῆς Schol. M. Eustath. quotes the same reading. Arist. Poet. 22. 13 ἀειδῆς. 516. ἀλάωσεν ... ἑδαμάσσατο] γρ. ἀλάωσας ... ἑδαμάσσατο Schol. H. M. and many MSS.

augural signs (ὀλονοπόλος Il. 1. 69), or by dreams (ὄνειροπόλος Il. 1. 63), or possibly by the smoke of the sacrifices, if this meaning can be got from *θυοσκόος* Od. 21. 145; Il. 24. 221.

Κυκλώπεςσιν may be taken with *μαντευόμενος* = 'for the Cyclopes;' but its position in the line rather suggests that the meaning is local: he passed his life and reached old age among the Cyclopes.

512. χειρῶν ἔξ, 'that I should lose my sight at the hands of Odysseus.' Cp. *φιληθῆναι ἐκ Διός* Il. 2. 669.

This use of *ἀμαρτάνειν* is not found elsewhere in Homer, and Döderl. needlessly proposes *ἀμερῆσεσθαι*, from *ἀμερ-δεν*. The phrase is common enough in the Tragedians, as Eur. *Alcest.* 342 *τοῖσδ' ἀμαρτάνοντι σὺν ἵγῳ*. The compound *ἀφαμαρτάνειν* is used in Homer nearly in this sense, as *σεῦ ἀφαμαρτούσῃ* Il. 6. 411, *φίλου ἀπὸ πατρὸς ἀμαρτάν* Il. 22. 505.

515. ἀκίς. In Od. 11. 393 we find the substantive *κίς*, which may belong to the same root as *κί-νέω*, and would then denote strength as exhibited in 'movement.'

518. πομπήν τ' ὀτρύνω. These words

make a sort of Homeric formula, as in Od. 7. 151; 8. 30; 11. 357. It seems therefore better to take them closely together, and to regard *δόμεναι κλυτὸν ἐννοσίγαιον* as an exegetical clause defining *πομπήν*. Similarly in Od. 7. 151 we have *αὐτὰρ ἐμοὶ πομπήν ὀτρύνετε—πατρίδ' ἱκέσθαι θάσσον*, 'hasten on with the preparations for my return—that I may reach home all the sooner.' So we may render here, 'and let me make speedy preparation for your return—that the famous Earthshaker may grant you one.'

523. αἶ γάρ. 'Would that I were able, having robbed thee of life and being, to send thee within the house of Hades, as certainly as Poseidon himself shall never heal thine eye!'

525. With *οὐκ ... οὐδέ* cp. Od. 8. 176, 280. For *ὥς* introducing an illustrative comparison into the expression of a wish cp. Od. 17. 253 *αἶ γάρ Τηλέμαχον βάλοι ἀργυρότατος Ἀπόλλων | ... ὥς Ὀδυσῆϊ γ' ἀπώλετο νόστιμον ἦμαρ*. The form is clearer when *οὕτω* is introduced into the first clause, as *εἰ γάρ ἐγὼν οὕτω γε Διὸς παῖς αἰγίοχος | εἶην ... ὥς νῦν ἡμέρη ἦδε κακὸν φέρει Ἀργεῖοισι* Il. 13. 825 foll.

\*Ως ἐφάμην, ὃ δ' ἔπειτα Ποσειδάωνι ἀνακτι  
εἷχετο, χεῖρ' ὀρέγων εἰς οὐρανὸν ἀστερόεντα·

Ἐκλύθι, Ποσειδάων γαίηοχε, κυανοχαῖτα·  
εἰ ἐτέον γε σὸς εἰμι, πατήρ δ' ἐμὸς εἷχει εἶναι,  
δὸς μὴ 'Οδυσσῆα πτολιπόρθιον οἴκαδ' ἰκέσθαι 530  
[νῖδον Λαέρτew, 'Ιθάκη ἐνὶ οἰκί' ἔχοντα].

ἀλλ' εἴ οἱ μοῖρ' ἐστὶ φίλους τ' ἰδέειν καὶ ἰκέσθαι  
οἶκον ἐνκτίμενον καὶ ἐὴν ἐς πατρίδα γαῖαν,  
ὅψ' ἐκ κακῶς ἔλθοι, ὀλέσας ἀπο πάντας ἐταίρους,  
νῆὸς ἐπ' ἀλλοτρίης, εὖροι δ' ἐν πῆματα οἴκῳ. 535

\*Ως ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε κυανοχαίτης·  
αὐτὰρ δ' γ' ἐξαυτίς πολὺ μείζονα λᾶαν ἀείρας  
ἦκ' ἐπιδινήσας, ἐπέρισε δὲ ἴν' ἀπέλεθρον,  
καδ' δ' ἔβαλεν μετόπισθε νεὸς κυανοπρόροιο  
τυτθὸν, ἐδεύησεν δ' οἴηιον ἄκρον ἰκέσθαι. 540

531.] Since Wolf this line has been bracketed by nearly all editors, as being wanting in twelve MSS. and in the text of Eustath.: cp. also Macrobian Sat. 5. 12. 6. 539. μετόπισθε] γρ. προπάρουε Schol. M. and a few MSS. See on sup. 483.

527. χεῖρ', i.e. χεῖρε.

ἀστερόεντα is a good instance of a standing epithet, for the occurrences described here are taking place in the day-time.

535. νῆὸς ἐπ' ἀλλοτρίης, that is, the Phaeacian ship on board of which Odysseus was brought home.

εὖροι δ' ἐν πῆματα οἴκῳ. For this unusual position of the preposition see on Od. 6. 167.

538. ἦκ' ἐπιδινήσας, 'he whirled it round and flung it, and put into it [sc. the effort] vast strength.' Said of Ajax. Il. 7. 269.

For ἐπέρισε compare Schol. B. L. συνεπίδωκεν δλον τὸ σῶμα τῇ βολῇ καὶ πάσῃ δυνάμει ἐχρήσατο. The word is used without a direct object expressed in Il. 5. 856 ἐπέρισε εἰς κενεῶνα, the ἔγχος may easily be supplied from the foregoing words.

539. There are two ways of punctuating here. We may either put a stop after τυτθόν, which will then qualify μετόπισθε, as τυτθὸν ὀπίσσω Il. 5. 443 (Aristarch.); or we may put a stop after

κυανοπρόροιο, so that τυτθόν may go with ἐδεύησεν, like τυτθὸν ἄμαρτε Il. 17. 609. In the latter case, δέ will stand as the third word in the sentence, which is only allowable when the first two words have a very close connection together. See crit. note on Od. 6. 100. If then we join τυτθόν ἐδεύησεν δέ we must treat τυτθόν as making a sort of close combination with ἐδεύησεν, and this is the decision of Eustath. and the older commentators generally. The other way of punctuating is supported by Il. 10. 345 παρεφέλθειν πηδίοιο | τυτθόν. and Il. 13. 184 ἡλείατο χάλκεον ἔγχος | τυτθόν, in both of which passages a clause follows introduced by δέ. This seems the preferable way. For the use of ἐδεύησε (=ἐδέφησε) without any qualifying adverb Bekk. quotes Alciph. 3. 5. 3 ἐδέησα κινδύνῳ περιπεσεῖν. Translate, 'And he threw it down a little astern of the dark-prowed ship, but he failed to reach the end of the steering-paddle.'

540. οἴηιον (οἶαξ) is properly the handle which turns the paddle or πηδάλιον.

At Aci Reale on E. coast Sicily are shown black rocks to be seen which are  
said to have been thrown by P.



53. Traces of the old N'orros in which Poseidon prays for vengeance in an assembly of the gods.

ἐκλύσθη δὲ θάλασσα κατερχομένης ὑπὸ πέτρης·  
 τὴν δὲ πρόσω φέρε κύμα, θέμωσε δὲ χέρσον ἰκέσθαι.  
 ἀλλ' ὅτε δὴ τὴν νῆσον ἀφικόμεθ', ἔνθα περ ἄλλαι  
 νῆες εὐσσελμοὶ μένον ἄθροαι, ἀμφὶ δ' ἑταῖροι  
 εἶατ' ὀδυρόμενοι, ἡμέας ποτιδέγμενοι αἰεὶ, 545  
 νῆα μὲν ἔνθ' ἐλθόντες ἐκέλαμεν ἐν ψαμάθοισιν,  
 ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖνι θαλάσσης.  
 μῆλα δὲ Κύκλωπος γλαφυρῆς ἐκ νηὸς ἐλόντες  
 δασσάμεθ', ὥς μή τις μοι ἀτεμβόμενος κίοι ἴσῃς.  
 ἀρνεῖον δ' ἐμοὶ οἶφ' ἐκνήμιδες ἑταῖροι 550  
 μήλων δαιομένων ὅσων ἔξοχα· τὸν δ' ἐπὶ θινὶ  
 Ζηνὶ κελαϊνεφεί Κρονίδῃ, δς πᾶσιν ἀνάσσει,  
 ῥέξας μηρί' ἔκαιον· ὁ δ' οὐκ ἐμπάζετο ἱρῶν,  
 ἀλλ' ὁ γε μερμήριζεν ὅπως ἀπολοῖατο πᾶσαι  
 νῆες εὐσσελμοὶ καὶ ἐμοὶ ἐρίηρες ἑταῖροι. 555  
 ὥς τότε μὲν πρόπαν ἡμαρ ἐς ἡέλιον καταδύντα  
 ἡμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ·  
 ἡμος δ' ἡέλιος κατέδυ καὶ ἐπὶ κνέφας ἦλθε,  
 δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.  
 ἡμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως, 560  
 δὴ τότ' ἐγὼν ἐτάροισιν ἐποτρύνας ἐκέλευσα  
 αὐτοὺς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι.  
 οἱ δ' αἰψ' εἷσβαινον καὶ ἐπὶ κληῖσι καθίζον,  
 ἐξῆς δ' ἐζόμενοι πολιὴν ἄλα τύπτον ἐρετμοῖς.  
 Ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ, 565  
 ἄσμενοι ἐκ θανάτοιο, φίλους ὀλέσαντες ἑταῖρους.

554. ἀλλ' ὁ γε] γρ. ἀλλ' ὅρα Schol. H. ὁ γε with majority of MSS, Bekk., and La Roche. See Ameis, Anh. ad loc.

542. χέρσον. This describes the shore of the island mentioned in sup. 116 : whereas χέρσος in sup. 486 is the shore of the main land where the Cyclops lived.

543. ἀλλ' ὅτε. The apodosis to this protasis is introduced by νῆα μὲν in v. 546. So in Od. 12. 1-5 αὐτὰρ ἀπεί..

νῆα μὲν, and Od. 10. 508-511 ἀλλ' ὅπου' ἄν... νῆα μὲν.

550. ἀρνεῖον. That is the particular 'ram,' by means of which I had escaped.

553. ἐμπάζετο. Zeus refused to notice these offerings because the prayer of Polyphemus had been heard, and would be answered.

## ΟΔΥΣΣΕΙΑΣ Κ. 1-3

## Τὰ περὶ Αἰόλου καὶ Λαιστρυγόνων καὶ Κίρκης.

Αἰολίην δ' ἐς νῆσον ἀφικόμεθ'· ἔνθα δ' ἔναιεν  
 Αἰολος Ἰπποτάδης, φίλος ἀθανάτοισι θεοῖσι,  
 πλωτῇ ἐνὶ νήσῳ· πᾶσαν δέ τέ μιν πέρι τείχος

1. Αἰολίη νῆσος. In later times this legendary scene was transferred to the Liparaean or Aeolian islands, to the north of Sicily. The actual Aeolian isle was identified by some with Lipara (Lipari); by others with Strongyle (Stromboli). Cp. Strabo, 6. 2. 11 ἡ δὲ Στρογγύλη καλεῖται μὲν ἀπὸ τοῦ σχήματος, ἐστὶ δὲ καὶ αὐτὴ διάπυρος... ἐν ταῦτα δὲ τὸν Αἰόλον οἰκῆσαι φασί, and Pliny, H. N. 3. 9 'Strongyle... in qua regnavit Aeolus.' Völcker, in his Homeric geography, takes the island of Aeolus to be one of the 'Aegates insulae,' on the N.W. coast of Sicily. But there is little advantage in seeking an exact geographical position for a place that belongs to the region of fable. We may however notice the following points in the Homeric description of the island: (1) that it is the first land that Odysseus makes after parting from the Cyclops; and we may suppose that it lay at no great distance thence, for it is customary in Homer, where a long voyage is made, to state the number of days that it occupied, cp. Od. 9. 82; inf. 28, 80; (2) that there was open sea between the Aeolian isle and Ithaca (inf.); and (3) that the island lay to the W. of Ithaca, because Aeolus intends to send Odysseus direct to his home, by confining all the other winds except Zephyrus. If we feel bound to localise the island at all, we may say that a place to the S.W. of Sicily best satisfies all the conditions.

The names Aeolus (ἄημι) and Hippotades (ἵππος) both describe the rapid movement of the wind; the latter of the two names recalls *Boreas* ἑμιππος (Soph. Ant. 985). There were three mythological personages called Aeolus: (1) a son of Poseidon; (2) a son of Hellen, alluded to in the words *Κρηθεὺς Αἰολίδης* (Od. 11. 237); and (3) the present Aeolus, son of Hippotas by Melanippe. Not till the time of the Alexandrines is Aeolus spoken of as a god; he appears here only as φίλος ἀθανάτοισι θεοῖσι, and as keeper of the winds by order of Zeus (v. 21).

3. πλωτῇ (from πλέω, a form of πλέω) was variously interpreted by the older commentators. Aristarchus explained it by φορητῇ ὡς περιφερομένη Schol. H. M., or περιφορητῇ ὡς κυμαίνουσα γὰρ φησι μὴ ἐρριψῆσθαι τῶν ἀνέμων νῆσον. This sense of 'floating' is by far the simplest and the most picturesque; and we may compare the words of Pindar about Delos ('erratica Delos' Ov. Met. 6. 333), ἦν γὰρ τὸ πάροςθε φορητὰ κυμάτεσσιν παντοδαπῶν τ' ἀνέμων βιβαίειν (Frag. 58). The words of Herodotus also, in describing the island of Chemmis in the lake near the city of Buto, leave no doubt about the meaning commonly assigned to πλωτός. He says, λέγεται ὑπ' Αἰγυπτίων εἶναι αὐτὴν ἡ νῆσος πλωτή· αὐτὸς μὲν ἔγωγε οὔτε πλέουσιν οὔτε κινηθεῖσαν ἴδον, τέθηκα δὲ ἀκούων εἰ νῆσος ἀληθὴς ἐστὶ πλωτή. The scepticism that Herodotus ex-

The winds are not represented on the map  
which of Aesler. 2

The Aeslerian city is only floating city - H, but the earth was thought to rest  
upon the water.



χάλκεον ἄρρηκτον, λισσὴ δ' ἀναδέδρωμε πέτρη.  
 τοῦ καὶ δώδεκα παῖδες ἐνὶ μεγάροις γεγάασιν,  
 ἕξ μὲν θυγατέρες, ἕξ δ' υἷες ἡβώνοντες.  
 ἐνθ' ὃ γε θυγατέρας πόρεν νιάσιν εἶναι ἀκοίτις.  
 οἱ δ' αἰεὶ παρὰ πατρὶ φίλῳ καὶ μητέρῳ κεδνῇ  
 δαίνυνται· παρὰ δέ σφιν ὀνειάτα μυρία κείται,  
 κνισῆεν δέ τε δῶμα περιστεναχίζεται αὐλῇ

5

10

10. αὐλῇ] Al. αὐλή. γρ. αὐλή Cod. Vind. 133. See note below.

presses about the fact serves to bring out more strongly the unmistakable sense of *πλωτός*, which is in regular use in later Greek as an epithet of fish and other aquatic creatures. Of course it seems to increase the wonder that so solid an isle, with its sheer cliff and brazen wall, should be afloat on the waters, and Crates therefore seeks to escape this difficulty by taking *πλωτή* to mean 'accessible to ships,' ἡ προσπλευμένη ὅπ' ἀνθρώπων, and to this interpretation Nitzsch inclines, considering the word as nearly equivalent to *ἀγγιβαθής* Od. 5. 413. Similar interpretations are quoted by Schol. T., as e.g. ἐν πλωτοῖς οὖσαν τόποις, or προσορμιστὴν ἀλλ' οὐκ ἀμυχθαλέσσαν. But such a description of island, instead of being accessible to ships, would be harbourless and dangerous. May not the whole story of the floating island with its precipitous sides be a poetical reproduction of the story of some Phoenician sailors, who had voyaged far enough to the north to fall in with an iceberg? The sheer face of ice and the glittering summit seem to be perfectly described by the words *χάλκεον τεῖχος* and *λισσὴ ἀναδέδρωμε πέτρη*.

5. καὶ δώδεκα παῖδες. These words take up *ἐνθα δ' ἔβαινε Αἰόλος*, 'Aeolus lived there . . . and there are twelve children besides in his halls,' *γεγάασιν* means no more than *εἶσι*, as in Od. 6. 62; 5. 35; 19. 279; Il. 4. 325. According to Schol. H. Q. Aeolus had to wife Telepatra τὴν Λαιστργόγουν [? Λαιστργόνος]; and the same authority tells us that the allegorising interpreters made Aeolus symbolise the year, and saw in his six sons the six sterner and colder months of the year, and in his six daughters the warmer and sunnier months. On the marriage between these brothers and sisters the Schol.

B.Q. remarks, ἀρχαῖον ἔθος τὸ συνοικίζειν ἀδελφούς. . . καὶ ὁ Ζεὺς ἀδελφῇ οὕτῃ συνοικεῖ τῇ Ἥρῃ, and he then goes on to expatiate on the blessedness of such a union of conjugal and fraternal love, which must be intended as a piece of flattery for the Ptolemies, whose custom was to wed their sisters, or at any rate half-sisters, *δμοπάτριοι*. The consanguinity between full brothers and sisters was regarded as far closer, *πρῶτα δὲ Αἰόλον δμομητρίας κόρας ἀδελφοῖς συνοικίσαι*. Cp. 2 Sam. 13. 13. The fact of such marriages in the isle of Aeolus points to no special custom of any age or country, but serves to give an idea of the loneliness of the island, and the scanty intercourse its inhabitants enjoyed with the rest of mankind. The brothers married the sisters because there were no other women (except, perhaps, female slaves) to marry.

7. *ἐνθα*, not a local adverb, but rather a temporal one, as introducing a new feature in the story. See on Od. 1. 11.

*ἀκοίτις*. This contracted form of the accusative plural is common in the form *ἦνις* Il. 6. 94, etc. Bekker also writes *πόλις* in Od. 8. 560; Il. 2. 648; 9. 328; 18. 342, 490, and in Il. 12. 375 *ἐπάλξις* for *ἐπάλξεις*, and, similarly, *νήστis* for *νήστias* Il. 19. 156.

10. *κνισῆεν δέ τε δῶμα*. 'And the steaming house' (i.e. with smoke of roasting meat, suggested by *δαίνυνται*) 'sends out its sounds round about in the outer court.' If this rendering be right, it means that the sound of feasting and perhaps of the accompanying music was audible even as one entered the court and before the house was reached. *αὐλῇ* will be a true local dative, *epexegetical* of *περί* in *περιστεναχίζεται*, because it exactly defines the limits within which the noise was heard.

ἡματα· νύκτας δ' αὖτε παρ' αἰδοίης ἀλδχοισιν  
 εὖδουσ' ἐν τε τάπησι καὶ ἐν τρητοῖσι λέχεσσι.  
 καὶ μὲν τῶν ἰκόμεσθα πόλιν καὶ δώματα καλά.  
 μῆνα δὲ πάντα φίλει με καὶ ἐξερέεινεν ἔκαστα,  
 "Ἴλιον Ἀργείων τε νέας καὶ νόστον Ἀχαιῶν"  
 αὐτὰρ ἐγὼ τῷ πάντα κατὰ μοῖραν κατέλεξα.  
 ἀλλ' ὅτε δὴ καὶ ἐγὼν ὁδὸν ᾗτεον ἡδ' ἐκέλευον  
 πεμπέμεν, οὐδέ τι κείνος ἀνήνατο, τεύχε δὲ πομπήν.  
 δῶκε δέ μ' ἐκδείρας ἀσκὸν βοδὸς ἐννεώροιο,

15

13. καὶ δώματα καλά] γρ. καὶ τείχεά μακρά Schol. H. 16. αὐτὰρ ἐγὼ] So Bekk. and Nauck from Cod. Vindob. 56. The MSS. give καὶ μὲν ἐγώ. 19. δῶκε δέ μ' All MSS. read δῶκε δέ μοι, except Cod. Vrat., which gives δῶκέ μοι, followed by Wolf. Editions prior to Wolf give δῶκε δέ μοι δείρας. The reading in the text with elision of μοι may be supported by Il. 6. 165; 9. 673; 10. 544; 13. 481; 17. 100; Od. 4. 367; 23. 21.

Cp. Od. 17. 269 γινώσκω δ' ὅτι πολλοὶ ἐν αὐτῷ δαῖτα τίθενται | ἄνδρες· ἐπεὶ κνίσση μὲν ἀνήνοθεν, ἐν δὲ τε φόρμυγ' | ἥπυι. The only MS. variant of any importance is αὐλή in the nominative case, which would make δῶμα an accusative governed by περὶ, 'and the courtyard echoes all round the steaming house.' No interpretation is offered by the Scholl., except the words in Schol. Q. περιηχέται ἐκ τοῦ λαοῦ, which give no meaning; but the last word may be a mistake for αἰλοῦ, from αἰλός, 'a pipe.' Possibly this suggested to Schäfer the reading αἰλῃ = 'with the sound of fluting,' αἰλῃ being regarded as a shorter form of αἰλῆσις, as βλάστη of βλάστησις, αἰλῇ of αἰλῆσις. This conjecture is accepted by Kayser, and is introduced into the text of Fäsi's edition. One MS. gives αἰδή, which Nitzsch proposes to alter into αἰδῆ, while Düntzer, followed by Nauck, would read περιστεαχίζετ' αἰδῆ. The use of 'atria' in the Virgilian translation points however distinctly to αἰλῇ, Virg. Aen. 1. 725 'fit strepitus tectis vocemque per ampla volutant | atria.' Whatever may be the particular reading or rendering, this much is clear, that the expression δῶμα περιστεαχίζεται implies, most appropriately, that the house of the Master of the Winds is full of strange moans and sounds. But after all the emphatic word is κνίσσην, for what the poet wishes especially

to say is that the six couples spend the whole day with their parents feasting.

13. τῶν includes all the family of Aeolus, who however, as head of the household, is the sole subject to φίλα, 'entertained me.'

17. καὶ ἐγὼν .. ᾗτεον, 'when I also began to ask:' that is, 'I in my turn,' after Aeolus had finished his questionings.

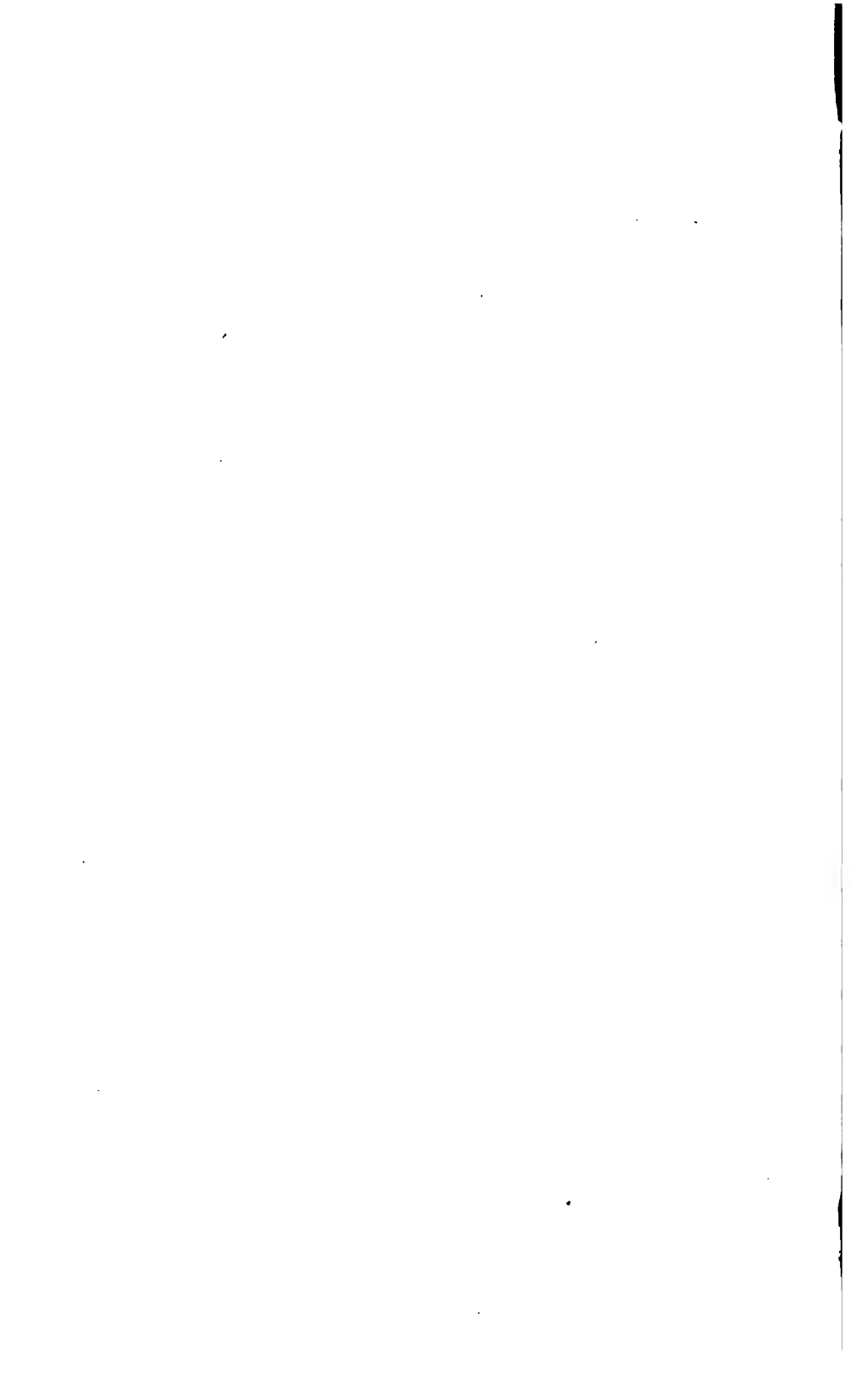
ὁδὸν here is equivalent to 'leave to depart.' The protasis introduced by ἀλλ' ὅτε δὴ finds its apodosis in οὐδέ τι κείνος ἀνήνατο.

19. δῶκε δέ μ' ἐκδείρας. See crit. note. 'And he gave me a bag of the skin of an ox that he had flayed;' ἀσκὸν βοδὸς goes closely together = 'a skin-bag of an ox,' and ἐκδείρας has no immediate connection with δῶκε in point of time, but merely tells how he had got such a bag. Nitzsch quotes a similar sentence from Lucian, Amor. 34 σκέπησιν δεσθέντες ἀνθρώποι νάπη, θηρία δείραντες, ἡμικέσαντο.

ἐννεώροιο is commonly taken to mean 'nine years old,' from ἐννέα and ἡρῆ or perhaps ἄρος, which is quoted as equivalent to ἐνιαυτός. This epithet is generally supposed only to imply full-growth, ἐννέα being taken for a conventional amount representing maturity, perhaps as being a triple of the number three. But Aristotle, Hist. An. 6. 27, says, ἀκμάζει δὲ μάλιστα (ὁ βοῦς) πενταετὴς ὢν. διὰ καὶ Ὀμηρὸν φασι

To NV: only inhabitants besides ans<sup>o</sup> family?





ξνθα δὲ βυκτάων ἀνέμων κατέδησε κέλευθα·  
 κείνον γὰρ ταμὴν ἀνέμων ποίησε Κρονίων,  
 ἡμὲν πανέμεναι ἢ δ' ὀρνύμεν ὃν κ' ἐθέλῃσι.  
 νηὶ δ' ἐνὶ γλαφυρῇ κατέδει μέρμιθι φαεινῇ  
 ἀργυρῇ, ἵνα μή τι παραπνεύσῃ ὀλίγον περ·  
 αὐτὰρ ἐμοὶ πνοιῇν Ζεφύρου προέηκεν ἀήναι,  
 ὄφρα φέροι νηῆς τε καὶ αὐτούς· οὐδ' ἄρ' ἔμελλεν  
 ἐκτελείειν· αὐτῶν γὰρ ἀπωλόμεθ' ἀφραδίῃσιν.

23. γλαφυρῇ] πρύμνη Apoll. Soph. p. 111. 17. 24. παραπνεύσῃ] Bekk.  
 παραπνεύσει', to suit the tense of κατέδει.

πεποιημένα τινὲς ὁρθῶς ποήσαντα  
 'Ἀρσενα πενταέτηρον' (Od. 14. 419;  
 19. 420), καὶ τὸ 'βοδὸς ἐννέωροιο' δύνα-  
 σθαι γὰρ ταυτόν. If ἐννέωρος and  
 πενταετής have, in any sense, the same  
 meaning, it can only be got at by  
 supposing ὥρη to be equivalent to a  
 'half-year,' so that ἐννέωρος would then  
 be '4½ years old.' But Bothe (Il. 2.  
 403) interprets the words δύνασθαι γὰρ  
 ταυτόν as meaning 'et quinto aetatis  
 anno et nono vigere boves.'

The description of the Alouidae, in  
 Od. 11. 311, seems conclusive; ἐννέωροι  
 γὰρ τοί γε καὶ ἐννεαπῆχες ἦσαν | εἶδος,  
 ἀτὰρ μῆκος γε... ἐννέωργοι, for it is  
 impossible to disregard the intentional  
 parallelism between the three epithets.  
 The word ἐννέωρος is also used, Od. 19.  
 179, as descriptive of Minos, ἐννέωρος  
 βασίλευε, Διὸς μεγάλου δαμστής, but  
 Schol. V. is uncertain as to the sense in  
 which it is used—οἱ μὲν ὅτι διὰ ἐννέα  
 ἐτῶν συνῶν Διὶ παρ' αὐτοῦ ἐμάνθανεν  
 ἅτινα εἴη δίκαια, οἱ δὲ ὅτι ἐννεαετής ὢν  
 βασιλεύειν ἤρξατο, the best interpreta-  
 tion referring the words to the com-  
 munion with Zeus enjoyed 'every ninth  
 year' by Minos; compare Plato, Minos  
 319; Legg. 624. In Od. 10. 390 we  
 have σιάλοι ἐννέωροι, where Eustath.  
 suggests that the meaning may be of  
 ἐννέα ὥρων ἡγούντων ἑτῶν δύο καὶ ἐνὸς  
 μηνός. This is very far-fetched, and it  
 is doubtful whether Homer recognised,  
 as we do, four seasons in each year;  
 still, it is a fair attempt to evade the  
 difficulty of supposing swine to be fit  
 for food at nine years old. Lastly, we  
 find (Il. 18. 351) ἀλείφατος ἐννέωροιο,  
 where one Schol. translates by ἐννεα-  
 τοῦς, and another suggests that the  
 unguent had special faculties for keep-

ing. On a general examination of all  
 the passages, we must adopt one of these  
 lines of interpretation; either (1) we  
 must suppose the original meaning of  
 the word to have been 'nine-years old,'  
 and the derived meaning therefrom 'of  
 full maturity;' or (2) we must take ὥρη  
 as 'season,' some division of the year,  
 but not the whole year; or (3) we  
 must divide the word into ἐν-νέ-ωρος,  
 taking -ωρος as a mere termination, as  
 in πέλωρος, and throwing all the em-  
 phasis upon the syllable νε, i. e. νεφ, as  
 in νέφ, os, ποτ-us. A modification of  
 this etymology is suggested by Weber,  
 who proposes to compound ἐννέωρος of  
 ἐν and νεώρη (i. e. νέα ὥρη, compare  
 ὀπώρη), as ἐνδῖος of ἐν and δῖος. Both  
 lines of interpretation converge more or  
 less in the meaning of 'full strength,'  
 one representing the strength of  
 maturity, the other of youth. The  
 former of the two interpretations is  
 preferable.

21. With ταμὴν ἀνέμων compare  
 ταμὴς πολέμοιο Il. 4. 84. Aeolus is not in  
 Homer the King of the Winds as rep-  
 resented by Virgil, Aen. 1. 56, 65;  
 he is only the manager of them by  
 permission of Zeus; and we find Pallas,  
 Calypso, Circe, and others possessed of  
 the power to send a favouring wind  
 when they pleased.

23. μέρμιθι (connected with μηρύομαι)  
 ἀργυρῇ. This implies a somewhat  
 advanced stage of metallurgy, as the  
 silver is here represented as drawn into  
 a fine wire, probably fine enough to  
 plait into an actual silver cord, that  
 could tie the neck of the leathern bag  
 so tight that not a breath of wind could  
 slip past the fastening.

27. αὐτῶν, i. e. ἡμῶν αὐτῶν, as αὐτούς

Ἐννήμαρ μὲν ὁμῶς πλέομεν νύκτας τε καὶ ἡμαρ,  
 τῇ δεκάτῃ δ' ἤδη ἀνεφαίνετο πατρὶς ἄρουρα,  
 καὶ δὴ πυρπολέοντας ἐλεύσομεν ἐγγὺς ἐόντες. 30  
 ἔνθ' ἐμὲ μὲν γλυκὺς ὕπνος ἐπήλυθε κεκμηῶτα·  
 αἰεὶ γὰρ πόδα νηὸς ἐνώμων, οὐδέ τφ ἄλλφ  
 δῶχ' ἐτάρων, ἵνα θάσσον ἰκοίμεθα πατρίδα γαῖαν  
 οἱ δ' ἔταροι ἐπέεσσι πρὸς ἀλλήλους ἀγόρευον,  
 καὶ μ' ἔφασαν χρυσὸν τε καὶ ἀργυρον οἴκαδ' ἀγεσθαι, 35  
 δῶρα παρ' Αἰόλου μεγαλήτορος Ἴπποτάδαο  
 ὧδε δέ τις εἶπεσκεν ἰδὼν ἐς πλησίον ἄλλον

30. ἐόντες] ἐόντες ἡμεῖς Schol. H. So Bekk. ii, Ameis, and Düntz. with most MSS. AL. ἰόντας. 31. ἐπήλυθε] So Schol. P., probably representing the reading of Aristarchus. AL. ἐπέλλαβε. Eustath. ἐπήλυθε. 36. Αἰόλου] See note below.

above = ἡμᾶς, but the pronoun there stands also to mark the contrast between the crews and their ships.

28. ὁμῶς, to be taken closely with νύκτας, for they sailed 'day and night alike,' instead of only voyaging by day and running for a harbour or beaching the ship every night, as was the usual custom. We may notice the contrast here between the tenses in vv. 28, 29, and 30, and the aorist in v. 31.

30. πυρπολέοντας. Cp. Il. 19. 375 ὡς δ' ὅτ' ἂν ἐκ πόντοιο σέλας ναῦτῃσι φανήῃ | καιομένοιοι πυρὸς, τὸ δὲ καίεται ἰσθμὸς ὁρεσφι | σταθμῷ ἐν οἰοπόλῃ· τοῦς δ' οὐκ ἐθέλοντας ἀελλαι | πόντον ἐπ' ἰχθυόεντα φίλον ἀπάνευθε φέρουσι. An allusion is generally made to the watch-fires of the shepherds; but here, as the day has dawned, it is better to suppose that the ship had been sighted and the fire lighted to guide her in; or else that it was merely a fire for some purpose on the farm, and was introduced into the picture to show how near they had come to their home.

32. πόδα νηὸς ἐνώμων, 'I was ever managing the sheet of my ship.' The πόδες (see Appendix) are two ropes, at the two lower corners of the sail, which were used to draw the sail to one side or the other, according to the set of the wind. Here only one is mentioned, because, as the ship is running before the wind, the sail remains nearly at the same angle; and all that

Odysseus had to do was just so to trim his sail, as to make the most of his wind (compare ἵνα θάσσον ἰκοίμεθα), and perhaps to be on his guard against a possible squall. Cp. Soph. Ant. 715 ὅστις ναὺς ἐγκρατὴ πόδα | τείνας ὑπὸ καὶ μηδὲν, ὑπὸ καὶ κάτω | στρέψας τὸ λωπὸν σέλμασιν ναυτίλλεται. The Schol. on this passage gives a double interpretation of πόδα, either (1) the rope that pulls round the sail-yard, τὸν μεταγωγὸν τοῦ κέρατος· κάλων, or (2) the rudder itself, sc. πηδάλιον. The use of ναυῶν may seem to support this interpretation, as we have οἴηνα ναυῶν in Od. 12. 218, and οἶακα ναυῶν Aesch. S. c. T. 3; but it is doubtful whether ποῦς ever bears this meaning.

36. Αἰόλου. Here we may suppose that the ο is lengthened in *thesis*, by the effect of the liquid λ; see Spitzn. de vers. heroic. 83 foll. Ahrens (Hom. Form. lehr.) would write Αἰόλοο. Cp. Ἰλίου προτάραθι Il. 15. 66, ἀνετίω (ἀνετίω) κταμένοι Il. 15. 554, ἀγρίον (ἀγρίω) πρόσθεν Il. 22. 313. Such a form of the genitive would amend the awkward rhythm in χαλεπῇ δ' ἐγὲ δῆμου (δήμοο) φῆμυς Od. 14. 239. See note on Od. 1. 70, and cp. Μοῖρο, H. G. § 98.

37. πλησίον, used as a substantive, as Od. 8. 328. Compare the common use of ἀθάνατοι, θνητοί and αἰδοίοι Od. 15. 373, γνῶριμος Od. 16. 9. Theogn. 211 611, uses ὁ πλησίος.

Nine days from island Adu to Ithaca; nine days driven from Males  
till they reached 'Lau' Salu-elele. 17 days from Calypso to Ithaca

Πόδα: pedder (Seym), as Pind. N. 6.55. Od. has a fair wind, hence the rods  
are more important than 'adjustment' sheet. It could not have been built  
very well. If there was no block near the mast and the sheet had been drawn  
taught by helmsman, the lower part of sail would have been slanted so as not to  
catch wind in best fashion - it would be drawn too much toward stern  
€ 260 Πόδα are 'sheets', which were fastened so much aft of mast

How can Od. know what companions said 57 ff.?



“Ω πόποι, ὥς ὄδε πᾶσι φίλος καὶ τίμιός ἐστιν  
 ἀνθρώποις, δτεῶν τε πόλιν καὶ γαῖαν ἵκηται.  
 πολλὰ μὲν ἐκ Τροίης ἀγεται κειμήλια καλὰ 40  
 ληϊδός· ἡμεῖς δ’ αὐτε ὁμὴν ὁδὸν ἐκτελέσαντες  
 οἴκαδε νισσόμεθα κενεὰς σὺν χεῖρας ἔχοντες.  
 καὶ νῦν οἱ τὰδ’ ἔδωκε χαριζόμενος φιλότῃτι  
 Αἴολος. ἀλλ’ ἄγε θάσσον ἰδῶμεθα ὅττι τὰδ’ ἐστίν,  
 ὅσος τις χρυσός τε καὶ ἀργυρος ἀσκῶ ἔνεστιν.” 45

“Ὡς ἔφασαν, βουλὴ δὲ κακὴ νίκησεν ἑταίρων·  
 ἀσκὸν μὲν λῦσαν, ἀνεμοὶ δ’ ἐκ πάντες ὄρουσαν,  
 τοὺς δ’ αἰψ’ ἀρπάξασα φέρεν πόντονδε θύελλα  
 κλαίοντας, γαίης ἀπο πατρίδος· αὐτὰρ ἐγὼ γε  
 ἐγρόμενος κατὰ θυμὸν ἀμύμονα μερμήριξα 50  
 ἥε πεσὼν ἐκ νηὸς ἀποφθίμην ἐνὶ πόντῳ,  
 ἧ ἀκέων τλαίην καὶ ἔτι ζωοῖσι μετεῖην.  
 ἀλλ’ ἔτλην καὶ ἔμεινα, καλυψάμενος δ’ ἐνὶ νηὶ  
 κείμεν· αἱ δ’ ἐφέροντο κακῇ ἀνέμοιο θυέλλῃ  
 αὐτὶς ἐπ’ Αἰολίην νῆσον, στενάχοντο δ’ ἑταῖροι. 55

“Ἐνθα δ’ ἐπ’ ἡπείρου βῆμεν καὶ ἀφυσσάμεθ’ ὕδωρ,  
 αἰψα δὲ δεῖπνον ἔλοντο θοῆς παρὰ νηυσὶν ἑταῖροι.

38. τίμιος] γράφεται, καὶ τιμῆς, ἦτοι τιμῆς Schol. B. 39. γαῖαν] γρ. δόμαθ’  
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 So Aristarchus, according to Schol. H. Al. τὰ δέδωκε, τὰ γ’ ἔδωκε.

40. Τροίης is properly an adjective = Τ. γαῖας, ‘from the land of Troy.’ Aristarchus took Τροίης (in diaeresis) as agreeing with ληϊδός, which is really a material or partitive genitive with κειμήλια.

42. σὺν seems to mean ‘all of us together,’ or ‘along with us.’ Others join συν-έχοντες, as though it meant ‘holding our hands together, empty;’ i. e. with the palms resting on each other, because there was nothing between them.

45. ὅσος τις. Here τις serves to give an indefinite notion of quantity. A similar ‘general’ notion of quality is given by οἷός τις Od. 9. 348. Cp. πολλός τις Il. 7. 156.

46. νίκησεν, ‘carried the day.’ Cp. Od. 18. 404 ἐπεὶ τὰ χερεῖονα νικᾷ, Soph.

Ant. 233 τέλος γε μέντοι δεῦρ’ ἐνίκησεν μολεῖν σοί, sc. ἡ γνώμη, ib. 795 νικᾷ δ’ ἐναργῆς βλεφάρων ἵμερος. Here ἑταίρων depends on βουλῇ, not on νίκησεν.

51. ἀποφθίμην, aor. optat., as φθίτο Od. 11. 330, λελύοντο Od. 18. 238, δαινύτο (Thiersch. δαινύοντο) Il. 24. 665. See on ἀναδύη Od. 9. 377.

53. καλυψάμενος, signifying abandonment to grief. Cp. Od. 8. 92.

56. ἡπείρου here means nothing more than the coast of the Aeolian isle; cp. Od. 1. 162; 5. 56. Odysseus must be considered to have led the way in the ship which he himself was steering, but there were several ships together, as we gather from Od. 9. 544. The same conclusion is pointed to by the use of αἱ δέ sup. 54 and inf. 57.



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αὐτὰρ ἐπεὶ σίτοιό τ' ἐπασσάμεθ' ἡδὲ ποτήτος,  
 δὴ τότ' ἐγὼ κήρυκά τ' ὀπασσάμενος καὶ ἐταῖρον,  
 βῆν εἰς Αἴδου κλυτὰ δώματα· τὸν δ' ἐκίχανον 60  
 δαινύμενον παρὰ ἧ τ' ἀλόχῳ καὶ οἷσι τέκεσσιν.  
 ἐλθόντες δ' ἐς δῶμα παρὰ σταθμοῖσιν ἐπ' οὐδοῦ  
 ἐξόμεθ'· οἱ δ' ἀνὰ θυμὸν ἐθάμβεον ἕκ τ' ἐρέοντο·

‘Πῶς ἦλθες, Ὀδυσσεῦ; τίς τοι κακὸς ἔχραε δαίμων;  
 ἦ μὲν σ' ἐνδυκῶς ἀπεπέμπομεν, ὅφρ' ἂν ἵκηαι 65  
 πατρίδα σὴν καὶ δῶμα, καὶ εἴ πού τοι φίλον ἐστίν.’

‘Ὡς φάσαν· αὐτὰρ ἐγὼ μετεφώνεον ἀχνύμενος κῆρ  
 ‘ἄσάν μ' ἔταροί τε κακοὶ πρὸς τοῖσί τε ὕπνος  
 σχέτλιος. ἀλλ' ἀκέσασθε, φίλοι· δύναμις γὰρ ἐν ὑμῖν.’

‘Ὡς ἐφάμην μαλακοῖσι καθαπτόμενος ἐπέεσσιν· 70  
 οἱ δ' ἀνεφ' ἐγένοντο πατὴρ δ' ἡμίβετο μύθῳ

65. ὅφρ' ἂν ἵκηαι] ἂν ἴκοιο Bekk. ii. Al. ἀφίκοιο, which Nauck adopts. See La Roche, ad loc. ‘ὅφρ' ἂν ἵκηαι libri optimi, quod retinui, etiamsi imperfectum praecedat. Cp. Annal. Gymn. Austr. 1864, p. 562 sqq. Ego reddo “dimisimus te ut pervenire potueris,” quo simul indicatur in potestate Ulixis fuisse ut domum perveniret, optativus autem vel cum vel sine ἂν nihil aliud ostenderet, quam voluntatem Aeoli fuisse ut Ulixes reverteretur. Huic loco simillimus est π 24 κατέδει μέρμη φαινή, . . ἵνα μή τι παραπνεύσῃ [Bekk. ii. παραπνεύσει] ὀλίγον περ, “alligavit funiculo splendido, ut ne quid praeterflare potuerit.” Alia exempla sunt π 233; ξ 327; I 98, 494. 70. καθαπτόμενος] Ζηρόδοτος, μαλακοῖσιν ἀμβέβμενος, γράφει. καὶ ἐστὶ χαριστάτη ἡ γραφή· οὐ καθάπτεται γὰρ αὐτὸν, ἀλλ' ἱκετεύει Schol. H. 71. ἀνεφ] Aristarchus ἀνεω.

59. ὀπασσάμενος, i.e. having taken as my companion, or ὀπαδός. Cp. II. 10. 238; 19. 238.

62. ἐπ' οὐδοῦ. So Odysseus sits, when playing the part of a beggar, Od. 17. 339. It is a more modest attitude than that of Odysseus in Od. 7. 153, where he walks up the hall and sits by the hearth. Nitzsch observes, however, that not till later times is the hearth regarded as a place of sanctuary. See Thuc. i. 136.

64. ἔχραε, from stem χράν, χράψ. For official thematic Aorists with short α (the corresponding long form containing α or η) cp. λάβετο, εὔαθε, διέτμυγον, δάγναι (δαύ, δάψ). See Monro, H. G. § 31.

65. ἵκηαι. See crit. note, and compare sup. 24. Monro, H. G. § 298 shows that the construction of a subjunctive with a historic tense is in Homer exceptional. It may be used when (1) the governing verb is a gnomic aorist,

or (2) if the action expressed by the subordinate clause is still future at the time of speaking. In such cases the governing verb is generally to be translated by the English perfect. If ἵκηαι be the right reading in the present passage we may render ‘we have but now sent you away, intending that you shall arrive etc.’

66. καὶ εἴ που, like Lat. ‘sicubi’ = ‘wherever else thou likest.’

68. ἄσάν, cp. ἄσαστο II. 11. 340, ἄσας II. 8. 237, ἄσάμην II. 9. 119; and the contracted forms ἄσε Od. 11. 61, ἄσας II. 19. 95.

πρὸς τοῖσιν = ‘praeter hos.’ Every other instance of the use of πρὸς with dative in Homer has a purely local meaning, viz. ‘close to,’ as II. 5. 408, 425; II. 22. 64; Od. 3. 298; Od. 5. 401.

69. σχέτλιος is used here exactly like ‘improbis’ in Latin; in such connections as ‘improbis anser,’ ‘improbis labor.’





“Ἐρρ’ ἐκ νήσου θᾶσσον, ἐλέγχιστ’ ἐζώντων  
οὐ γάρ μοι θέμις ἐστὶ κομιζέμεν οὐδ’ ἀποπέμπειν  
ἄνδρα τὸν δς κε θεοῖσιν ἀπέχθεται μακάρεσσιν.  
ἔρρ’, ἐπεὶ ἀθανάτοισιν ἀπεχθόμενος τόδ’ ἰκάνεις.”

75

“Ὡς εἰπὼν ἀπέπεμπε δόμων βαρέα στενάχοντα.  
ἐνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ.  
τείρετο δ’ ἀνδρῶν θυμὸς ὑπ’ εἰρεσίης ἀλεγεινῆς  
ἡμετέρῃ ματίῃ, ἐπεὶ οὐκέτι φαίνεται πομπή.”

‘Ἐξήμαρ μὲν ὁμῶς πλέομεν νύκτας τε καὶ ἡμαρ’  
ἐβδομάτῃ δ’ ἰκόμεσθα Λάμου αἰπὺ πτολίεθρον,

80

72. ἔρρε, as Schol. P. μετὰ φθορᾶς ἀναχώρει. The force of θᾶσσον is ‘as speedily as possible;’ i. e. literally, ‘more quickly’ than your present mood seems to imply.

ἐλέγχιστος is used here and in Il. 2. 285; 17. 26. It is matter of uncertainty whether the positive ἐλεγχής really exists. In Il. 4. 242 we find Ἀργεῖοι ἰόμοροι, ἐλεγχέες, οὐ νυ σέβετε; and in 24. 239 ἔρρετε, λωβητῆρες, ἐλεγχέες, οὐ νυ καί, etc., in both which passages Ahrens, with La Roche, would write ἐλέγχεα, as in Il. 2. 235; regarding the word ἐλεγχέες as an invention of Aristarchus. In Il. 5. 787; 8. 228, Aristarchus is said to have written κάκ’ ἐλεγχέες (or κακελεγχέες MSS.) as a needless attempt to avoid a non-existent hiatus in κάκ’ ἐλέγχεα φείδος ἄριστοι.

79. ἡμετέρῃ ματίῃ, not as Nitzsch, ‘our fruitless endeavour,’ but as Schol. ἡμετέρῃ ματαότητι καὶ ἁμαρτίᾳ, who also rightly explains ἡμετέρῃ as σύμπαθῶς ταυτὸν παρέλαβε διὰ τὸ κοιμηθῆναι. The sleep of Odysseus gave to his crew the opportunity of satisfying their fatal curiosity. ἐπεὶ gives the reason why they had to take to their oars, ‘since the wafting wind no longer showed itself;’ πομπή means the wind, because it is the means towards the accomplishment of their journey. With φαίνεται compare οὐδεμίαν γὰρ οἶφι ἐτι κομιδὴν ἐς Κρήτην φαίνεσθαι Hdt. 7. 170; and, with the whole expression, Od. 4. 361.

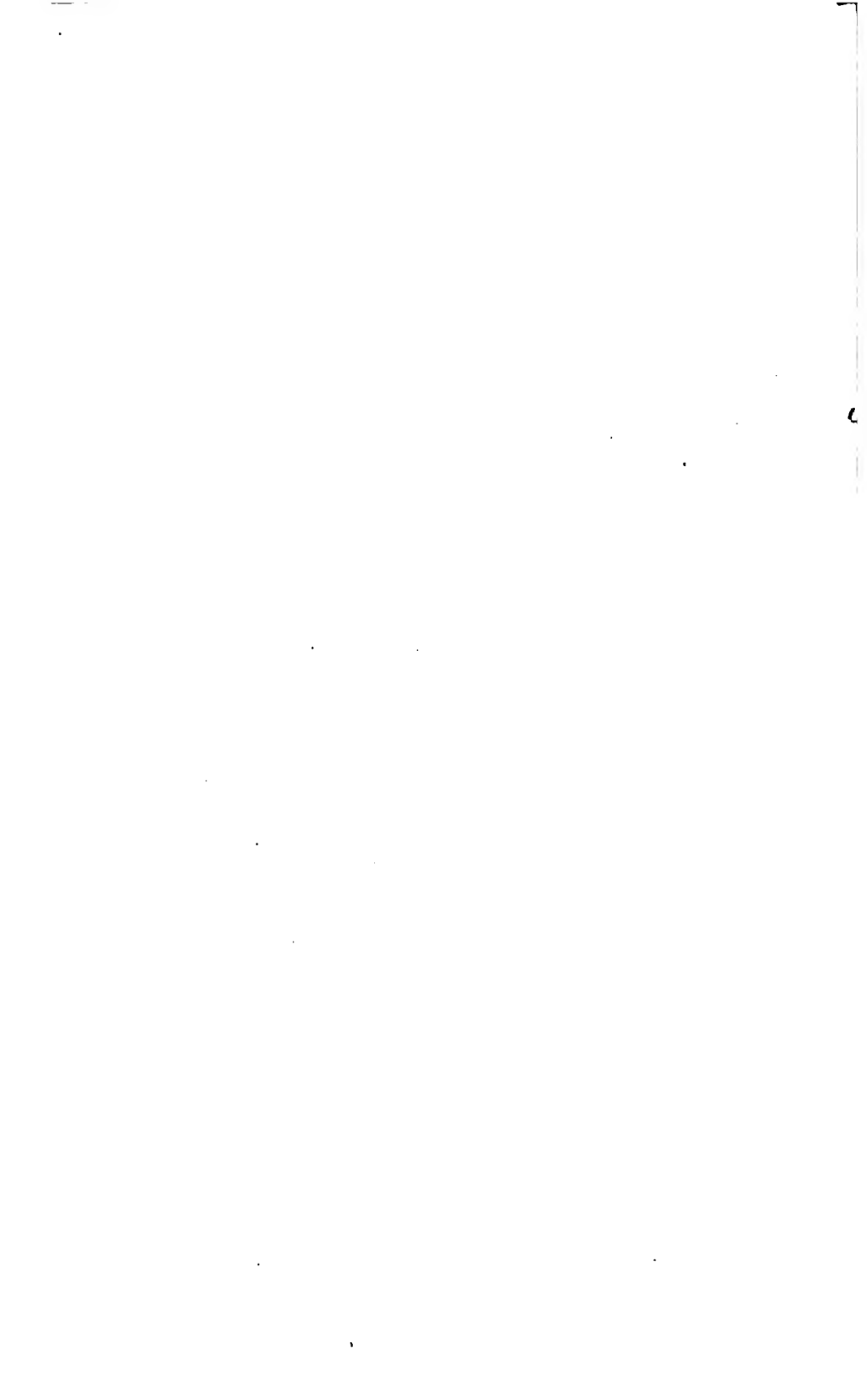
81. Λάμου. Fäsi notes the two names, Ἀντιφάτης (φένω, πέφαται), and Λάμος (λαμός, λαιμός), as the double title of the murderous king of the land: with the latter name we may further compare Λαμία, the child-devouring

ogress. Λαιο-τρυγόνες may be compounded of the intensive λαι or λα and τρύχειν or τρύγειν, ‘to devour.’ Cp. Λά-μα-χος, λαμυρός, λαιδρός. Some commentators have taken Lamus as the name of the town, comparing with Λάμου αἰπὺ πτολίεθρον the expression Ἰλίου πόλις Il. 5. 642. But Lamus, as the proper name of the king, is used by Cicero, ad Att. 2. 13. 2; Ovid, Met. 14. 233; Horace, Od. 3. 17. 1; and Sil. Ital. 8. 531. The Scholl. too adopt the same view, describing Lamus as a son of Poseidon. We may also take Τηλέπυλος as the actual name of the town, and Λαιο-τρυγονίην as the geographical epithet; cp. Od. 23. 318. The signification of Τηλέπυλος depends upon the meaning assigned to τηλύγετος; the etymology of the first part of the two words being the same. See note on Od. 4. 11, where it is urged that τηλύ-γετος meant ‘big-grown;’ and similarly τηλέ-πυλος is ‘big-gated.’ There is no reason for accepting the refinements of modern commentators, who picture for us a town with a straight street through it, and gates at either end, ‘far apart.’ All that we have here is a town with ‘big gates,’ on an appropriate scale for those who were οὐκ ἀνδρῶσιν ἐοικότες ἀλλὰ Γίγασιν inf. 120; and, we may add, big enough to let the in-coming and out-going herds pass abreast. The next point to examine is the meaning of ποιμένα and ποιμήν. It is not necessary that we should understand ποιμήν always to signify ‘shepherd;’ though we accept this as its usual meaning, as in Il. 5. 137; 12. 451; 13. 493; 16. 354; Od. 4. 87; but it is frequently used of the

Τηλέπυλον Λαιστρυγονίην, 8θι ποιμένα ποιμήν

herdsman generally, without any allusion to sheep; and such expressions as *Βουκολίων* . . . *ποιμαίναν ἐπ' ἑσπρί* Il. 6. 23, and *ἵπποι βουκολίοντο* Il. 20. 221 (cp. *νέκταρ ἱφνοχόει* Il. 4. 3), show that there is frequent confusion between the notion of shepherd and neatherd. We may then render both *ποιμένα* and *ποιμήν* here as 'herdsman,' understanding by the former the neatherd, by the latter the shepherd. The scene is evening. A herdsman, driving out before him his kine, meets in the gateway a shepherd driving in his flock. As they pass, the shepherd hails (*ἤψωε*, connected with *εἰπεῖν*) the neatherd, who answers with his greeting (*ὑπακούει*, Od. 4. 283). Thus far then we may translate, 'on the seventh day we reached the lofty city of Lamus, the Laestrygonian Telepylus, where a herdsman, as he drives in his flock, hails an (out-coming) herdsman; and he, as he drives forth his herd, answers him.' Thus far all is simple; except that we have to account for the surprising fact that though it is nightfall and the sheep are coming home, yet at the same moment the kine are coming out to pasture. And so, says the poet, 'a man who could do without sleep might earn there two sets of wages; one for minding cattle, and another for feeding white sheep.' The Scholl., who lay the scene in Sicily, suggest an absurd interpretation. They maintain that the swarms of gad-flies there made it dangerous for the cattle to feed except after sundown; while the sheep, being protected by their woolly fleeces, could pasture during the day. Therefore, if any man could spend his days as a shepherd and his nights as a neatherd, he could earn wages in both capacities; and this would be all the easier, for (said they) the pasturages, or rather 'the ways to the pasturages for the day and night feeding are near the city' (*ἐγγύς γὰρ . . . κέλευθοι*). Cp. Schol. B. H. *τοῦτο λέγει διὲν νυκτὸς μὲν βουκολοῦσι διὰ τοὺς μύσπας . . . διὰ τὸν ὄστρον. Δύναται οὖν τις ἐκεῖ λαμβάνειν δύο μισθοὺς, ἐπειδὴ τῆς ἡμέρας καὶ τῆς νυκτὸς αἱ νομαὶ ἐγγύς εἰσι καὶ οὐ πόρρω*, or, in other words, *αἱ ἡμερῖαι καὶ αἱ νυκτεριναὶ νομαὶ ἐγγύς εἰσι τῆς πόλεως*, or, as Eustath. adds, *αἱ εἰς αὐτὰς ὁδοί*. This interpretation is

nothing more than a simple invention to explain the meaning of the text. But the right line had been already touched by Crates, whose explanation is thus quoted by Schol. H.: *Κράτης βραχίας αὐτοῦ ὑποτίθεται τὰς νύκτας. καὶ γὰρ φησιν αὐτοὺς εἶναι περὶ τὴν κεφαλὴν τοῦ δράκοντος (sc. the constellation), περὶ ἧς Ἀράτος φησὶ 'κένη που κεφαλὴ τῇ νύκτει, ἥχι περ ἄραι μίσγονται δύοίς τε καὶ ἀντολαὶ ἀλλήλων.'* *ὅθεν συνεγγύς οὐσῶν τῶν ἀντολῶν ταῖς δύοσι λέγειν τὸν ποιμήν 'ἐγγύς γὰρ νυκτὸς τε' καὶ τὰ ἐξῆς, παρὰ τὸ πλησιάζειν τὰς τῆς νυκτὸς κελεύθους ταῖς τοῦ ἡμῶτος κελεύθους, ἢ τὴν νύκτα ἐγγύς τετάχθαι τῆς ἡμέρας βραχυτάτην οὖσαν.* Or, as Eustath. quotes, *ὥστε φασὶ καὶ πλείω μὲν εἶναι τὴν ἡμέραν, ὀλίγην δὲ τὴν νύκτα, ὅ τὸ ἀνάπαλιν παρὰ τοῖς Κιμμερίοις.* The whole sentence may be rendered, 'There a man who took no sleep might have earned two sets of wages, one by minding cattle, the other by pasturing white sheep; for the outgoings of night and day are close together.' Hardly has Night stepped forth upon the scene, when Day reappears too; and so we may suppose that the interval of darkness between the two periods of light is actually inappreciable. Thus a man who has had his flock at pasture from morning till just the fall of evening, brings it home before the darkness sets in; but as he enters the city-gate with his flock, he meets his fellow driving out his herd of oxen to pasture, for already daylight is beginning again—the evening twilight is melting into the dawn. The notion then strikes the poet, that if a man should take no sleep he might play the part both of the *εἰσελάων* and the *ἐξελάων*. He would bring home his sheep, change them for a herd of oxen and be off again to pasture without delay, thus earning wages in the double capacity of neatherd and shepherd. An interesting question is raised by this description of Laestrygonia. How far was Homer acquainted with the existence of land to the far north? We have suggested (see sup. v. 3) that the description of the isle of Aeolus is an attempt to represent an iceberg, of which the poet may have heard through some Phoenician sailors, who had sailed up beyond the coast of Britain. And we have seen



summer and winter

Days and nights are more nearly equal length in Greece than in Britain or North Britain.

Knowledge of about nights & summer would come. Greece by way of the routes from the North to the head of Adriatic

The shepherds and reapers would each have charge for 12 hours.

84. Wages - Horn. : not always paid in Herodotus time. Poseidon & Apollo were dismissed by Daemonion without wages. No fixed rate of wage for boys. It might be in sheep or kine, in grain or wine.

## 10. ΟΔΥΣΣΕΙΑΣ Κ. 83-90. 407

ἥπυι εἰσελάων, ὃ δέ τ' ἐξελάων ὑπακούει.  
 ἔνθα κ' ἄνπνος ἀνὴρ δοιοὺς ἐξήρατο μισθοὺς,  
 τὸν μὲν βουκολέων, τὸν δ' ἄργυφα μῆλα νομεύων  
 ἐγγὺς γὰρ νυκτός τε καὶ ἡματός εἰσι κέλευθοι.  
 ἔνθ' ἐπεὶ ἐς λιμένα κλυτὸν ἤλθομεν, δν πέρι πέτρη  
 ἡλίβατος τετύχηκε διαμπερὲς ἀμφοτέρωθεν,  
 ἀκταὶ δὲ προβλήτες ἐναντῖαι ἀλλήλησιν  
 ἐν στόματι προῦχουσιν, ἀραιὴ δ' εἰσοδὸς ἐστιν,

90. ἀραιή] δασυντήον τὸ ἀραιή Schol. H. 'Hoc placuisse Aristarcho colligi potest ex schol. Il. ε 425' Dind.

how Welcker (Klein. Schrift. 2. 14; see ou Od. 5. 34; 8. 562) finds in the Phaeacians, who transported Odysseus across the sea in their ship, the reproduction of the Northern legend of the Ferryman of the Dead. Now the story of the Laestrygonian herdsmen seems certainly to point to the phenomenon of the short nights and midnight sun of high latitudes. But the story changes in the poet's hands. He has heard of the long days and short nights, but he numbers them among the marvels of the West: they have no connection with the North in his mind. And naturally so—for it is evident that the apparent path of the sun is to his mind like the course in the chariot race, the starting-point being the east. The extreme western point in this course was to him like the *νύσσα*, or turning-post, in the *δρόμος* (see Il. 23. 327 foll.), and when the sun has reached this westernmost point, he naturally begins *κάμψαι διαύλου θάτερον κῶλον πάλιν*. The city of Telepylus lies just at this point, so that the momentary passage of the sun round the *νύσσα* (*στήλη, meta*) is the only interval of darkness that is possible. Of course if we choose to subject this view to criticism, nothing is easier than to show that it is incorrect from first to last; that it virtually makes the sun appear to travel from East to West, and then from West to East—and so on. But we are after all only dealing with a fairy story, and not examining a system of cosmogony; we are listening to a tale of marvel from the wonder-land of the West, where the nights are reduced to a mere nothing, for the sun has scarce disappeared before he appears again. This notion

of the sun turning round when he has finished his course seems to be alluded to in Od. 15. 404 *νῆσός τις Ξυρή*. . . *Ὀρτυγίης καθύπερθεν ὅθι τροπαὶ Ἡελίοιο*, on which Seiler remarks (Hom. Lex. s. v. *τροπαί*) that it is the description of a place situated in the furthest west: and Autenrieth (Wörterb. s. v.) translates *τροπαί* as 'the change of direction, when at evening the sun turns round his car eastward.' See note on *Alaίη* and *ἀντολαί* Od. 12. 3, 4. This view seems to find additional support from a passage in Hesiod (Theog. 746 foll.). He describes the place where Atlas is supporting the heavens on his head and shoulders—a place notoriously in the west;—and there, says Hesiod, *Νύξ τε καὶ Ἡμέρη δόσον λοῦσαι* | *ἀλλήλας προσέειπον*, though the rest of the description does not tally.

The words of Tacitus in the *Agricola*, c. 12, are well known, 'nox extrema Britanniae parte brevis, ut finem et initium lucis exiguè discrimine internoscas.'

88. *τετύχηκε*. Eustath. seems to force the meaning of this word when he says, *κατὰ τὴν ἑστὶ καὶ οὐκ ἐξ ἐπιτεχνήσεως*. The usage of it seems to be very much like that of *τέτυκται*, or *ἐτέτυκτο*, cp. Od. 9. 190. In Il. 17. 748 we have the description of a headland, *πρὸν . . πεδῖο διαπρύσιον τετυχηκώς*, = 'lying' or 'set' right across the plain. See Curt. Gk. Etym. p. 57 for an account of the root *tak* with by-forms *tik* and *tuk*, showing an identical origin for the Greek words *τεκ-εῖν*, *τυχεῖν*, and *τεύχειν*. The addition of *διαμπερὲς* is intended to show that this wall of cliff was quite continuous from one side to the other.

90. *ἀραιή*, according to Aristarch.



103. ἡ περ] τινὲς πιθανῶς γράφουσιν ἡ κεν δμαξαι. On δμαξαι cp. Eustath.  
1156 etc., ψιλοῦσιν οἱ παλαιοί.

96. ἐπ' ἐσχάτῃ is added as a nearer

108. Ἀρτακίην. There appears to have been a fountain Artacia near

Harold, attend camp also in peace & mission (I, 170)

Artakine: izizicus colonized 748



οἱ δὲ παριστάμενοι προσεφώνεον, ἔκ τ' ἐρέοντο  
 δς τις τῶνδ' εἶη βασιλεὺς καὶ οἷσιν ἀνάσσει. 110  
 ἡ δὲ μάλ' αὐτίκα πατρὸς ἐπέφραδεν ὑψερεφές δῶ.  
 οἱ δ' ἐπεὶ εἰσῆλθον κλυτὰ δώματα, τὴν δὲ γυναῖκα  
 εὖρον ὄσσην τ' ὄρεος κορυφῇ, κατὰ δ' ἔστυγον αὐτήν.  
 ἡ δ' αἰψ' ἐξ ἀγορῆς ἐκάλει κλυτὸν Ἀντιφατῆα,  
 ὃν πόσιν, δς δὴ τοῖσιν ἐμήσατο λυγρὸν ὄλεθρον. 115  
 αὐτίχ' ἔνα μάρψας ἐτάρων ὠπλίσσατο δειπνον·  
 τῷ δὲ δὴν ἀίξαντε φυγῇ ἐπὶ νῆας ἰκέσθη.  
 αὐτὰρ ὁ τεύχε βοήν διὰ ἄστεος· οἱ δ' αἰόντες  
 φοίτων ἰφθιμοὶ λαιστρυγόνες ἄλλοθεν ἄλλος,  
 μυριοί, οὐκ ἀνδρεσσιν ἑοικότες, ἀλλὰ Γίγασιν. 120  
 οἱ ρ' ἀπὸ πετράων ἀνδραχθεῖσι χερμαδίοισι  
 βάλλον· ἄφαρ δὲ κακὸς κῶναβος κατὰ νῆας ὀράρει

110. οἷσιν] τὸ δὲ οἷσιν Ἀρίσταρχος διὰ τοῦ τ, καὶ τοῖσιν ἀνάσσει, ἀντὶ τοῦ τίνων Schol. H. So Eustath. La Roche with the majority of MSS. reads οἷσιν. See note below.

Cyzicus, alluded to by Alcaeus, and other poets who dealt with the tale of the Argonauts. See Apoll. Rhod. Argon. 1. 995-997. The story of Circe (inf.) presents several remarkable similarities to the Argonautic legend of Medea.

110. οἷσιν ἀνάσσει. See crit. note. If we adopt the v. l. τοῖσιν we must suppose that it stands for τέοισιν, as τεύ for τίνος. Or if we read τῶν instead of τῶνδ', we may take τοῖσιν as demonstrative parallel with τῶν, and render 'who was king of them, and ruled over them.' If we read οἷσιν, we must translate, 'asked who was king of this folk, and over whom did he reign,' the question then being a double one, demanding the names both of king and people. For δς in an indirect question after δς τις cp. Od. 17. 363 γνοίη θ' οἱ τινὲς εἰσιν ἰναίσιοι, οἳ τ' ἀθέμιστοι. See also Il. 9. 392 ἐλέσθω | δς τις οἳ τ' ἐπίοικε καὶ δς βασιλεύτερός ἐστιν, Il. 15. 664 ἡμὲν ὅτεφ ζῶουσι καὶ φ' κατατεθνήκασι.

112. τὴν δὲ γυναῖκα. Here begins the apodosis.

113. ὄσσην τε. For this form of attraction see on Od. 9. 322.

κατὰ δ' ἔστυγον, 'they were aghast at her.' στυγεῖν is used for the horror

felt by the gods at the sight of Tartarus, Il. 20. 65; the dread inspired by Hector, Il. 7. 112. The Schol. renders στυγεῖν by καταπλήσσεισθαι and δεδοικέναι. The present στυγέω is formed from this aorist. There is also a causative aorist in use, compare τῷ κέ τεφ στύφαιμι μένος Od. 11. 502.

114. The Laestrygonēs, as having a king and an ἀγορή, are more advanced in the externals of civilisation than the Cyclopes. The name of the king may be Ἀντιφάτης, giving as genitive Ἀντιφάταο, v. 106; or Ἀντιφατεύς, from which would come the accusative Ἀντιφατῆα. Eustath. quotes the two forms, Γηρυόνης and Γηρυονεύς.

118. τεύχε βοήν, 'raised a hue and cry.'

121. ἀπὸ πετράων, i.e. from the tops of the cliffs that commanded the harbour. The stones which the Laestrygonēs used as missiles were each a load for an ordinary man, λίθοι ἀνδροβαρεῖς, οἳ τοῖς ἄλλοις ἀνδράσιν ἐπαχθεῖ ὃν γένοντο φορήματα Eustath.

122. The snapping sounds of κα κο κα in immediate sequence, and the repetition of ω in the following line, are intentionally introduced as descriptive of this crushing volley of stones.

ἀνδρῶν τ' ὀλλυμένων νηῶν θ' ἅμα ἀγνυμένῃσιν  
 ἰχθύς δ' ὥς πείροντες ἀτερπέα δαῖτα φέροντο.  
 ὁφρ' οἱ τοὺς δλεκον λιμένους πολυβενθεὸς ἐντὸς,  
 τόφρα δ' ἐγὼ ξίφος ὀξὺ ἐρυσσάμενος παρὰ μηροῦ  
 τῷ ἀπὸ πείσματ' ἔκοψα νεὸς κυανοπρόροιο.  
 αἶψα δ' ἐμοῖς ἐτάροισιν ἐποτρύνας ἐκέλευσα  
 ἐμβαλέειν κώπης, ἣν ὑπ' ἐκ κακότητα φάγοιμεν  
 οἱ δ' ἅλα πάντες ἀνέρριψαν, δείσαντες δλαθρον.  
 ἀσπασίως δ' ἐς πόντον ἐπηρεφέας φύγε πέτρας  
 νηὺς ἐμή· αὐτὰρ αἱ ἄλλαι ἀολλέες αὐτόθ' ὄλοντο.

125

130

Ἔνθεν δὲ προτέρῳ πλέομεν ἀκαχήμενοι ἥτορ,  
 ἄσμενοι ἐκ θανάτοιο, φίλους ὀλέσαντες ἐταίρους.  
 Αἰαίην δ' ἐς νῆσον ἀφικόμεθ'· ἔνθα δ' ἔναιε

135

124. ἰχθύς δ' ὥς πείροντες 'Ἀριστοφάνης 'ἰχθύς δ' ὥς εἰρόντες' [i.e. συνείροντες καὶ ὁρμαθοὺς ποιοῦντες Schol. B. Q.] Schol. H. ἰχθύς δ' ἀσπαίροντας [?] ὥς σπαίροντες] Apoll. Soph. 162. 5. Cp. Eustath. ὥς ἰχθύς ἀσπαίροντας αὐτοὺς ἐδαιύνοντο. It would seem that ἰχθύς was regarded by some of the ancient commentators as a plural nom., which will account for the v. l. σπαίροντες, and for one interpretation of πείροντες by Schol. V., sc. ἀντὶ τοῦ νηχόμενοι καὶ περῶντες ὥστερ ἰχθύες. φέροντο] 'Ἀρίσταρχος φέροντο. ἄλλοι δὲ δαῖτα πένοντο Schol. H. The reading of Zenodotus was φέροντο. 130.] Schol. H. gives οἱ δ' ἅμα· τοῦτο μὲν ἐμφαντικόν. ἔνιοι δὲ γράφουσιν, οἷδ' ἅρα πάντες. Καλλίστρατος δὲ καὶ Ῥιανὸς διὰ τοῦ λ, οἷδ' ἅλα πάντες. Cp. Eustath. 1651. 17 ὅρα τὸ ἀνέρριψαν ἑλλειπῶς λεχθέν. ἀλλαχοῦ (Od. 13. 78) δὲ ἐντελής ἐγράφη 'ἀνερρίπτουν ἅλα πηδῶ.' Most MSS. with Apoll. Soph. ἅμα. See note.

124. See crit. note. 'Harpooning them like fish, they carried them off (φέροντο) for a gruesome meal.' The ships had been broken up and the men thrown into the water, where, as they floated, they were speared by the Laestrygonēs, τριάντας ἢ τισιν ἐτέροις ἀπαυγμένους ὀργάνους Eustath.

126. τόφρα δὲ is the apodosis to ὅφρα. οἱ are the Laestrygonēs, τοὺς the comrades of Odysseus.

130. See crit. note. If we adopt either of the readings ἅμα or ἅρα, we must suppose that ἀνερρίπτειν had passed into a technical meaning because of its regular combination with ἅλα, 'to toss up [the water].' But the formula ἀνερρίπτειν ἅλα πηδῶ, Od. 7. 328; 13. 78, seems to be conclusive in favour of reading ἅλα. Nitzsch suggests that with ἀνερρίψαν we might understand κώπας, or that we might possibly read ἀνέριψαν, but

the active voice is not found in Homer.

131. ἐπηρεφέας . . πέτρας. These 'beetling rocks' are the cliffs at the entrance of the harbour, sup. 90.

135. Αἰαίη. The same word is used as an epithet of Circe, Od. 5. 334. Nitzsch considers it to be connected with αἶα, as if in allusion to some vague distant 'Land;' with this we might compare ἄχερην, an adjective from σῆρος. There is no notice given in the text of any specially long time spent on the voyage between the country of the Laestrygonēs and the Acaean isle, from which we may infer that the distance supposed to separate them was not particularly great. This would incline us to reckon the story and the home of Circe among the wonders belonging to the land of the West.

In apparent contradiction to this is the description given in Od. 12. 3



Hom. geography puts Aia (= Colchis) in the East p. 3. It is thought by  
Hom. as the N.E. would near Oceanus. Colchis in E. side of Europe

Κίρκη ἐνπλόκαμος, δεινὴ θεὸς αὐδήεσσα,  
 αὐτοκασιγνήτη δλοόφρονος Αἰήταο  
 ἄμφω δ' ἐκγεγάτην φαεσιμβρότου Ἡελίοιο  
 μητρὸς τ' ἐκ Πέρσης, τὴν Ὠκεανὸς τέκε παῖδα.  
 ξινθα δ' ἐπ' ἀκτῆς νηὶ κατηγαγόμεσθα σιωπῇ

140

136. αὐδήεσσα] Ἀριστοτέλης, οὐδέεσσα Schol. H. So altered by Dind. from Ἀρίσταρχος; but from Scholl. on Od. 5. 334 we should suppose that Aristotle wrote αὐλήεσσα. See crit. note and comment. on Od. 5. 1. c. 140. νη] Cod. H. and a few other MSS. give νῆα.

where Odysseus, on his return from the land of Hades, finds himself once more at the Aæcean isle, *δοι τ' Ἡοῦς ἡρυγένης | οἰκία καὶ χοροὶ εἰσι καὶ ἀντολαὶ Ἡελίοιο*. See note there.

A mythological explanation of the difficulty suggests that in the *Odyssey*, as we have it, there are two forms of the story of Circe; one which connects her with the East, the other with the West, the former myth probably belonging to the Argonautic legend. The ancient name of Colchis was Aea (Hdt. 1. 2; 7. 193, 197), and the king of the country was Aetes, his daughter being Medea, the famous sorceress. The genealogy followed in the *Odyssey* makes Circe sister of Aetes, and daughter of Helios by Perse, an Oceanid. Hesiod gives the same account, only substituting Persëis for Perse, and adding that Aetes became father of Medea by Iduia (the cunning woman). Other forms of the story make Circe daughter of Hyperion and Aërope (Orph. Arg. 1215), or of Aetes and Hecate (Diod. Sic. 4. 45). Another set of legends again gives Circe a home in the West. Hesiod (Theog. 1011 foll.) represents her as having borne to Odysseus two sons, Ἀγριὸς and Λατίνος, unless for Ἀγριὸς we ought to read Γραικός (see Göttl. ad loc.). There is little doubt, indeed, that the passage is spurious; it is however useful as pointing to an early transference of Circe to Italy and the cities of Magna Graecia. So Euripides (Troad. 438) speaks of Αἰγυσις Κίρκη, see also Apoll. Rhod. 3. 200; 4. 559. Under this aspect Circe appears with new family relations. She is a wife of Zeus, and mother of Faunus (Nonnus, 13. 300), who is himself father of Latinus (Aen. 7. 47). She bears to

Odysseus a third son, Telegonus (Hes. Theog. 1014 f), who is the founder of Praeneste and Tusculum (Hor. Od. 3. 25. 8; Ov. Fast. 3. 92; 4. 71). Circe's home is now placed at Cape Circaëum, near Circeii (Monte Circello), *ὅρος νησίζον θαλάττῃ τε καὶ ἔλεσι . . . ἔχει δὲ καὶ πολὺχρον καὶ Κίρκης ἱερὸν, δέκνυσθαι δὲ καὶ φάλην τινὲς φασὶν Ὀδυσσεὺς* Strab. 5. 3. 6. p. 355. Cp. Cic. de Nat. Deor. 3. 19; Virg. Aen. 3. 385; Strab. 9. 395; Pausan. 5. 19. 7. It will be noticed that all the pedigrees make Circe a daughter of the Sun. Perhaps too we see in the statement that Perse or Persëis was an Oceanid the first hint of a connection between Circe and the West. This confusion between West and East would seem to have been early felt, and a story was invented to account for the transference of the scene. Circe is represented (Diod. Sic. 4. 45) as having passed from East to West in the chariot of the Sun. The name Circe has been variously interpreted. In Suid. and Etym. M. it is referred to *κερκίς*, because she is represented as a 'weaver,' inf. 222. Another derivation connects the name with *κεράννυμι* (*κίρ-νυμι*), because she 'mixes' the magic potion.

138. φασι-μβροτος (like φθισι-μβροτος Od. 22. 297, and later forms, as κλεό-μβροτος, ἄ-μβροτος) shows the connection of *βροτός* with the root *μop*. By the insertion of *β*, *μροτός* (*μορτός*) becomes *μβροτός*, and the initial *μ* falling off leaves the ordinary form *βροτός*.

140. νηὶ κατηγαγόμεσθα, 'we put in with our ship' (opp. ἀνάγεσθαι). We find *κατάγεσθαι* used absolutely of the ships themselves, as *ἐς δὲ Γερασιῶν | ἐννύχαια κατάγοντο* Od. 3. 177. Ἰθά-κηνδε κατήγετο νηὺς εὐεργής Od. 16.



ναύλοχον ἐς λιμένα, καὶ τις θεὸς ἡγεμόνεν.  
 ἐνθα τότε ἔκβάντες δύο τ' ἡματα καὶ δύο νύκτας  
 κείμεθ', ὁμοῦ καμάτῳ τε καὶ ἄλγεσι θυμὸν ἔδοντες.  
 ἀλλ' ὅτε δὴ τρίτον ἡμαρ ἐνπλόκαμος τέλεισ' Ἦώς,  
 καὶ τότε ἔγῳ ἐμὸν ἔγχος ἔλῳν καὶ φάσγανον ὄξυ 145  
 καρπαλίμως παρὰ νηὸς ἀνήιον ἐς περιωπὴν,  
 εἴ πως ἔργα ἴδοιμι βροτῶν ἐνοπὴν <sup>στρατὶ</sup> τε πυθοίμην.  
 ἔστην δὲ σκοπιὴν ἐς παιπαλῶσσαν ἀνελθὼν,  
 καὶ μοι εἴσατο καπνὸς ἀπὸ χθονὸς εὐρυοδείης  
 Κίρκης ἐν μεγάροισι διὰ δρυμὰ πυκνὰ καὶ ὕλην. 150  
 μερμήριξα δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμὸν  
 ἐλθεῖν ἡδὲ πυθέσθαι, ἐπεὶ ἴδον αἶθοπα καπνόν.  
 ὦδε δέ μοι φρονέοντι δοάσσατο κέρδιον εἶναι,  
 πρῶτ' ἐλθόντ' ἐπὶ νῆα θοὴν καὶ θίνα θαλάσσης  
 δεῖπνον ἐταίροισιν δόμεναι προέμεν τε πυθέσθαι. 155  
 ἀλλ' ὅτε δὴ σχεδὸν ἦα κιὼν νεὸς ἀμφιελίσσης,  
 καὶ τότε τίς με θεῶν ὀλοφύρατο μῦνον ἔοντα,  
 ὅς βά μοι ὑψίκερων ἔλαφον μέγαν εἰς ὁδὸν αὐτὴν  
 ἦκεν· ὁ μὲν ποταμόνδε κατήιεν ἐκ νομοῦ ὕλης

156. ἦα] Not ἦα, as Schol. B.

322; or of the crew as they put in to harbour, as οἱ δ' ἰδὸς κατὰγοντο Od. 3. 10. Here νῆ (for which Harl. reads νῆα) is a true instrumental dative; cp. Od. 4. 8 ἵπποισι καὶ ἄρμασι πέμπε νέεσθαι. They keep silence (σιωπῇ), as Eustath. says, οἷα πεφοβημένοι διὰ τὸ τῶν Κυκλάπων καὶ τὸ τῶν Λαιστρυγόνων κακίερον.

151. μερμήριξα (from μέμερος Il. 8. 453; 10. 289, etc.) is not connected with the root μερ, from which μέρος and μέιρομαι come, but with root μερ or μαρ, Skt. *mar*, (Lat. *me-mor*), signifying 'care' or 'thought.' That the former of the two derivations was generally accepted, may be inferred from the existence of such Latin phrases as 'animus dividere,' 'animum curae divorce trahunt,' but see Curt. G. E. p. 296. The common construction in Homer with μερμηρίζω is with ὥς or ὅπως or with ἡ...ῇ. Here and inf. 438, and Od. 24. 235, it is followed by the infin. only.

152. αἶθοπα καπνόν. This probably means 'fire-lit' smoke, reflecting the colour of the flame below, and so, shining with a ruddy glow, διὰ δρυμὰ πυκνὰ καὶ ὕλην. The word is used as an epithet of χαλκός Il. 4. 495, etc., and of οἶνος Od. 12. 19, where the adjective is further defined by the addition of ἐρυθρός. In Eurip. Suppl. 1019 it is used as an epithet of φλογμός and in Bacch. 594 of λαμπάς, but, perhaps, the best parallel to the expression here is in Soph. Antig. 1126 στέροφ λιγνίς, which seems to describe the mingled flare and smoke of the torches in the Bacchanal procession. In a very different connection, we have a description of mingled flame and smoke, Virg. Aen. 8. 254 'glomeratque sub antro | fumiferam noctem, commixtis igne tenebris.'

158. εἰς ὁδὸν αὐτὴν, 'just on my path;' so Il. 13. 615 ὑπὸ λόφον αὐτόν.

159. ἐκ νομοῦ ὕλης, 'from his pasture

How does Od. know that this is the palace of Cerberus?

68 πελώρου: <sup>πέρων</sup> π. used by Homer. Ixelle, captured by an eagle. Icarus  
Hercules, Cyclops. heads transformed by Circe, goose " " " "

## 10. ΟΔΥΣΣΕΙΑΣ Κ. 160-169. 413

πίδμενος· δὴ γάρ μιν ἔχεν μένος ἡελίοιο. 160  
 τὸν δ' ἐγὼ ἐκβαίνοντα κατ' ἀκνηστὶν μέσα νῶτα  
 πλήξα· τὸ δ' ἀντικρὺ δόρυ χάλκεον ἐξεπέρρησε,  
 καδ δ' ἔπεσ' ἐν κονίησι μακῶν, ἀπὸ δ' ἔπτато θυμός.  
 τῷ δ' ἐγὼ ἐμβαίνων δόρυ χάλκεον ἐξ ὠτειλῆς  
 εἰρυσάμην· τὸ μὲν αὖθι κατακλίνας ἐπὶ γαίῃ 165  
 εἶασ'· αὐτὰρ ἐγὼ σπασάμην ῥῶπας τε λύγους τε,  
 πείσμα δ', ὅσον τ' ὄργυιαν, ἐυστρεφὲς ἀμφοτέρωθεν  
 πλεξάμενος συνέδησα πόδας δεινοῖο πελώρου,  
 βῆν δὲ καταλοφάδεια φέρων ἐπὶ νῆα μέλαιναν,

160. δὴ γάρ] *Zηνόδοτος δὴν γάρ μιν* Schol. H. 161. μέσα νῶτα] *μετὰ νῶτα* Apoll. Soph. 18. 31. 169. καταλοφάδεια] *κοννότερον μὲν διὰ τοῦ ἰῶτα ὀφείλει ἔχειν τὴν παραλήγουσαν. τὰ δὲ πλείω τῶν παλαιῶν ἀντιγράφων διὰ διφθόγγου ἔχει αὐτὴν* Eustath. Four MSS. give *κατὰ λοφάδια*, but, as Schol. B. Q. says, ὅφ' ἐν ἀναγνωστέον, i.e. as one word. Cp. Apoll. Soph. 109. 7. A few MSS. double the λ needlessly.

in the wood.' νομοῦ is local here, as in Il. 2. 475, and ὧλης is expegetical.

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tionally comic effect. The tense seems to express a single loud cry.

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167. ὅσον τ' ὄργυιαν, see on Od. 9. 322. ἀμφοτέρωθεν, as meaning 'starting from both ends, or sides,' may be used loosely to express the whole extent of the rope, as sup. 88 πέτρῃ τετύχηκε διαμπερές ἀμφοτέρωθεν, or Od. 7. 113 περὶ δ' ἔρκος ἐλήλαται ἀμφοτέρωθεν. It seems better however to join it closely with πλεξάμενος, regarding the rope as consisting of two strands, which passed alternately from one side to the other in the process of plaiting. Translate, 'across and across;' ἐυστρεφὲς will then be taken predicatively with πλεξάμενος, 'till it was well twisted.'

169. καταλοφάδεια, properly an accusat. plur. used adverbially, formed from κατὰ and λόφος, as *κατωμάδιος* (Il. 23. 431) from κατὰ and ὤμος. The adverbial *κατωμαδῶν* Curtius takes as a later form (Il. 15. 352). Translate, 'carrying it on my neck I went to the ship, leaning on my spear, for it was no way possible (οὐ πως ἦεν) to carry it on the shoulder with one hand, for it was a huge beast.'

68 πελώρου: <sup>πῆλως</sup> πῆλως ὁ γυγών. Scylla, captured by an eagle. <sup>ἑρπύλλης</sup> ἑρπύλλης, Cyclops. <sup>ἑρπύλλης</sup> ἑρπύλλης, captured by a crane, goose " " "

πίδμενος· δὴ γάρ μιν ἔχεν μένος ἡελίοιο. 160  
 τὸν δ' ἐγὼ ἐκβαίνοντα κατ' ἀκνηστὶν μέσα νῶτα  
 πλήξα· τὸ δ' ἀντικρὺ δόρυ χάλκεον ἐξεπέρησε,  
 καδ δ' ἔπεσ' ἐν κονίησι μακῶν, ἀπὸ δ' ἔπτατο θυμός.  
 τῷ δ' ἐγὼ ἐμβαίνων δόρυ χάλκεον ἐξ ὠτειλῆς  
 εἰρυσάμην· τὸ μὲν αὖθι κατακλίνας ἐπὶ γαίῃ 165  
 εἶας· αὐτὰρ ἐγὼ σπασάμην ῥῶπας τε λύγους τε,  
 πείσμα δ', ὅσον τ' ὄργυιαν, ἐυστρεφὲς ἀμφοτέρωθεν  
 πλεξάμενος συνέδησα πόδας δεινοῖο πελώρου,  
 βῆν δὲ καταλοφάδεια φέρων ἐπὶ νῆα μέλαιναν,

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ἔγχει ἐρειδόμενος, ἐπεὶ οὐ πως ἦεν ἐπ' ὦμον 170  
 χειρὶ φέρειν ἑτέρῃ· μάλα γὰρ μέγα θηρίον ἦεν.  
 καὶ δ' ἔβαλον προπάραιθε νεὸς, ἀνέγειρα δ' ἑταίρους  
 μειλιχίοις ἐπέεσσι παρασταδὸν ἄνδρα ἕκαστον·

‘ὦ φίλοι, οὐ γάρ πω καταδυσόμεθ', ἀχνύμενοί περ, 175  
 εἰς Ἀῖδαο δόμους, πρὶν μόρσιμον ἡμαρ ἐπέλθῃ.  
 ἀλλ' ἄγετ', ὅφρ' ἐν νηὶ τοῇ βρῶσις τε πόσις τε,  
 μνησόμεθα βρώμης μὴδὲ τρυχώμεθα λιμῶ·

ᾧς ἐφάμην, οἱ δ' ὦκα ἑμοῖς ἐπέεσσι πίθοντο·  
 ἐκ δὲ καλυψάμενοι παρὰ θῖν' ἀλὸς ἀτρυγέτοιο 180  
 θήσαντ' ἔλαφον· μάλα γὰρ μέγα θηρίον ἦεν.  
 αὐτὰρ ἐπεὶ τάρπησαν ὀρώμενοι ὀφθαλμοῖσι,  
 χεῖρας νιψάμενοι τεύχοντ' ἐρικυδέα δαῖτα.  
 ὥς τότε μὲν πρόπαν ἡμαρ ἐς ἥελιον καταδύντα  
 ἡμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ·  
 ἦμος δ' ἥελιος κατέδυν καὶ ἐπὶ κνέφας ἦλθε, 185  
 δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.  
 ἦμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως,  
 καὶ τότε γῶν ἀγορὴν θέμενος μετὰ πᾶσιν ἔειπον·

170. ἦεν] Ἀριστοφάνης δὲ οὕτως εἶχεν [?εἶχον]. εἶχεν also in lemma of Schol. V. 178. ὦκα] δοκεῖ ἐναντίον εἶναι τοῖς ἡδυμνήσοι. διὸ ἐν τισὶ τὸ 'οὕτως' φέρεται Schol. H. T. For οὕτως we must suppose that οὕτω or perhaps οὐ πω was written. 188. μετὰ πᾶσιν ἔειπον] Ῥιανός, μετὰ μύθον ἔειπον Schol. H.

The four feet are tied together with the πείσμα, and Odysseus puts his head through the loop thus formed, so that the stag's body rests on his neck, the feet hanging down in front. The Schol. supposes him to lean with both hands on his spear-shaft, but it is more likely that he holds the spear in his right, and steadies the legs of the stag with his left.

171. In later usage χεῖρ ἑτέρα signifies the 'left hand,' as in the phrase οὐ τῇ ἑτέρᾳ λεπτέον Plat. Soph. 226 A; cp. Il. 18. 477.

Θηρίον, according to Classen, Jahrb. f. Phil. 1859, p. 314, is not a *diminutive* from θήρ, but the termination distinguishes a particular creature from the general collective noun. So we may contrast χρυσίον with χρυσός.

173. ἄνδρα ἕκαστον reproduces, in a

distributive form, the collective plural ἑταίρους. See inf. 397.

175. πρὶν .. ἐπέλθῃ. Ameis gives five other instances of πρὶν used with the subjunctive, without ἂν or εἴ, noticing that the use always follows a negative, Od. 13. 336; 17. 9; Il. 18. 135, 190; 24. 781.

176. ὅφρα, 'so long as.'

179. ἐκ δὲ καλυψάμενοι. They had muffled up their heads in their despair, like Odysseus, sup. 53. Cp. Od. 8. 85.

180. θήσαντο, 'stared at,' with implied notion of amaze, from root θαφ, θαν, as in θανμάζειν.

182. χεῖρας νιψάμενοι. This represents properly an act of ritual; it is used here because each meal that was taken was really regarded as a sacrificial feast in which the gods were the first sharers.

Only allusion to venison as food. Beef and pork chief meats in the



90. A formula taken from a description of men on the open sea?  
Heinzel "Misverständnis bei Homer" finds here a recollection of long days in  
northern latitude in which "Sun rises <sup>and</sup> almost in the North, so that it is impossible  
to determine E. & W. from it, as people in middle latitude can. The ground story the  
squares as belonging to the North.

'[Κέκλυτέ μεν μύθων, κακά περ πάσχοντες ἑταῖροι]  
 ὦ φίλοι, οὐ γάρ τ' ἴδμεν ὅπη ζόφος οὐδ' ὅπη ἥως, 190  
 οὐδ' ὅπη ἥελιος φαεσίμβροτος εἶσ' ὑπὸ γαίαν  
 οὐδ' ὅπη ἀννέϊται· ἀλλὰ φραζόμεθα θᾶσσον  
 εἴ τις ἔτ' ἔσται μῆτις· ἐγὼ δ' οὐκ οἶομαι εἶναι.  
 εἶδον γὰρ σκοπιῇν ἐς παιπαλβέσσαν ἀνελθὼν  
 νῆσον, τὴν πέρι πόντος ἀπείριτος ἐστεφάνωται 195  
 αὐτὴ δὲ χθαμαλὴ κεῖται· καπνὸν δ' ἐνὶ μέσση  
 ἔδρακον ὀφθαλμοῖσι διὰ δρυμὰ πυκνὰ καὶ ὕλην.  
 ὦς ἐφάμην, τοῖσιν δὲ κατεκλάσθη φίλον ἦτορ  
 μνησαμένοις ἔργων Λαιστρῦγόνος Ἀντιφάταο

189.] Καλλίστρατος φησιν ὡς ὑπὸ τινος ὁ στίχος προτίτακται ἀγνωστούτος τὸ Ὅμηρικόν ἔθος, ὡς θέλει ἀρχεισθαι ἀπὸ τοῦ γάρ Schol. H. See Schol. on Eur. Phoeniss. 886, with Cobet's note.

189. See crit. note. It is quite contrary to Homeric custom to have a double opening to a speech, as κέκλυτε and ὦ φίλοι.

190. This line has created a great deal of difficulty to the commentators. How could any one, who had spoken such words in vv. 185, 187 as ἥελιος κατέδυ and φάνη Ἥως, express his ignorance in v. 190 of the position of East and West? Crates and Strabo would say that ζόφος meant rather North than West, and that one might well be uncertain of the exact whereabouts of this point. But such a solution is rendered impossible by the exegesis οὐδ' ὅπη .. ἀννέϊται. The Scholl. suggest that the hero is aghast at the circumstances in which he finds himself (δεινοπαθὼν), or, apparently, that his wanderings have brought him to a point where all ordinary phenomena are reversed or confused (ἐκτετοπισμένη φαίνεται ἡ πλάνη τοῦ Ὁ.). Ukert thinks that the last few days had been so cloudy, that it had been impossible, as it were, to 'take an observation.' But surely the sentence expresses merely in a general way that he is quite ignorant of his locality. ἥως and ζόφος represent a sort of exhaustive 'dichotomy' of the world: cp. Od. i. 23; 8. 29; 13. 240, 241. All that Odysseus means to say is that he has not the least idea where they are; the words

from οὐδ' ὅπη ἥελιος to ἀννέϊται having no more specific meaning than to expand ἥως and ζόφος. In Il. 12. 239 Hector wishes to say that he reckons nothing of the flight of augurial birds, no matter in what direction they fly, εἴτ' ἐπὶ δεξιῇ ἴωσι πρὸς ἡῶ τ' ἥελίον τε, | εἴτ' ἐπ' ἀριστερὰ τοί γε ποτὶ ζόφον ἡερόντα, the general sense of this and the other passages being that the world is roughly divided between East and West, no particular notice being taken of North and South. Compare the idiomatic use of the French 's'orienter.'

195. ἐστεφάνωται. Only the perf. and pluperf. pass. of στεφανῶν are used in Homer, as e.g. Il. 5. 739; 11. 36. Cp. also h. Hom. Ven. 120 ἀμφὶ δ' ὄμβλος ... ἐστεφάνωτο. So here the island is 'ringed' or 'girt' by the infinite sea. Once the verb is used with a sort of object accusative, in the description of the shield of Achilles, whereon are represented the 'constellations,' τεῖρεα, τὰ τ' οὐρανὸς ἐστεφάνωται, 'which the firmament has set as a border to itself.' The radical notion in the verb is to 'press close,' and so 'closely surround.' See note on Od. i. 148, and cp. στέμμασι πυκασθεῖς Hdt. 7. 197, πύκασε κράτ' ἐμὸν νικηφόρον Eur. Troad. 353.

196. αὐτῇ. The island itself. in opposition to the σκοπιή. Cp. Od. 9. 25.

Κύκλωπός τε βίης μεγαλήτορος, ἀνδροφάγοιο. 200  
 κλαῖον δὲ λιγέως, θαλερὸν κατὰ δάκρυ χέοντες·  
 ἀλλ' οὐ γάρ τις πρῆξις ἐγίγνετο μυρομένοισιν.

Αὐτὰρ ἐγὼ δίχα πάντας ἐυκνήμιδας ἐταίρους  
 ἠρίθμεον, ἄρχον δὲ μετ' ἀμφοτέροισιν ὅσασσα  
 τῶν μὲν ἐγὼν ἦρχον, τῶν δ' Εὐρύλοχος θεοειδής. 205  
 κλήρους δ' ἐν κυνέῃ χαλκήρεϊ πάλλομεν ὦκα·  
 ἐκ δ' ἔθορε κλήρος μεγαλήτορος Εὐρυλόχοιο.  
 βῆ δ' ἰέναι, ἅμα τῷ γε δύω καὶ εἴκοσ' ἐταῖροι  
 κλαίοντες· κατὰ δ' ἅμμε λίπον γοόωντας ὀπισθεν.  
 εὖρον δ' ἐν βήσσησι τετυγμένα δώματα Κίρκης 210  
 ξεστοῖσιν λάεσσι, περισκέπτῳ ἐνὶ χώρῳ.  
 ἀμφὶ δέ μιν λύκοι ἦσαν ὀρέστεροι ἢ δὲ λέοντες,

200. ἀνδροφάγοιο] γρ. ἀνδροφόναιο Schol. M. N.

200. μεγαλήτορος. Cp. inf. 207. We may either take this as a sort of standing epithet, not pressing the meaning too closely, or else render 'stout-hearted,' implying great courage. But *μεγαλήτωρ* may also mean 'arrogant,' 'haughty,' just as in 2 Tim. 3. 4 the English version gives 'high-minded' as the translation of *τετυφωμένοι*, which suggests a similar rendering here. Eurymedon the king of the Giants is called *μεγαλήτωρ* in Od. 7. 58. The headstrong temper of Agamemnon is also called *θυμὸς μεγαλήτωρ* in Il. 9. 109.

202. With ἀλλ' οὐ γάρ cp. Il. 7. 242 ἀλλ' οὐ γάρ σ' ἐθέλω βαλλέειν, Od. 14. 355. πρῆξις, lit. 'no effect'; i.e. no good. So πρῆξις Od. 16. 88.

207. ἐκ δ' ἔθορε. The lots were pebbles, *ψῆφοι*, which were shaken in a helmet. The pebble that leaped out (*έθορε*, here and Il. 23. 353, *ὕρουσεν* Il. 3. 325) first decided the lot. Cp. Soph. Aj. 1285 οὐ δραπέτην τὸν κλήρον ἐς μέσον καθέις, | ὑγρὰς ἀρούρας βῶλον, ἀλλ' ὅς εὐλόφου | κυνὴς ἐμελλε πρῶτος ἔλμα κουφίειν.

210. Join *τετυγμένα ξεστοῖσιν λάεσσι*.

211. *περισκέπτῳ*. As they had descended from the *σκοπιή*, and the island is described as being *χθαμαλή*, this phrase must mean 'open ground,'

either a 'clearing' in the wood, or, as ἐν βήσσησι suggests, at the meeting or crossing of valleys, which would give a view in several directions. Cp. Od. 1. 426; 14. 6; and 5. 476 ἐν *περιφαινομένῃ*. Döderl. referring the word to *σκεπῶν* and *σκεπῶν* rather than to *σκεπτομαι*, renders it 'sheltered.'

212. ἀμφὶ δέ μιν. It is difficult to decide whether *μιν* refers to *δώματα* or to *Κίρκη*. There is no passage in Homer quite decisive for the use of *μιν* in the plural; for in Il. 12. 285 *μιν* refers not to *νιφάδες* (ib. 278), but to the general word *χῶν*, as the number *κέχυται* (284) shows. Similarly, in Od. 17. 268, often quoted in favour of the plural use, the words *οὐκ ἔν τις μιν ἀνὴρ ὑπεροπλίσσαιο* make no direct reference to *δώματα* (ib. 264), but rather to *ἀλή* (266). On the other hand, it does not appear from the picture given in the present passage that the beasts surrounded Circe, inasmuch as she was still within, and certainly we have *νιν* used in all numbers and genders, and in the Alexandrine writers *μιν* is undeniably used in the plural; e.g. Apoll. Rhod. Arg. 2. 8 καὶ τότε δὴ *πρὸτ' ἤνα κίων, χρεῖώ μιν ἐρέσθαι* | *ναυτιλῆς, οἳ τ' εἶεν*, where *μιν* refers to the same subject as *οἳ*. Still, it seems better to give *μιν* a general reference to Circe, sc. 'in attendance



13. Od. not present when Circe's magic was energized.

19.  $\pi\epsilon\lambda\omega\rho\alpha$  of a transformed serpent B 321.

10. ΟΔΥΣΣΕΙΑΣ Κ. 213-220. 417

τοὺς αὐτὴ κατέθελξεν, ἐπεὶ κακὰ φάρμακ' ἔδωκεν.  
οὐδ' οἱ γ' ὠρμήθησαν ἐπ' ἀνδράσιν, ἀλλ' ἄρα τοί γε  
οὐρῆσιν μακρῆσι περισσαινόντες ἀνέστησαν. 215  
ὥς δ' δτ' ἂν ἀμφὶ ἀνακτα κύνες δαίτηθεν ἰόντα  
σαίνωσ'. αἰεὶ γάρ τε φέρει μειλίγματα θυμοῦ·  
ὥς τοὺς ἀμφὶ λύκοι κρατερώνυχες ἠδὲ λέοντες  
σαῖνον· τοὶ δ' ἔδεισαν, ἐπεὶ ἴδον αἰνὰ πέλωρα.  
ἔσταν δ' ἐν προθύροισι θεᾶς καλλιπλοκάμοιο, 220

219. ἔδεισαν] So Eustath. and probably Aristarchus. See La Roche, H. T. 390.  
220. ἐν προθύροις] Nearly all MSS. give εἰνὶ θύρῃσι. Aristarchus wrote ἐν προθύροις, see Schol. H. Eustath. gives ἐν προθύροις, and Cod. Venet. 613 ἐν προθύρῃσι. The reading of Aristarchus has generally been adopted since Wolf. See note on text.

upon her,' whether near her house or about her person. In Apoll. Rhod. Arg. 4. 672 foll. the beasts are described as following Circe, *ἥντε μῆλα* | *ἐκ σταθμῶν ἅλῃς εἰσιν ἐπηδέοντα νομῆι*. With this account of Circe's sorcery should be compared the story of Beder and Gianhare in the 'Arabian Nights,' where King Beder as he lands on Queen Labe's shores is met by a troop of horses, camels, mules, asses, and cows, who try by every possible gesture to warn him away from the place. Beder learns by and by that they had once been princes and nobles, to whom Queen Labe had granted her short-lived favours, and when she had grown tired of her lovers she had changed them into beasts.

213. κατέθελξεν, 'charmed.' The Scholl. offer two interpretations of this word: either *πρῶτος καὶ ἡμέρους ἐποίησε*, or *ἐξ ἀνθρώπων εἰς φύσιν λεόντων μετέβαλε*. The former interpretation has the authority of Scaliger, on Virg. Aen. 7. 19, where he remarks, 'Homerus feras agrestes medicaminibus cicuratas, Virgilius homines in ferarum speciem conversos depingit.' And it might further be said that the words οὐδ' οἱ γ' ὠρμήθησαν especially direct attention to the loss of their natural fierceness. On the other hand, *θέλγειν* is certainly used, inf. 291, to describe that process of sorcery which ends with Circe's words *ἔρχεο νῦν συμφέρονδε* (320). Eurylochus too (433) evidently looked upon the wolves and the lions quite as much

as the creations of Circe's witcheries as the swine, for he says *ἢ κεν ἅπαντας* | *ἢ σὺς ἢ λέλκους ποιήσεται ἢ λέοντας*. The epithet κακά as applied to φάρμακα here, contrasted with φάρμακον ἰσθλόν as the antidote (292), tends to strengthen our preference for the latter interpretation. Ovid, Met. 14. 255, lays more stress again on the tameness of the creatures, 'Mille lupi mistaeque lupis ursaeque leaeque | occursu fecere metum, sed nulla timenda, | nullaque erat nostro factura in corpore vulnus.'

215. ἀνέστησαν does not only mean that they got up from lying on the ground, but that they actually stood on their hind legs like fawning dogs.

216. ἀναξ signifies only the master of the house, as in Od. 9. 452, etc.

217. μειλίγματα θυμοῦ, 'tit-bits to appease their appetite.' So in Il. 1. 468 οὐδέ τι θυμὸς ἔδεύετο δαυτὸς ἔισθαι, ib. 4. 263 πείνει ὅτε θυμὸς ἀνῶγοι, Od. 17. 603 πλῆσασθα θυμὸν ἰδηγίως ἠδὲ ποτῆτος.

219. ἔδεισαν seems to be the better reading for the common ἔδδεισαν, the ε being lengthened before δει or δι, the original form of the root.

220. ἐν προθύροις (see crit. note) seems to mean 'at the door of the courtyard.' 'Res ipsa illud postulare videtur, ut aulae portae occlusae fuerint, non domus fores. Usus Graecorum si non Homericæ ætatis, at heroicæ ætatis, qualem tragici poetas describunt, idem comprobatur. Ut unum afferam exemplum e multis, cf. Aesch.

Κίρκης δ' ἔνδον ἀκουον αἰδούσης ὑπὶ καλῇ,  
 ἰστὸν ἐποιομένης μέγαν ἀμβροτον, οἷα θεῶων  
 λεπτά τε καὶ χαρίεντα καὶ ἀγλαὰ ἔργα πέλονται.  
 τοῖσι δὲ μύθων ἦρχε Πολίτης, δρχαμος ἀνδρῶν,  
 ὅς μοι κήδιστος ἐτάρων ἦν κεδνóτατός τε·

225

ᾧ φίλοι, ἔνδον γάρ τις ἐποιομένη μέγαν ἰστὸν  
 καλὸν ἀοιδιάει, δάπεδον δ' ἅπαν ἀμφιμέμυκεν,  
 ἢ θεὸς ἢ ἐ γυνή· ἀλλὰ φθεγγώμεθα θάσσον·

ᾧ ὤς ἄρ' ἐφώνησεν, τοὶ δ' ἐφθέγγοντο καλεῦντες.

ἢ δ' αἰψ' ἐξελθοῦσα θύρας ὤϊξε φαεινὰς

230

καὶ κάλει· οἱ δ' ἅμα πάντες ἀιδρεῖσιν ἔποντο  
 Εὐρύλοχος δ' ὑπέμεινεν, δισάμενος δόλον εἶναι.

εἶσεν δ' εἰσαγαγοῦσα κατὰ κλισμοὺς τε θρόνους τε,

ἐν δέ σφιν τυρόν τε καὶ ἀλφίτα καὶ μέλι χλωρόν

οἶνον Πραμνεῖον ἐκύκα· ἀνέμισγε δὲ σίτῳ

235

φάρμακα λύγρ', ἵνα πάγχυ λαθοῖατο πατρίδος αἵης.

αὐτὰρ ἐπεὶ δῶκέν τε καὶ ἔκπιον, αὐτίκ' ἔπειτα

Choeph. 652 Orestis verba, quibus petit ut intromittatur "παὶ παὶ θύρας ἀκουσον ἐρκείας κτύπον." Apud omnes autem posterioris aetatis scriptores vix locum invenies qui verborum de quibus nunc agitur sententiam magis explicet quam Platonis Protag. p. 314 C-E. Ibi enim qui se intromitti volunt dicuntur ἐν τῷ προθύρῳ γενέσθαι et paullo post στάντες ἐν τῷ προθύρῳ διαλέγεσθαι, quamquam postea demum (E.) ἄνθρωπος ἀνέφευε τὴν θύραν, ipsi aulam intrant' Rumpf, de Aedd. Homer. pars 2 p. 13.

225. κήδιστος . . κεδνóτατός τε, a sort of παρονομασία. Transl. 'nearest and dearest.' Cp. Il. 9. 642 κήδιστός τ' ἔμμεναι καὶ φίλατος.

227. ἀμφιμέμυκεν, 'rings' or 'echoes round.' μυκάσμαι is used in Homer, not only of the noise made by cattle, but of the creaking of hinges, Il. 5. 749, and of the ringing blow of a javelin on a shield, Il. 20. 260.

229. ἐφθέγγοντο καλεῦντες, i. e. 'they lifted up their voices to call her.'

234. ἐν . . ἐκύκα. This mess, which must have been somewhat of the consistency of porridge, and therefore called

here σίτος, is not a regular article of food, but a sort of stimulant, where special strengthening or refreshment was required. So in Il. 11. 624 foll. Hecamede makes a *κεκεῖον* for Nestor and Machaon, leaving out however the honey, which is an ingredient here. Pramnian wine was called so, according to some ancient authorities, from Mount Pramnon or Pramnē in the island of Icaria; others suppose it to have come from the neighbourhood of Ephesus or Smyrna. Athenaeus (i. 28-30) quotes a fragment from the comedian Ehippos. φιλῶ γε Πράμνιον οἶνον Λέσβιον, and from Demetrius of Troezen, οἶνον δὲ πίνειν οὐκ ἴστω Πράμνιον, οἷο Χίον, οὐχὶ Θάσιον, οὐ Πενταρῆθιον, the latter passage seeming to decide on a local meaning for the epithet. It is probable that *πράμνιος*, though originally a local name, came to signify a particular quality of grape-vine, as we speak now of a 'Black-Hamburg.' Galen describes the Pramnian wine as οἶνος τοῦ οἴτου ὀνομαζόμενος μέλας καὶ ἀσθηρὴ and this quality may have suggested the derivation proposed by Eustath. and others, from *παραμένειν*, because of its power of 'keeping' a long time.

μέλι: as a food only in connection with a feast (κυκεών). Gf. K 316, Λ 624, v 69. Honey serves for sugar.

· Πραμνείω: later regarded as heavy. Note that it is used as part of a feast. Fick denies connection with Πραμόν, and cf. πρῶμον dump, i.e. wine <sup>on grapes</sup> grown on props (but not on trees).



Κίρκης δ' ἔνδον ἄκουον αἰδούσης ὅπλ' ἀλγῆ,  
 ἰστὸν ἐποιομένης μέγαν ἀμβροτον, οἶα θεῶων  
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 ἐν δέ σφιν τυρόν τε καὶ ἄλφιστα καὶ μέλι χλωρόν  
 οἶνφ Πραμνείφ' ἐκύκα· ἀνέμισγε δὲ σίτφ  
 φάρμακα λύγρ', ἵνα πάγχυ λαβοῖατο πατρίδος αἵης.  
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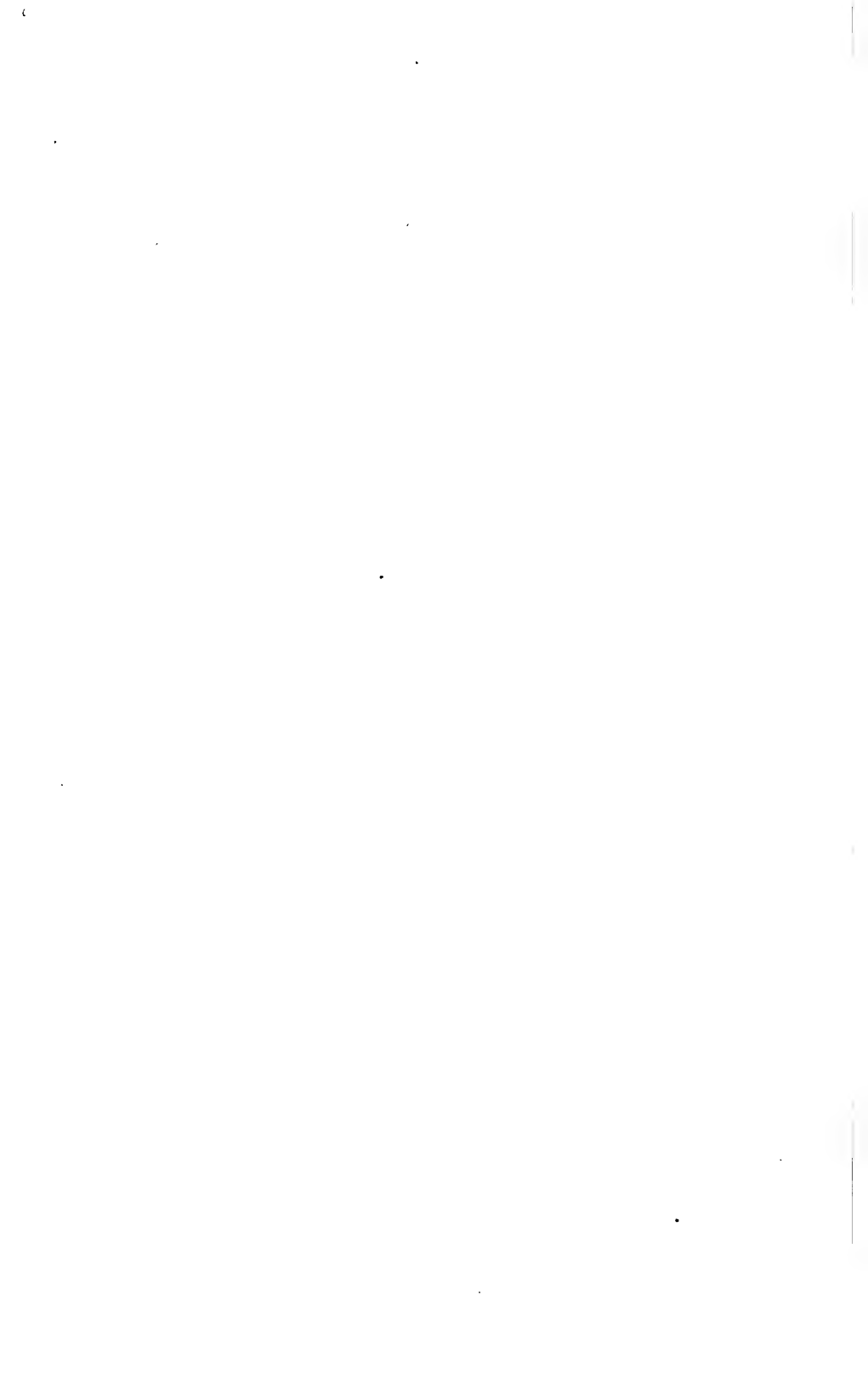
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## 10. ΟΔΥΣΣΕΙΑΣ Κ. 238-249. 419

ράβδῳ πεπληγυῖα κατὰ συφεοῖσιν ἔργνυ.

οἱ δὲ συῶν μὲν ἔχον κεφαλὰς φωνήν τε τρίχας τε  
καὶ δέμας, αὐτὰρ νοῦς ἦν ἔμπεδος ὥς τὸ πάρος περ. 240  
ὥς οἱ μὲν κλαίοντες ἔέρχατο τοῖσι δὲ Κίρκη  
πάρ ρ' ἄκυλον βάλανόν τ' ἔβαλεν καρπὸν τε κρανείης  
ἔδμεναι, οἷα σῦες χαμαιευνάδες αἰὲν ἔδουσιν.

Εὐρύλοχος δ' ἄψ ἦλθε θοὴν ἐπὶ νῆα μέλαιναν,  
ἀγγελίην ἐτάρων ἐρέων καὶ ἀδευκέα πότμον. 245  
οὐδέ τι ἐκφάσθαι δύνατο ἔπος, ἰέμενός περ,  
κῆρ ἀχεῖ μεγάλῳ βεβολημένος· ἐν δέ οἱ ὄσσε  
δακρυόφιν πίμπλαντο, γόνυ δ' ὠλετο θυμός.  
ἀλλ' ὅτε δὴ μιν πάντες ἀγασσάμεθ' ἔξερέοντες,

240. καὶ δέμας] Ζηρόδοτος, καὶ πόδας, γράφει Schol. H. Perhaps we should read here αὐτὰρ ἐπὶν νόος ἔμπεδος, as νόος is not found contracted in Homer. Cp. II. 11. 813. 242. Ἀρίσταρχος οὐκ οἶδε τὸν στίχον. ὁ δὲ Καλλίστρατος ἀντ' αὐτοῦ γράφει 'παντὸς μὴν [παντοίης?] ἕλης ἐτίθει μελιθεῖα καρπὸν' Schol. H. Q. V. If this notice be true, it implies that Aristarchus knew nothing of v. 243 either; nor indeed of v. 241, unless, with Nitzsch, we propose to read ὥκε δὲ Κίρκη instead of τοῖσι δὲ Κίρκη. 244. ἄψ] This conjecture of Voss is accepted by most modern edd., because αἰψ', the reading of the MSS, seems incompatible with v. 260 δηρὸν δὲ καθήμενος ἰσκόπιαζον. If αἰψα be retained it must be taken to describe the haste with which Eurylochus returned when he once became aware that his comrades were lost.

238. κατὰ and ἔργνυ must be joined closely together, συφεοῖσιν being a purely local dative. The form ἔργνυ, which supposes a present ἔργνυμι, is found only here.

With the form πεπληγυῖα cp. τεθνηυῖα, τετρηχυῖα, βεβριθυῖα, πεφρικυῖα, τετρίγυια, and see Monro, H. G. § 26. 3.

240. ἔμπεδος. It may be asked whether Circe's sorcery had been perfectly successful. She gave them φάρμακα λύγρ', ἵνα πάγχυ λαθοῖατο πατρίδος αἴης, but though she succeeded in turning them into swine, the νοῦς remained unaltered. Still, in v. 397 inf. they failed to recognise Odysseus, till Circe προσάλειψεν ἐκάστω φάρμακον ἄλλο.

242. ἄκυλος is probably the berry of the ilex, according to Pliny, N. H. 16. 8 'Ilicis glans utriusque brevior et gracilior, quam Homerus acylon appellat, eoque nomine a glande distinguunt.' The word may be connected

with Skt. *ac*, 'to eat'; as *aes-culus* with *ed-ere*, or it may be the same word as 'oak,' 'Eiche.'

The βάλανος is the fruit of the *φηγός*. The cornel (*κράνεια*) is mentioned by Columella, along with the oak, beech, etc., as giving good food for swine.

248. γόνυ δ' ὠλετο θυμός seems to mean, 'the thought of his heart was to cry aloud;' but no sound came to his lips, only the tears stood in his eyes. The picture is given more fully in Od. 20. 349, where it is said of the suitors, filled with uneasy forebodings, ὅσσε δ' ἄρα σφείων | δακρυόφιν πίμπλαντο, γόνυ δ' ὠλετο θυμός. Ovid, Met. 13. 538, puts the case more strongly still: 'Et pariter vocem lacrymasque intorsus obortas | devorat ipse dolor.'

249. ἀγασσάμεθ' ἔξερέοντες, lit. 'showed surprise in our questioning.' But as in σπεῦσε πονησάμενος Od. 9. 250, the finite verb really plays the part of a descriptive adverb, viz. 'he completed [his business] with despatch,'

καὶ τότε τῶν ἄλλων ἐτάρων κατέλεξεν δλεθρον 250

“Ἡιομεν, ὥς ἐκέλευες ἀνὰ δρυμὰ, φαίδιμ’ Ὀδυσσεῦ·  
εὕρομεν ἐν βήσσησι τετυγμένα δώματα καλὰ  
[ξστοίοισιν λάεσσι, περισκέπτῳ ἐνὶ χώρῳ].  
ἔνθα δέ τις μέγαν ἴστων ἐποικομένην λίγ’ ἀειδεν  
ἢ θεὸς ἢ ἐ γυνή· τοὶ δ’ ἐφθέγγοντο καλεῦντες. 255

ἢ δ’ αἶψ’ ἐξελθοῦσα θύρας ὤριξε φαεινὰς  
καὶ κάλει· οἱ δ’ ἄμα πάντες ἀιδρεῖσιν ἔποντο·  
αὐτὰρ ἐγὼν ὑπέμεινα, δισάμενος δόλον εἶναι.  
οἱ δ’ ἄμ’ αἰστώθησαν ἀολλέες, οὐδέ τις αὐτῶν  
ἐξεφάνη· δηρὸν δὲ καθήμενος ἐσκοπιάζον. 260

“Ὡς ἔφατ’, αὐτὰρ ἐγὼ περὶ μὲν ξίφος ἀργυρόηλον  
ᾠμοιὺν βαλόμεν, μέγα χάλκεον, ἀμφὶ δὲ τόξα·  
τὸν δ’ ἄψ’ ἠνώγεα αὐτὴν ὁδὸν ἠγήσασθαι.  
αὐτὰρ ὁ γ’ ἀμφοτέρῃσι λαβὼν ἐλλίσσεται γούνων  
[καὶ μ’ ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα]. 265

‘Μή μ’ ἄγε κείσ’ ἀέκοντα, διοτρεφέες, ἀλλὰ λίπ’ αὐτοῦ·  
οἶδα γὰρ ὥς οὗτ’ αὐτὸς ἐλεύσειαι σὺτε τιν’ ἄλλον  
ἄξεις σῶν ἐτάρων· ἀλλὰ ξὺν τοῖσδεσι θᾶσσον

253.] This verse is wanting in the majority of the MSS, nor is it found in Eustath. In place of it Apoll. Dysc. inserts v. 212 sup. 265.] Most MSS. omit this verse, and it has generally been bracketed by modern edd. since Wolf. Ernesti remarks upon it, ‘Mihi de hoc versu non dubium est quin sit delendus, et huc migraverit aliunde, ut β 362. Est enim manifeste frigidus; ἐλλίσσεται iam allocutionem exprimit.’

so here, ‘we questioned him with amazement.’

251. ἦιομεν . . εὕρομεν. It is simplest to explain this asyndeton as the broken utterance of the excited messenger. Cf. Long. de Subl. 19 φέρει τῆς ἀγωνίας ἐμφασιν, ἄμα καὶ ἐμπυσιζούσης καὶ συνδιακούσης.

259. οἱ δ’ ἄμ’, ‘and they at once disappeared all of them together, nor did any one of them come to light again, though I sat and watched long.’ So ἐξεφάνθη is used of the planks reappearing from the whirlpool of Charybdis, Od. 12. 441.

262. ἀμφὶ δέ. Supply again βαλόμεν. The plural τόξα does not, as sometimes explained, include bow and

arrows, but regards the bow as a sort of composite structure of two horns and a centre: cp. Il. 1. 45 τόξ’ ᾠμοισιν ἔχον ἀμφορεφέα τε φαρέτρην. Similar to this is the use of ἄρματα.

263. ἠνώγεα, with synzesis. Cp. Od. 9. 44; 17. 55.

αὐτὴν ὁδόν, not like ὁδὸν αὐτὴν of sup. 158, but as in Od. 8. 107 αὐτὴν ὁδὸν ἦν περ οἱ ἄλλοι, equivalent to τὴν αὐτὴν in later Greek.

268. σῶν ἐτάρων. It is not likely that any one would have hesitated to render this by ‘tuorum sodalium,’ had not Schol. H. written σῶν Ἀρίσταρχος ἀντὶ τοῦ σῶν. According to this we should have to translate, ‘for I know that neither wilt thou thyself return



78. The rule is that a person narrating an event speaks of a Do's or of a Saipar when a go's meets him. [In R 347 there is a hint at the transformation of go's into model quise], up. k. 141, 157, p. 164, 275. Od. does not <sup>ing</sup> hold it necessary to state how he came to recognize the go's.

## 10. ΟΔΥΣΣΕΙΑΣ Κ. 269-284. 421

φεύγωμεν· ἔτι γάρ κεν ἀλύξαιμεν κακὸν ἡμαρ.

\*Ὡς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον 270

‘Εὐρύλοχ’, ἦ τοι μὲν σὺ μὲν αὐτοῦ τῷδ’ ἐνὶ χώρῳ  
ἔσθων καὶ πίνων, κοίλῃ παρὰ νηὶ μελαίνῃ·  
αὐτὰρ ἐγὼν εἴμι· κρατερὴ δέ μοι ἔπλετ’ ἀνάγκη.

\*Ὡς εἰπὼν παρὰ νηὸς ἀνήιον ἡδὲ θαλάσσης.

ἀλλ’ ὅτε δὴ ἄρ’ ἐμελλον ἰὼν ἱερὰς ἀνὰ βήσσας 275

Κίρκης ἵζεσθαι πολυφαρμάκου ἐς μέγα δῶμα,  
ἐνθα μοι Ἑρμείας χρυσόρραπις ἀντεβόλησεν  
ἐρχομένῃ πρὸς δῶμα, νηηνίῃ ἀνδρὶ ἰοικῶς,  
πρῶτον ὑπηνήτην, τοῦ περ χαριεστάτη ἦβη·

ἐν τ’ ἄρα μοι φῦ χειρὶ ἔπος τ’ ἔφατ’ ἔκ τ’ ὀνύμαζε· 280

‘Πῇ δ’ αὐτ’, ὦ δύστηνε, δι’ ἀκριᾶς ἔρχεαι οἶος, οὐκ ἔστι  
χώρου ἀϊδρις ἐών; ἔταροι δέ τοι οἶδ’ ἐνὶ Κίρκης  
ἔρχεται, ὥς τε σῦες, πυκινοὺς κευθμῶνας ἔχοντες.  
ἦ τοὺς λυσόμενος δεῦρ’ ἔρχεαι; οὐδέ σέ φημι

281. αὐτ’, δ] Schol. V. gives in lemma αὐτως, which La Roche takes to be the reading of Zenodotus.

safe [anticipating ὥς from ὥν], nor wilt thou bring back safe [ὥν] any other of our comrades.’ Perhaps Aristarchus did not approve of ὥν = ‘tuorum’ in the mouth of Eurylochus, because the ἑταῖροι were as much comrades to him as to Odysseus. But, after all, it seems a pedantic distinction to draw, and it is decidedly preferable to render ὥν by ‘tuorum,’ as indeed its position suggests: cp. Il. 11. 512 ὥν ὀχέων ἐπιβήσο. Notice the use of ἄλλον in contrast to αὐτός, and cp. Od. 5. 105.

269. κακὸν ἡμαρ, ‘the day of evil.’ So νόστιμον, δούλιον, ἀναγκαῖον ἡμαρ.

273. ἔπλετο. For this use of the aorist cp. Od. 1. 225; 2. 364, etc.

275. ἱερὰς, as belonging to Circe. So her house is called ἱερὰ δῶματα inf. 426, etc.

277. χρυσόρραπις. The ῥάβδος of Hermes is only a plain wand in Homeric times. The ‘caduceus’ with the two serpents winding round it is a later invention. Cp. Il. 24. 360 foll.

279. ὑπηνήτης is one who has hair growing on the ὑπ-ην-, but commentators are not unanimous as to what

part this may be. If Bensley is right in connecting it with root αν, ‘breathe,’ it should be the spot where the breath falls, lit. ‘under the breathing,’ which would suit an interpretation given by Hesych., ὑπὴνη δὲ ἐστὶ ὑπὸ τὴν μίνα τόπος, viz. the upper lip on which the moustachio grows. And certainly the hair usually shows itself there first. This view would fall in well with the words of Lucian de Sacrif. § 11. p. 76 οὐκ οἶδ’ ὅπου ἰδόντες ἀναπλάττουσι γενεήτην μὲν τὸν Δία, παῖδα δ’ ἔσαι τὸν Ἀπόλλωνα, καὶ τὸν Ἑρμῆν ὑπηνήτην. Cp. Virg. Aen. 9. 181 ‘ora puer prima signans intonsa iuventa.’ As Odysseus seems to recognise him at once, it is not unlikely that some characteristic style had been already assigned in painting or sculpture to the principal gods and goddesses.

282. οἶδ’, ‘yonder.’

ἐνὶ Κίρκης, sc. δῶμασι.

283. ἔρχ-αται (perf. from stem *ferg-*) has the final consonant of the stem aspirated before -αται, as in τετράφ-αται, ὀρυμέχ-αται (ὀρέγω), δειδέχ-αται (δείκνυμι). Monro, H. G. § 24. 2.

284. σὲ . . αὐτόν, emphatic. ‘Art thou



αὐτὸν νοστήσειν, μενέεις δὲ σύ γ' ἔνθα περ ἄλλοι. 285  
 ἀλλ' ἄγε δὴ σε κακῶν ἐκλύσομαι ἥδὲ σαώσω  
 τῇ, τόδε φάρμακον ἐσθλὸν ἔχων ἐς δώματα Κίρκης  
 ἔρχευ, ὃ κέν τοι κρατὸς ἀλάλκῃσιν κακὸν ἦμαρ.  
 πάντα δέ τοι ἐρέω ὀλοφώϊα δῆνεα Κίρκης.  
 τεύξει τοι κυκεῶ, βαλέει δ' ἐνὶ φάρμακα σίτωρ 290  
 ἀλλ' οὐδ' ὥς θέλξαι σε δυνήσεται· οὐ γὰρ ἑάσει  
 φάρμακον ἐσθλὸν, ὃ τοι δώσω, ἐρέω δὲ ἕκαστα.  
 ὁππότε κεν Κίρκη σ' ἐλάσῃ περιμήκει ῥάβδῳ,  
 δὴ τότε σὺ ξίφος ὀξὺ ἐρυσσάμενος παρὰ μηροῦ  
 Κίρκη ἐπαῖξαι ὥς τε κτάμεναι μενεαίνων. 295  
 ἢ δέ σ' ὑποδείσασα κελήσεται εὐνηθῆναι·  
 ἔνθα σὺ μηκέτ' ἔπειτ' ἀπανήρασθαι θεοῦ εὐνὴν,  
 ὄφρα κέ τοι λύσῃ θ' ἐτάρους αὐτὸν τε κομίσσῃ·  
 ἀλλὰ κέλευσθαί μιν μακάρων μέγαν ὄρκον ὁμόσσαι  
 μή τί τοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο, 300  
 μή σ' ἀπογυμνωθέντα κακὸν καὶ ἀνήνορα θείῃ.  
 Ὡς ἄρα φωνήσας πόρε φάρμακον ἀργειφόντης  
 ἐκ γαίης ἐρύσας, καὶ μοι φύσιν αὐτοῦ ἔδειξε.  
 ῥίζῃ μὲν μέλαν ἔσκε, γάλακτι δὲ εἴκελον ἄνθος

288. ἀλάλκῃσιν] So most modern edd. since Wolf, instead of ἀλαλέσει, which is read by Eustath. and several MSS. The rest of La Roche's MSS. give ἀλάλκῃσιν without the ν ἡφελουστικόν, on which he remarks, 'haud scio an ἀλαλέσει gen-uina sit lectio, nullus enim codex ἀλάλκῃσιν habet.' 290. ἐνί] So Bekker for ἐν. See note. 300. μή τί τοι] So La Roche, adding 'dedi cum libris optimis,' and Eustath. Al. σοι. 301. θείῃ] (or θείῃ) The reading of the MSS, for which Bekk. ii. and La Roche give θήῃ, as the reading of Aristarchus.

going to rescue thy comrades! Why, I tell thee thou wilt never come back thyself.

288. κρατὸς, 'from thy head;' so Il. 22. 348 οὐκ ἔσθ' ὅς σῃς γε κύνας κεφαλῇς ἀπαλάλκοι. The root ἀλκ forms a later present ἀλέω, to which this aor. is referred.

290. The intervention of the strong word φάρμακα between ἐν and σίτω inclines us to read, with Bekker, ἐνί for ἐν, and thus to make a true tmesis (allowable with a disyllabic preposition) = ἐμβαλέει. Others make σίτω a local dative expegetical of the adverb ἐν. So on Od. 9. 212.

295. ἐπαῖξαι. Infinitive with im-

perative force, as ἀπανήρασθαι 297. κέλευσθαι 299.

298. αὐτὸν τε, sc. 'et teipsum.' Cp. inf. 339.

301. ἀπογυμνωθέντα is interpreted by the Schol. to mean 'without his sword,' quoting γυμνὸν ἀπὲρ κόρυθός τε καὶ ἀσπίδος Il. 21. 50. But it is really 'when stripped,' in the simpler sense suggested by εὐνηθῆναι.

303. φύσις, used only here, is intended to describe the external characteristics, as the epexegetis of the next line shows, and as the word εἶδος confirms. The word φύσις is used here like the more common φωνή. The Schol. interprets by τὰ εἶδος.





## 10. ΟΔΥΣΣΕΙΑΣ Κ. 305-312. 423

μῶλυ δέ μιν καλέουσι θεοί· χαλεπὸν δέ τ' ὀρύσσειν 308  
ἀνδράσι γε θνητοῖσι· θεοὶ δέ τε πάντα δύνανται.

Ἑρμείας μὲν ἔπειτ' ἀπέβη πρὸς μακρὸν Ὀλυμπον  
νῆσον ἀν' ὕλησσαν, ἐγὼ δ' ἐς δώματα Κίρκης  
ἦα· πολλὰ δέ μοι κραδίη πόρφυρε κίβντι.

ἔστην δ' εἰνὶ θύρῃσι θεῶς καλλιπλοκάμοιο 310

ἔνθα στὰς ἐβόησα, θεὰ δέ μεν ἔκλυεν αὐδῆς.

ἡ δ' αἰψ' ἐξελθοῦσα θύρας ὤξε φαιινὰς

306. δύνανται] The best MSS. give *ἴσασι*, but Schol. H. alters to *δύνανται*. It is difficult to decide the best reading: *ἴσασι* may be a reminiscence of Od. 4. 379; and *δύνανται* a gloss suggested by *χαλεπὸν*. On the whole *δύνανται* seems more satisfactory.

305. μῶλυ (perhaps connected with *molis*, *μαλάχη*, *μαῖνα*, etc.) is an unknown plant. Commentators go through the usual routine in dealing with the word, either (1) allegorising its meaning altogether, as Eustath. does, and making it symbolise the general instructions given to Odysseus to resist sorcery; or (2) regarding it as a fanciful creation of the poet, which seems far the most natural solution; or (3) attempting to identify it with some known plant. Theophrastus, Hist. Plant. 9. 15, says, τὸ δὲ μῶλυ περὶ Φενεδὸν καὶ ἐν τῇ Κυλλήνῃ φασι εἶναι, καὶ ὁμοιον δ' Ὀμηρος εἰρηκε, τὴν μὲν μίζαν ἔχον στρογγύλην, προσεμφερῆ προμύμφ, τὸ δὲ φύλλον ὁμοιον σπύλλῃ· χρῆσθαι δὲ αὐτῇ πρὸς τε τὰ ἀλεξιφάρμακα καὶ τὰς μαγείας. οὐ μὴν ὀρύττειν γε εἶναι χαλεπὸν, ὡς Ὀμηρὸς φησι. The 'moly' of Theophrastus is identified by Sprengel with the *Allium nigrum*. Other botanists suppose it to be the *Allium victoriale*. The Schol. P., citing Hippocrates and Galen, will have it to be the wild rue (*δγριον πηγυρον*).

If one may hazard a further conjecture, the white flower and the dark root seem to suggest Hellebore; which, from the earliest times, has been regarded as a potent antidote for madness; and therefore seems peculiarly suitable here.

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καὶ κάλει· αὐτὰρ ἐγὼν ἐπόμεν ἀκαχήμενος ἦτορ.  
εἶσε δέ μ' εἰσαγαγούσα ἐπὶ θρόνου ἀργυροήλου,  
καλοῦ δαιδαλέον· ὑπὸ δὲ θρήνης ποσὶν ἦεν· 315  
τεῦξε δέ μοι κυκῶ χρυσεῶ δέπαι, ὄφρα πίοιμι,  
ἐν δέ τε φάρμακον ἦκε, κακὰ φρονέουσ' ἐνὶ θυμῷ.  
αὐτὰρ ἐπεὶ δῶκέν τε καὶ ἔκπιον οὐδέ μ' ἔβελξε,  
ῥάβδῳ πεπληγυῖα ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν  
‘Ἐρχεο νῦν συφεύονδε, μετ' ἄλλων λέξο ἐταίρων.’ 320  
ὥς φάτ', ἐγὼ δ' ἄορ ὀξὺ ἐρυσσάμενος παρὰ μηροῦ  
Κίρκῃ ἐπήϊξα ὥς τε κτάμεναι μενεαίνων.  
ἡ δὲ μέγα ἰάχουσα ὑπέδραμε καὶ λάβε γούνων,  
καὶ μ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·  
‘Τίς πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἡδὲ τοκῆς; 325  
θαῦμά μ' ἔχει ὥς σὺ τι πῶν τάδε φάρμακ' ἐθέλῃσθης.  
οὐδὲ γὰρ οὐδέ τις ἄλλος ἀνὴρ τάδε φάρμακ' ἀνέτλη,  
ὅς κε πῆν καὶ πρῶτον ἀμείψεται ἔρκος ὀδόντων.

316. δέπαι] So, and not δέπη, according to La Roche, on the ground that the iota subscriptum was never used in Homer with a short α. Other instances are γῆραι Od. 11. 136, σέλαι Od. 21. 246; Il. 8. 563, κέραι Il. 11. 385. 320. λέξο] οὕτως Ἀρίσταρχος δισυλλάβως τὸ λέξο Schol. H. Al. λέξε[ο] or λέξαι. 324. καὶ μ' ὀλοφυρομένη] Ἀριστοφάνης, καὶ με λισσαμένη. καὶ ἔστιν οὐκ ἀχαρὶς ἢ γραφὴ Schol. H. So also Eustath. Nitzsch suggests μειλισσομένη, Nauck καὶ δέ με λισσομένη. But the metre might follow the analogy of πολλὰ λισσομένη Il. 5. 358, etc. 326. ὥς] Bekk. with Nauck and Cobet, Var. Lectt. p. 108, reads πῶς for ὥς, as written above in the text of Vindob. 133 and Cod. Harl. But ὥς may well stand, as being more full of meaning than ὅτι, suggesting not only the fact but the manner.

320. ἔρχεο .. λέξο. Asyndeton of imperatives, as Od. 17. 529 ἔρχεο, δεῦρο κάλεσσον. λέξο is the imperative of the non-thematic aorist from root λεχ; the same form is found in Il. 24. 650, but λέξο in Il. 9. 617. So ὄρσο in Od. 7. 342, but ὄρσοο in Od. 6. 255.

325. τίς πόθεν; see on Od. 1. 170.  
326. θαῦμά μ' ἔχει ὥς κ.τ.λ. is analogous to θαυμάζομεν ὅσον ἐτύχθη, so that there is no need to change with Bekk. ὥς to πῶς. And the hiatus in the second foot between ἔχει and ὥς may be paralleled by Il. 6. 126 σφ' θάρσει δ' τ' ἔμεινας.

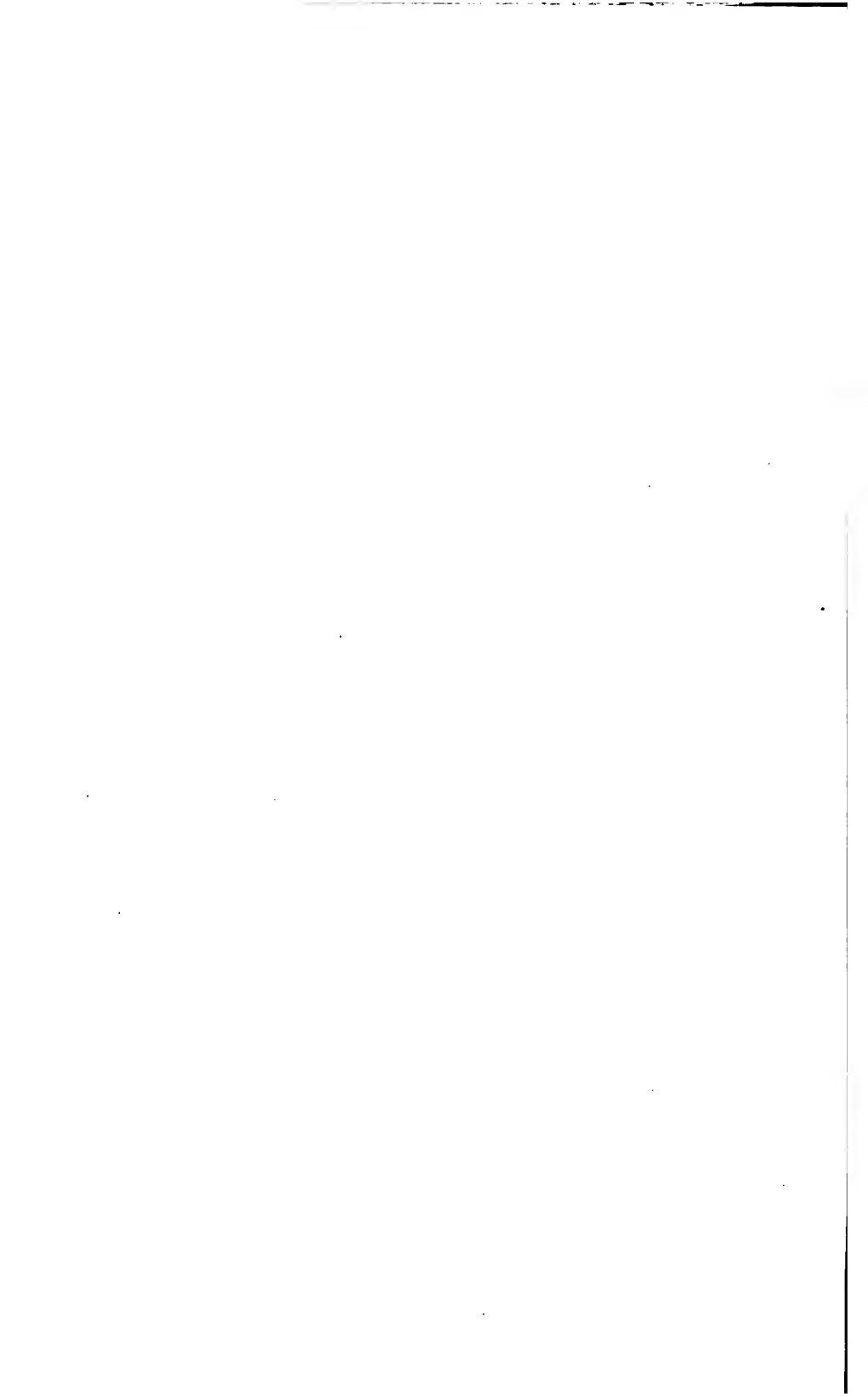
Join οὐ τι with ἐθέλῃσθης.  
327. οὐδὲ γὰρ οὐδέ. See on Od. 3. 27. ἀνέτλη. This is a good illustration of the way in which a succession of

past experiences gives its meaning to the so-called 'gnomic aorist.'

328. ὅς κε πῆν. Eustath comments well on this sentence, τὸ δὲ ἀμείψεται [aor. subjunct.] ἔρκος ὀδόντων περίφρασις ἐστὶ τοῦ πῆν. κείμεναι δὲ κατὰ σχῆμα πρῶτον. τοῦ γὰρ πῆν προτερεύει τὸ ἀμείψεται ἔρκος ὀδόντων. ἔχει δέ τι καὶ ἐλλειπτικὸν ὁ λόγος, λέγων ὅτι οὐδεὶς ἀνέτλη τὰ φάρμακα ὅς ἂν πῆν καὶ οὐ πρῶτον ἀμείψεται ἦτοι παρέλθῃ τοὺς ὀδόντας, ληφθέντος τοῦ οὐ ἀπὸ κοινοῦ. It would simplify the construction if we could take ἀμείψεται transitive, = 'lets them pass:' but, comparing Il. 9. 409 ἐπεὶ ἄρ' κεν [ψυχῇ] ἀμείψεται ἔρκος ὀδόντων, there seems no choice but to make φάρμακα the subject.

ing : subj. after as cond. tense, but a'v'it'ing = present part.?  
so no exception, rule that subj. may not be used in a depend. cl.  
referring to past.





## 10. ΟΔΥΣΣΕΙΑΣ Κ. 329 348. 425

[σοὶ δέ τις ἐν στήθεσσι ἀκήλητος νόος ἐστίν.]

ἦ σύ γ' Ὀδυσσεύς ἐσσι πολύτροπος, ὃν τε μοι αἰεὶ 330

φάσκεν ἐλεύσεσθαι χρυσόρραπισ ἀργειφόντης,

ἐκ Τροίης ἀνιόντα θοῇ σὺν νηὶ μελαίνῃ.

ἀλλ' ἄγε δὴ κολεῶ μὲν ἄορ θέο, νῶϊ δ' ἔπειτα

εὐνῆς ἡμετέρης ἐπιβείομεν, ὄφρα μιν γέντε.

εὐνῇ καὶ φιλότῳ πεποίθωμεν ἀλλήλοισιν.' 335

ἌΩς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·

ᾧ Κίρκῃ, πῶς γάρ με κέλεαι σοὶ ἥπιον εἶναι,

ἦ μοι σὺς μὲν ἔθηκας ἐνὶ μεγάροισιν ἐταίρους,

αὐτὸν δ' ἐνθάδ' ἔχουσα δολοφρονέουσα κελεύεις

ἐς θάλαμόν τ' ἵεναι καὶ σῆς ἐπιβήμεναι εὐνῆς, 340

ὄφρα με γυμνωθέντα κακὸν καὶ ἀνήνορα θείης.

οὐδ' ἂν ἐγὼ γ' ἐθέλοιμι τεῆς ἐπιβήμεναι εὐνῆς,

εἰ μή μοι τλαίης γε, θεὰ, μέγαν ὄρκον ὁμόσσαι

μή τί μοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο.'

ἌΩς ἐφάμην, ἣ δ' αὐτίκ' ἀπώμυνεν ὥς ἐκέλευον. 345

αὐτὰρ ἐπεὶ ῥ' ὁμοσέν τε τελεύτησέν τε τὸν ὄρκον,

καὶ τότ' ἐγὼ Κίρκης ἐπέβην περικαλλέος εὐνῆς.

Ἀμφίπολοι δ' ἄρα τέως μὲν ἐνὶ μεγάροισι πένοντο

329.] Schol. H. says, ὁ Σιδανίος (sc. Dionysius) φησὶν ἀθετεῖσθαι τὸν στίχον, perhaps by Aristarchus. See Nitzsch, ad loc., and cp. note on text. 'Versus apertissime ex Γ 63 ὥς σοι ἐνὶ στήθεσσι ἀτάρβητος νόος ἐστίν, uno adjectivo novato confictus' Köchly, Diss. ii. 334. ἐπιβείομεν] La Roche ἐπιβήομεν, as in Od. 6. 262 (Textkrit. 408). 348 foll.] 'Versus . . num iam antiquorum suspicionem

329. The grounds of objection against this line are given in Schol. H. Q. καὶ μὴν καὶ τῶν ἄλλων 'νοῦς ἦν ἔμπεδος ὥς τὸ πάρος περ,' so that it was superfluous for Circe to say of Odysseus that he had νόος ἀκήλητος. But the difficulty is more apparent than real; she means that he had that strong and stubborn mind which was generally proof against sorcery. She does not know that he carries an amulet to protect him.

334. ἡμετέρης, used proleptically.

ἐπιβείομεν, see note on Od. 6. 262.

335. πεποίθωμεν, subjunctive of perfect πίπειθα. See Veitch, p. 433.

337. πῶς γάρ; 'Why, how?' cp. Od. 19. 325. Probably the use of γάρ in such interrogative sentences implies

really an unexpressed protasis, as e.g. here, 'you are expecting too much of me.' We find a similar phrase with the protasis given in full in Od. 16. 69 foll. Εὔμαι', ἦ μάλα τοῦτο ἔπος θυμολγὴς εἶπερ | πῶς γὰρ δὴ τὸν ξείνον ἐγὼν ὑποδέξομαι οἶκῳ;

338. The contrast intended would naturally be expressed by ἐταίρους μὲν σὺς ἔθηκας ἐμὲ δ' αὐτὸν κελεύεις κ.τ.λ. For a similar loose opposition introduced by μὲν and δέ cp. Il. 4. 123 νευρὴν μὲν μαζῷ πέλασεν, τόξῳ δὲ σιδηρον, where formal accuracy requires μαζῷ μὲν νευρὴν. But the antithesis is really given equally well in the present passage by the juxtaposition of ἐταίρους and αὐτόν.

τέσσαρες, αἳ οἱ δῶμα κάτα δρήσταιραι ἔασι.  
 γίνονται δ' ἄρα ταί γ' ἔκ τε κρηνέων ἀπὸ τ' ἀλσέων 350  
 ἔκ θ' ἱερῶν ποταμῶν, οἳ τ' εἰς ἀλαδε προρόουσιν.  
 τάων ἡ μὲν ἔβαλλε θρόνοις ἐνὶ ῥήγεα καλὰ,  
 πορφύρεα καθύπερθ', ὑπένερχε δὲ λίθ' ὑπέβαλλεν·  
 ἡ δ' ἑτέρη προπάροιθε θρόνων ἐτίταινε τραπέζας  
 ἀργυρέας, ἐπὶ δέ σφι τίθει χρύσεια κάνεια· 355  
 ἡ δὲ τρίτῃ κρητῆρι μελίφρονα οἶνον ἐκίρνα  
 ἡδὺν ἐν ἀργυρέῳ, νέμε δὲ χρύσεια κύπελλα·  
 ἡ δὲ τετάρτῃ ὕδωρ ἐφόρει καὶ πῦρ ἀνέκαιε  
 πολλὸν ὑπὸ τρίποδι μεγάλῳ· ἰαίνεται δ' ὕδωρ.  
 αὐτὰρ ἐπεὶ δὴ ζέσσειεν ὕδωρ ἐνὶ ἥνοπι χαλκῷ, 360

mouerint, ambigi potest, quin recte nostro poetae abiudicauerit Nitzschius dubitari nequit, ut nec Bekkerum nec Ameisium ei obsecutum esse mirer. Sed hi quidem siue reiiciuntur siue retinentur, illud quidem certum est nemiam notissimam vv. 368-372, quae primitus δ 52-56 posita fuit, nec male a recentiorum rhapsodiarum concinnatoribus a 136-140, η 172-176, ο 135-139, ρ 91-95 mutuata est, hic quidem ineptissime inferri Circes aedibus, in quibus modo iv ancillas cenam apparantes vidimus. Itaque non dubito quin v versus, qui in aliquot codd. non leguntur, a recentioribus certatim damnati etiam ab Alexandrinis aut obelo notati aut adeo "ne scripti quidem" fuerint, cuius rei haud scio an aliquid indicii in eo insit quod in scholiis statim ad v. 362 ad v. 374 transitur, nulla intersitorum mentione facta' Köchly, Diss. ii. p. 10. 351. οἳ τ' εἰς ἀλαδε ὅττε γράφει Zenodotus. Ἀριστάρχος δὲ εἰς ἀλα, δεύτερον δὲ ἐστὶν ἡ εἰς Schol. H. Q. This is very enigmatical. The δε in δεύτερον apparently belongs to the preceding ἀλα, thus settling the point that Aristarchus wrote εἰς ἀλαδε, but whether we should read οὐ δὲ γράφει Zenod. ('does not admit them') as Nitzsch suggests, or of τε, is most uncertain. Possibly οὕτω should be read for ὅττε, anyhow Zenodotus seems to have omitted εἰς, and we seem to want some phrase like περισσὴ δὲ ἡ εἰς.

350-1. These verses look much like a later addition (see crit. note), for the present γίνονται is very awkward, and the words read like a description of Naiads, Dryads, and Nereids. With γίνονται Ameis compares such presents as πέλοται Od. 5. 79, φαίνονται Od. 16. 161, χρίεται Od. 18. 194, as expressing certain general customs of the gods: but the cases are hardly parallel. The four maidens may possibly be intended to symbolise the seasons, and would as such be appropriate attendants on Circe, the daughter of the Sun, as Scholl. B. Q. V. suggest: οἱ δὲ ἀλληγοροῦσι κίρην μὲν λέγοντες τὸν ἐνιαυτὸν, τέσσαρας δὲ θεραπωνίδας τὰς ὥρας. According to this idea, we have Spring spreading her carpet of grass and flowers; Summer bringing her store

of fruit and corn; Autumn supplying her wine; and Winter lighting the fire on the hearth.

351. εἰς ἀλαδε. Compare ἀπὸ Τραπέθεν Od. 9. 38, ἥθη πρό Od. 5. 469.

353. λίτῳ. See on Od. 1. 130.

354. τραπέζας. Not several tables, — one for meats, another for drinks, — as Eustath. interprets; but a τράπεζα to each θρόνος. See on Od. 1. 112.

360. ἥνοψ is a word of most uncertain derivation. If, with the ancients, we compound it of δ and ὄψ, to make it mean 'dazzling' or 'blinding,' we may compare Il. 13. 340 ὅσσε δ' ἀμειβεσθαι ἀγῇ χαλκῷ κορύμπαν ἀπο λαμπρομένων. Modern philologists suggest a root *vas*, from *va*, *fa*, 'to shine,' or refer the word to Skt. *vas*, 'to burn,' as if ἥνοψ passed through a form *fas-*



61. Here actual service of woman at bath - certain. ~~Not in~~  
in the case of Heleni bathing O.d. 8252, a Polycastis bathing Tel. 7466

ἔς ῥ' ἀσάμινθον ἔσασα λδ' ἐκ τρίποδος μεγάλοιο,  
 θυμῆρες κεράσασα, κατὰ κρατὺς τε καὶ ὤμων,  
 ὄφρα μοι ἐκ κάματον θυμοφθόρον εἴλετο γυνίων.  
 αὐτὰρ ἐπεὶ λουσέν τε καὶ ἔχρισεν λίπ' ἐλαίῳ,  
 ἀμφὶ δέ με χλαῖναν καλὴν βάλεν ἡδὲ χιτῶνα, 365  
 εἶσε δέ μ' εἰσαγαγοῦσα ἐπὶ θρόνου ἀργυροήλου,  
 καλοῦ δαιδαλέου ὑπὸ δὲ θρήνης ποσὶν ἦεν·  
 [χέρνιβα δ' ἀμφίπολος προχῶν ἐπέχευε φέρουσα  
 καλῇ, χρυσεῖῃ, ὑπὲρ ἀργυρέοιο λέβητος,  
 νίψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν. 370  
 σῖτον δ' αἰδοίῃ ταμὴν παρέθηκε φέρουσα,  
 εἶδاتا πόλλ' ἐπιθείσα, χαριζομένη παρεόντων]  
 ἐσθέμεναι δ' ἐκέλευεν ἐμῷ δ' οὐχ ἦνδανε θυμῷ,  
 ἀλλ' ἤμην ἀλλοφρονέων, κακὰ δ' ὄσσετο θυμός.  
 Κίρκη δ' ὡς ἐνόησεν ἔμ' ἤμενον οὐδ' ἐπὶ σίτῳ 375  
 χεῖρας ἰάλλοντα, κρατερὸν δέ με πένθος ἔχοντα,  
 ἀγχι παρισταμένη ἔπεα πτερόεντα προσηύδα·  
 'Τίφθ' οὕτως, Ὀδυσσεῦ, κατ' ἄρ' ἔξειαι ἴσος ἀναῦδον,  
 θυμὸν ἔδων, βρώμης δ' οὐχ ἄπτεαι οὐδὲ ποτῆτος;  
 ἦ τινὰ που δόλον ἄλλον ὀίεαι οὐδέ τί σε χρὴ 380  
 δειδίμεν· ἦδη γάρ τοι ἀπώμοσα καρτερὸν ὄρκον.'

368-372.] See crit. note on sup. 348. La Roche regards the lines as not older than the thirteenth century, since they were unknown to Eustath. and are not commented on by the Scholl. 374. ἀλλοφρονέων] τινὰ τῶν ἀντιγράφων, ἀλλὰ φρονέων Eustath. ὄσσετο] Schol. N. gives φέτο in lemma, but adds γρ. καὶ ὄσσετο. 376. κρατερὸν] γρ. καὶ στυγερόν, ὃ καὶ κρείττον Schol. H. N. 377. ἀγχι παρισταμένη] ἀγχοῦ δ' ἰσταμένη Schol. H. 380. οὐδέ τι] So Wolf and most modern edd. for οὐδ' ἔτι, which Nitzsch still prefers.

vos. Düntzer proposes to connect it with root *an*, 'to complete,' as in *ἀνω*, *ἀνώω*.

361. ἔσασα, sc. ἐμὰ.

364. 'she washed me [with water] out of a great cauldron, over head and shoulders, after she had mixed it to my taste, οὐ πάνυ τι ζέον, ἀλλὰ δηλαδὴ εὐκρατον.

362. Here *θυμῆρες* is used predicatively with *κεράσασα*. It is doubted whether *θυμῆρες* is identical with *θυμῆρης* (Il. 9. 336; Od. 23. 232, etc.), the accent seeming to contradict it. It is more likely that *θυμῆρης* is to be referred

to stem *-ar*, and that *θυμῆρης* is only an adjectival form from *θυμός*.

366. εἶσε δέ. Here begins the apodosis to *ἐπεὶ* 364.

374. ἀλλοφρονέων. He means, 'with his thoughts elsewhere;' cp. Il. 23. 698.

378. ἔξειαι. Buttmann and Ahrens deny the existence of a present *ἔζομαι* instead of *ἴζομαι*, and require us here to read *ἔζω* from *ἔζομην*, the aorist. If *ἔξειαι* be retained it is better to scan it as a dissyllable, because of the initial *f* in *ἴσος*.

\*Ὡς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον  
 'ὦ Κίρκη, τίς γάρ κεν ἀνὴρ, δς ἐναΐσιμος εἴη,  
 πρὶν τλαίῃ πάσασθαι ἐδῆτύος ἥδ' ἐ ποτῆτος,  
 πρὶν λύσασθ' ἐτάρους καὶ ἐν ὀφθαλμοῖσιν ἰδέσθαι; 385  
 ἀλλ' εἰ δὴ πρόφρασσα πιεῖν φαγέμεν τε κελεύεις,  
 λῦσον, ἴν' ὀφθαλμοῖσιν ἴδω ἐρίηρας ἐταίρους.'

\*Ὡς ἐφάμην, Κίρκη δὲ δι' ἐκ μεγάρου βεβήκει  
 ῥάβδον ἔχουσ' ἐν χειρὶ, θύρας δ' ἀνέφξε συφειοῦ,  
 ἐκ δ' ἔλασεν σιάλοισιν ἑοικότας ἐννεώροισιν. 390  
 οἱ μὲν ἔπειτ' ἔστησαν ἐναντίοι, ἡ δὲ δι' αὐτῶν  
 ἐρχομένη προσάλειφεν ἐκάστῳ φάρμακον ἄλλο.  
 τῶν δ' ἐκ μὲν μελέων τρίχες ἔρρεον, ἃς πρὶν ἔφυσσε  
 φάρμακον οὐλόμενον, τό σφιν πόρε πτόνια Κίρκη  
 ἄνδρες δ' ἄψ' ἐγένοντο νεώτεροι ἢ πάρος ἦσαν 395  
 καὶ πολὺ καλλίονες καὶ μείζονες εἰσοράσθαι.  
 ἔγνωσαν δ' ἐμὲ κείνοι, ἔφυν τ' ἐν χερσὶν ἕκαστος.  
 πᾶσιν δ' ἱμερβεῖς ὑπέδν γόος, ἀμφὶ δὲ δῶμα  
 σμερδαλέον κονάβιζε, θεὰ δ' ἐλέαιρε καὶ αὐτή.

385. λύσασθ'] Schol. H. quotes this as the reading of Aristarchus, which seems to imply a variant λύσαι θ'. 393. τῶν δ'] Ἀριστοφάνης, τοῖς δ' Schol. H. 394. πτόνια Κίρκη] γρ. δια θέαν Schol. H. 395. ἄψ] The reading of Aristarchus. Al. αἰψ'. 399. κονάβιζε] So La Roche restores from the majority of MSS. Al. κανάκιζε.

383. Join κεν with τλαίῃ.

384. The former πρὶν is only preparatory to the second. Translate, 'Why, what man who was right-minded could have the heart to taste meat and drink before that he had rescued his comrades?'

385. Notice the difference between the voice of λύσασθαι, by which Odysseus describes his own act, and λῦσον, as applied to Circe.

386. πρόφρασσα, 'in earnest.' See on Od. 5. 161.

390. ἐννεώροισι, see on sup. 19.

393. Ovid goes into details here, Met. 14. 303 foll. 'Erigimur, saetaeque cadunt, bifidosque relinquit | rima pedes, redeunt humeri, et subiecta lacertis | brachia sunt. flentem flentes amplectimur ipsi, | haeremusque ducis collo.'

397. ἔφυν . . ἕκαστος. For this distributive singular after a plural verb

compare ἔβαν . . ἕκαστος Od. 1. 424, σκίδνασθε . . ἕκαστος 2. 252; 3. 396, etc. A somewhat different usage, τοὶ δὲ καθίζον . . ἕκαστοι, is found in Od. 13. 76.

398. ἱμερβεῖς . . γόος. The epithet may be rendered by 'longing' or 'yearning.' We have κρυερὸς γόος in Od. 4. 103, ὁλοὺς γόος Il. 23. 10; but this describes the tenderer feeling produced by the ἱμερὸς γόοιο Od. 4. 113, which is called γλυκὺς ἱμερὸς Od. 22. 500. The regular construction of ὑποδύναι is with the personal accusative, but it is used here with an ethical dative, as Soph. Phil. 1111 ἀλλὰ μοι ἄσπετα | κρυπά τ' ἐπὶ δολερᾶς ὑπέδν φρενός. Seiler quotes as instances of εἰσεῖναι or εἰσέρχασθαι τιτι Soph. O. C. 372; Eur. I. A. 1580; Hdt. 1. 24. 3. 14; Plato, Pol. 330 D; Phaed. 59 A. But in Eur. Med. 57 ὥστ' ἱμερὸς μ' ὑπῆλθε.







ἡ δέ μεν ἀγχι στᾶσα προσηύδα δια θεᾶων 400

‘Διογενὲς Λαερτιάδη, πολυμήχαν’ Ὀδυσσεῦ,

ἔρχεο νῦν ἐπὶ νῆα θοὴν καὶ θίνα θαλάσσης.

νῆα μὲν ἄρ πάμπρωτον ἐρύσσετε ἡπειρόνδε,

κτῆματα δ’ ἐν σπῆεσσι πελάσσετε ὅπλα τε πάντα·

αὐτὸς δ’ ἂψ ἵεναι καὶ ἄγειν ἐρίηρας ἑταίρους.’ 405

‘Ὡς ἔφατ’, αὐτὰρ ἐμοί γ’ ἐπεπείθετο θυμὸς ἀγῆνωρ,

βῆν δ’ ἵεναι ἐπὶ νῆα θοὴν καὶ θίνα θαλάσσης.

εὖρον ἔπειτ’ ἐπὶ νηὶ θοῇ ἐρίηρας ἑταίρους

οἴκτρ’ ὀλοφυρομένους, θαλερὸν κατὰ δάκρυ χέοντας.

ὥς δ’ ὅτ’ ἂν ἀγραιβοὶ πόριες περὶ βοῦς ἀγελαίας; 410

ἐλθούσας ἐς κόπρον, ἐπὴν βοτάνης κορέσωνται,

πᾶσαι ἅμα σκαίρουσιν ἐναντίαι· οὐδ’ ἔτι σηκαὶ

ἴσχουσ’, ἀλλ’ ἀδινὸν μυκώμεναι ἀμφιθέουσι

μητέρας ὥς ἐμὲ κείνοι, ἐπεὶ ἴδον ὀφθαλμοῖσι,

404. ἐν σπῆεσσι] This, or ἐν σπείεσσι, is the reading of all MSS. But Schol. H. gives as a variant δὲ σπείεσσι, which La Roche supposes to point to the reading of Aristarchus. Nauck would write σπείεσσι. See note on text. 405. ἂψ] This, the reading of a few good MSS, seems to suit the sense better than the common αὐψ. 412. οὐδ’ ἔτι] Al. οὐδέ τι.

404. ἐν σπῆεσσι πελάσσετε. La Roche adopts the reading σπῆεσσι without the preposition, on the ground that πελάζω is joined in Homer with the simple dative, which is indeed true, if we except οὐδᾶσδε πελάζειν Od. 10. 440, and Od. 7. 254. But the common reading seems required here by the sense, ‘bring them to—and stow them in—the grottos;’ the whole expression being a similar construction to ἐς θρόνους ἵζεσθαι. The phrase is illustrated by h. Hom. Merc. 523 μηδὲ ποτ’ ἐμπελάσσειν πικρὸν δόμῳ.

ὅπλα are the movable parts of the ship’s tackling.

405. ἂψ ἵεναι, i.e. ‘come back again.’

410. ἀγραιβοί, ‘in the fold-yard.’ ἀγρός itself is used much in this sense by Eumæus, Od. 16. 27; where he complains to Telemachus that he οὐ .. θάμ’ ἀγρὸν ἐπέρχεται οὐδὲ νομῆας, | ἀλλ’ ἐπιθιμένους, where he intends a contrast between the buildings of the homestead and the houses in the town.

πόριες (from πόρις, more commonly

πόρτις, but see Eur. Bacch. 737), connected with root πορ, as in πορ-εῖν, and Lat. pario, and perhaps παρθένος.

412. The indicative σκαίρουσιν (for which Bekk. ii. conjectures σκαίρωνσιν) is a real anacoluthon, ὥς δ’ ἂν being always followed by the subjunctive. But the construction is broken by the introduction of the parenthetical clause, and σκαίρουσιν begins as it were a principal sentence. The cows have been out in a drove (ἀγελαίας) to pasture, and when they return to the fold-yard (κόπρος, lit. = ‘the mizen’), the calves who have remained at the farm, penned up, welcome them with frisking and lowing.

413. ἀδινόν must be joined not (as Düntz.) with ἀμφιθέουσι, but with μυκώμεναι, on the analogy of ἀδινόν or ἀδινὰ στενάχειν, κλαίειν, etc.

414. ὥς ἐμὲ .. ἔχυντο. Bekk. ii. puts no comma at κείνοι, but makes ἐμὲ to be governed by ἴδον. But it is better to stop off ἐπεὶ ἴδον ὀφθαλμοῖσι, making ἐμὲ governed by ἔχυντο, either as an equivalent to χύμενοι ἴκοντο, cp. La

δακρυδέντες ἔχυντο· δόκησε δ' ἄρα σφίσι θυμὸς 415  
 ὥς ἔμεν ὥς εἰ πατρίδ' ἰκοίαιο καὶ πόλιν αὐτὴν  
 τρηχέης Ἰθάκης, ἵνα τ' ἔτραφεν ἡδ' ἐγένοντο  
 καὶ μ' ὀλοφυρόμενοι ἔπεα πτερόεντα προσηύδων  
 'Σοὶ μὲν νοστήσαντι, διοτρεφέες, ὥς ἐχάρημεν,  
 ὥς εἰ τ' εἰς Ἰθάκην ἀφικολίμεθα πατρίδα γαῖαν· 420  
 ἀλλ' ἄγε, τῶν ἄλλων ἐτάρων κατάλεξον ὀλεθρον.'  
 'Ὡς ἔφαν, αὐτὰρ ἐγὼ προσέφην μαλακοῖς ἐπέεσσιν·  
 'νῆα μὲν ἄρ πάμπρωτον ἐρύσσομεν ἡπειρόνδε,  
 κτήματα δὲ σπῆσσι πελάσσομεν ὄπλα τε πάντα·  
 αὐτοὶ δ' ὀτρύνεσθε ἐμοὶ ἅμα πάντες ἔπεισθαι, 425  
 ὄφρα ἴδῃθ' ἐτάρους ἱεροῖς ἐν δώμασι Κίρκης  
 πίνοντας καὶ ἔδοντας· ἐπηετανὸν γὰρ ἔχουσιν.'  
 'Ὡς ἐφάμην, οἱ δ' ὅκα ἐμοῖς ἐπέεσσιν πίθοντο  
 Εὐρύλοχος δέ μοι οἶος ἐρύκανε πάντας ἐταίρους·  
 [καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα:] 430  
 'Ἄ δειλοὶ, πῶς ἔμεν; τί κακῶν ἱμείρετε τούτων,  
 Κίρκης ἐς μέγαρον καταβήμεναι, ἣ κεν ἅπαντας

416. πόλιν αὐτὴν] πόλιν αὐτὴν Ἀρίσταρχος Schol. H. With the exception of Cod. Aug. all MSS. read αὐτῶν. 425. ὀτρύνεσθε... ἔπεισθαι] So Bekk. with best MSS. instead of the common ὀτρύνεσθ' ἵνα μοι ἅμα πάντες ἔπεισθαι, in which the use of ἵνα says ὀτρύνεσθαι is very strange. The variant ἔπεισθε for ἔπεισθαι is a mere itacism, says La Roche. 429. ἐρύκανε] For this ἀπαξ elp. La Roche reads with three MSS. ἐρύκακε, a form occurring nine times in Homer. Nauck adopts it. 430.] Wanting in most MSS. The Schol. H. does not know it, but writes λέγει τὸ λέγων.

Roche, Hom. Stud. § 60. 4, or, better, as retaining something of the force of the preposition in ἀμφι-θέουσι, and so = ἀμφιέχυντο, cp. ἀμφιχυθεὶς πατέρ' ἐσθλόν Od. 16. 214, θεῖη δέ μιν ἀμφέχυντ' ὀμφή Il. 2. 41. To make δακρυδέντες ἔχυντο mean no more than 'in lacrimas effusi sunt' gives no sort of antithesis to σκαίρουσιν ἐναντία. Further, ἐπεὶ ἴδον ὀφθαλμοῖσι stands as a set phrase, in Od. 2. 155; 3. 373; 11. 615; 23. 92. 'They threw themselves upon me weeping.'

But ἐμὲ is really determined by the position in which it stands with regard to μητέρας, as though ἐμὲ also was to be governed by ἀμφιθέουσι, for which, by a necessary change of scene, ἔχυντο is substituted.

415. δόκησε δ', 'and their feeling seemed to be just as if.'

419. σοὶ... νοστήσαντι... ἐχάρημεν. With this construction cp. τῷ... χαίρων νοστήσαντι Od. 19. 463, χάρη δ' ἄρα οἱ προσίοντι Il. 5. 682; cp. Il. 24. 706.

423. ἐρύσσομεν and πελάσσομεν are probably the aorist subjunctive.

431. πῶς ἔμεν; 'Whither are we going?' Cp. πόσος φεύγετε; Od. 6. 199.

432. καταβήμεναι, an appositional infinitive, exepexegetical of κακῶν τούτων. With καταβήμεναι ἐς μέγαρον we may compare καταδύναι πόλιν Od. 4. 246, καταδύναι Διὸς δόμον Il. 8. 375, καταβαίνειν θάλαμον Od. 2. 337. It would seem that there is therefore no need to press the force of κατά in such passages any more than in καθιέσθαι or καταλθεῖν.





ἢ σὺς ἢ ἐ λύκους ποιήσεται ἢ ἐ λέοντας,  
οἳ κέν οἱ μέγα δῶμα φυλάσσοιμεν καὶ ἀνάγκη,  
ὥς περ Κύκλωψ ἔρξ', ὅτε οἱ μέσσανλον ἴκοντο 435  
ἡμέτεροι ἔταροι, σὺν δ' ὁ θρασὺς εἶπετ' Ὀδυσσεύς  
τούτου γὰρ καὶ κείνοι ἀτασθαλίῃσιν δλοντο.'

ᾧς ἔφατ', αὐτὰρ ἐγὼ γε μετὰ φρεσὶ μερμήριζα,  
σπασσάμενος ταυῦνης ἀορ παχέος παρὰ μηροῦ,  
τῷ οἱ ἀποπλήξας κεφαλὴν οὐδάσδε πελάσσαι, 440  
καὶ πηῶ περ ἐόντι μάλα σχεδόν· ἀλλὰ μ' ἑταῖροι  
μειλιχίοις ἐπέεσσιν ἐρήτυον ἄλλοθεν ἄλλος·

ᾧ Διογενὲς, τοῦτον μὲν ἑάσομεν, εἰ σὺ κελεύεις,  
αὐτοῦ παρ νηὶ τε μένειν καὶ νῆα ἔρυσθαι·

437. καὶ κείνοι] La Roche gives this as the reading of Aristarchus, instead of the crasis in the MSS. *κακείνοι*. 440. ἀποπλήξας] A variant given by Eustath. for the Vulg. ἀποτμήξας. La Roche gives the former as the reading of Aristarchus, and credits Zenodotus with ἀποτμήξας.

Some however think that *καταβήμεναι* here reminds us that Circe's house was *ἐν βήσσησι*, into which one must descend from the *ἀκρῆς* over which Odysseus had to walk. This is possible enough, but Eustath. is merely fanciful when he says, *δοτειότερον, ὡς εἶπερ ἐφη εἰς ἔδου καταβῆναι διὰ τὸν ἐλπιζόμενον δλεθρον*.

434. οἳ κέν, as being the direct relative to σὺς and λέοντας, would naturally take a verb in 3rd pers. plur., but as Eurylochus means by *ἑπ'αντας* 'all of us,' there is no difficulty in attracting the verb into the 1st. pers. Transl. 'So that we should have perforce to keep Circe's great house for her.'

The word *φυλάσσοιμεν* is interpreted by the Schol. *τηροῦμεν*. *οὐχὶ φυλάσσειν τὸ δῶμα, ἀλλὰ τὸ δεῖ ἐκείσε εἶναι*. The phrase 'keep the house' presents the same ambiguity; cp. *δῶμα φυλάσσοις* Od. 5. 208. It is better however to understand that the swine and the lions are forced to keep ward at the house of the sorceress, like the gold and silver dogs at the palace of Alcinous, which were posted on either side of the door, *δῶμα φυλασσέμεναι* Od. 7. 93. Cp. the Latin phrase 'servare domum.'

435. ὥς περ Κύκλωψ ἔρξας. Eustath.

finds great fault with this: *ἀδιανόητόν ἐστιν. οὐ γὰρ δὴ πον καὶ ὁ Κύκλωψ μετέβαλε τοὺς περὶ τὸν Ὀδυσσεῖα ἐπὶ φυλακῇ τοῦ κατ' αὐτὸν σπηλαίου· ἀλλ' ἐθουήσατο καὶ ἀνῶλεσε*. But the reference to the Cyclops is to illustrate especially καὶ ἀνάγκη, though the construction is quite broken. Eurylochus remembers how his comrades had entered the dwelling of the Cyclops, and had been kept fast prisoners therein. *ἔρξας* here is from *ἔργω* (penned us up) as in Od. 14. 411, and not from *ἔρδω*.

437. τοῦτον γάρ. The participle takes up and explains *θρασύς*. 'Foolhardy, I say, for it was through his infatuation, etc.'

440. τῷ οἱ, 'therewith having struck off his head to dash it to the ground, kinsmen though he wereto me, very near.'

441. πηῶ is probably a connection by marriage, like 'affinis.'

*μάλα σχεδόν* is added as an intensification of πηῶ. A later story makes Eurylochus to have married Κριμένη, the sister of Odysseus, Od. 15. 363.

443. εἰ σὺ κελεύεις, i.e. 'if thou wilt consent to that.'

444. ἔρυσθαι, 'to protect,' 'guard.' In later times the practice sometimes was to enclose the ships in a stockade (*σταυροῦν*), see Thuc. 7. 25.

ἡμῖν δ' ἡγεμόνεν' ἱερὰ πρὸς δώματα Κίρκης. 445

ὥς φάμενοι παρὰ νηὸς ἀνήιον ἠδὲ θαλάσσης.

οὐδὲ μὲν Εὐρύλοχος κοίλῃ παρὰ νηὶ λείπειτο,

ἀλλ' ἔπετ'· ἔδεισεν γὰρ ἐμὴν ἑκπαγλον ἐνιπὴν.

Τόφρα δὲ τοὺς ἄλλους ἐτάρους ἐν δώμασι Κίρκῃ

ἐνδυκέως λουσέν τε καὶ ἔχρισεν λίπ' ἐλαίῳ, 450

ἀμφὶ δ' ἄρα χλαίνας οὐλας βάλεν ἠδὲ χιτῶνας·

δαιτυμένους δ' εὖ πάντας ἐφεύρομεν ἐν μεγάροισιν.

οἱ δ' ἐπεὶ ἀλλήλους εἶδον φράσσαντό τ' ἐσάντα,

κλαῖον ὀδυρόμενοι, περὶ δὲ στεναχίζετο δῶμα.

ἡ δέ μιν ἄγχι στᾶσα προσηύδα διὰ θεῶν 455

·[Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,]

μηκέτι νῦν θαλερὸν γόνον ὄρνυτε· οἶδα καὶ αὐτὴ

ἡμὲν δσ' ἐν πόντῳ πάθει' ἄλγεα ἰχθυόεντι,

ἡδ' δσ' ἀνδρῶσι ἀνδρες ἐδηλήσαντ' ἐπὶ χέρσου.

ἀλλ' ἄγετ' ἐσθίετε βρώμην καὶ πίνετε οἶνον, 460

εἰς δ' κεν αὖτις θυμὸν ἐνὶ στήθεσσι λάβητε,

οἶον ὅτε πρῶτιστον ἐλείπετε πατρίδα γαίαν

τρηχέης Ἰθάκης· νῦν δ' ἀσκελέες καὶ ἄθυμοι,

αἰὲν ἄλλης χαλεπῆς μεμνημένοι· οὐδέ ποθ' ὕμιν

θυμὸς ἐν εὐφροσύνῃ, ἐπεὶ ἦ μάλα πολλὰ πέποσθε.' 465

453. φράσσαντό τ' ἐσάντα] This variant (unice vera lectio, Buttm.) is preserved in Schol. H., and implied in the gloss ἐσάντα. The MSS. give φράσσαντό τε πάντα.

456.] Bracketed by Wolf and later edd. as wanting in the majority of MSS. and in Eustath. The objection against the passage was that the address to Odysseus was followed by the plural imperative. But it may well stand, for Odysseus shows, by using ἡμῖν in v. 466, that he feels himself included in the address.

457. θαλερόν] Ἀριστοφάνης, στυγερόν γόνον, καὶ οὐκ ἄχαρις ἡ γραφή Schol. H.

465. πέποσθε] See note on text.

453. φράσσαντό τ' ἐσάντα, 'recognised one another face to face.' So ἐσάντα ἰδεῖν Od. II. 143, etc.

457. θαλερόν, καθ' ὁμοίότητα τοῦ θαλερόν δάκρυ, τὸ ἀπαστον καὶ αἰ νεάζον Eustath. Cp. also θαλερὴ φωνή Od. 4. 705.

463. ἀσκελέες. Here in its primary physical sense, from σκέλλω, 'dry.' They are represented as 'withered,' or perhaps rather, 'weakened,' as the good condition at least of the first batch of visitors had been renewed since their

restoration to human shape. With ἀσκελέες compare the use of ἀυσταλέος, as contrasted with one who has been duly washed and anointed, Od. 19. 327.

465. πέποσθε. Eustath. says Ἀριστοφάνης πέποσθε γράφει, ὅπερ ἐστὶ κέστησθε. Probably the reading should be adopted, but not the interpretation of Eustath. The normal form in Homer would be from an original πεί-παθ-τε (not πεί-πύθ-α-τε, for the strong form of the root and the vowel a are not found in the 1st and 2nd pers. plur. till later). Then







\*Ως ἔφαθ', ἡμῖν δ' αὖτ' ἐπεπείθετο θυμὸς ἀγῆνωρ.  
 ἔνθα μὲν ἡματα πάντα τελεσφόρον εἰς ἐνιαυτὸν  
 ἡμεθα, δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ'  
 ἀλλ' ὅτε δὴ ῥ' ἐνιαυτὸς ἔην, περὶ δ' ἔτραπον ὄραι,  
 [μηνῶν φθινόντων, περὶ δ' ἡματα μακρὰ τελέσθη,] 470  
 καὶ τότε μ' ἐκκαλέσαντες ἔφαν ἑρίηρες ἐταῖροι·

ἄδαιμόνι, ἥδη νῦν μιμνήσκειο πατρίδος αἴης,  
 εἴ τοι θέσφατόν ἐστι σωθῆναι καὶ ἰκέσθαι  
 οἶκον ἐνκτίμενον καὶ σὴν ἐς πατρίδα γαῖαν·

[\*Ως ἔφαν, αὐτὰρ ἐμοί γ' ἐπεπείθετο θυμὸς ἀγῆνωρ. 475  
 ὥς τότε μὲν πρόπαν ἡμαρ ἐς ἥλιον καταδύντα  
 ἡμεθα, δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ.  
 ἥμος δ' ἥελιος κατέδου καὶ ἐπὶ κνέφας ἦλθεν,  
 οἱ μὲν κοιμήσαντο κατὰ μέγαρον σκιδέντα.]

Αὐτὰρ ἐγὼ Κίρκης ἐπιβὰς περικαλλέος εὐνῆς 480  
 γούνων ἑλλιτάνευσσα, θεὰ δέ μεν ἔκλυεν αὐδῆς·  
 [καί μιν φωνήσας ἔπεα πτερόεντα προσηύδων·]

\*ὦ Κίρκη, τέλεσόν μοι ὑπόσχεσιν ἦν περ ὑπέστης,

470.] This line has been rejected by modern edd. since Wolf, because it is wanting in the best MSS. [as in the places where it recurs, Od. 19. 153; 24. 143] and in Eustath. 475-479.] These verses are wanting in three MSS. and in Eustath. In the Harl. they are only on the margin. Wolf rejected them, and most modern edd. concur. Perhaps they were inserted as a stop-gap; the transition from 474 to 480 being decidedly abrupt. We should expect an answer from Odysseus to the remonstrance made by his comrades. 482.] This verse, which is wanting in three MSS. and in Eustath., has been generally rejected since Bekk.

πέπαθε may become πέπασθε, 1st by assimilation πέπαθε, and then by dissimilation. The three forms of the root are πενθ, πονθ, and the weak form παθ, but not ποθ. The form of the participle πεπασυῖν occurs in Od. 17. 555.

469. ἐνιαυτὸς ἔην, 'a year was past:' so ἐστὶν ἔτος Od. 2. 89.

περὶ... ἔτραπον means 'returned on their course,' so as to begin the circuit of a new year; cp. περιπλομένην ἐνιαυτῶν Od. 1. 16, different from ἐπῆλυθον ὄραι in Od. 2. 107.

470. This line is probably borrowed from Hes. Theog. 59, where πολλὰ is read for μακρὰ. The 'long days that come circling round' must be the days of spring, as in Od. 18. 367 ὥρη ἐν ἑαρινῇ ὅτε τ' ἡματα μακρὰ πέλονται.

472. δαιμόνιος always implies that the man is 'possessed,' or under the influence of something superhuman, whether the influence be bad or good. Thus it is used when a man's behaviour, or intentions, or powers are such as to excite marvel. See Od. 4. 774; 14. 443.

481. γούνων, 'by her knees;' so λίσσομαι Ζηνός, 'in the name of Zeus,' Od. 2. 68. Cp. λίσσομ' ὑπὲρ ψυχῆς καὶ γούνων Il. 22. 338. Other phrases are γούνων λαβεῖν Il. 6. 45, γούνων ἀνδράμενοι λιτανεύσομεν Il. 24. 357.

483. ὑπόσχεσις. Such a promise is nowhere distinctly given. We may suppose it to have been contained in her oath, sup. 345, or in the words of welcome in 460, etc. But as we have

οἴκαδε πεμψέμεναι· θυμὸς δέ μοι ἔσονται ἤδη,  
 ἢδ' ἄλλων ἐτάρων, οἳ μευ φθινύθουσι φίλον κῆρ 485  
 ἀμφ' ἔμ' ὀδυρόμενοι, ὅτε που σύ γε νόσφι γένηται·

ᾧς ἐφάμην, ἡ δ' αὐτίκ' ἀμείβετο δια θεάων  
 'Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεύ,  
 μηκέτι νῦν ἀέκοντες ἐμῷ ἐνὶ μίμνετε οἴκῳ  
 ἀλλ' ἄλλην χρὴ πρῶτον ὁδὸν τελέσαι καὶ ἰκέσθαι 490  
 εἰς Ἀἶδαο δόμους καὶ ἐπαινῆς Περσεφονείης,  
 ψυχῇ χρησομένους Θηβαίου Τειρεσίου,

the doings of a whole year unrecorded, there was plenty of opportunity for the promise to have been made.

484. *θυμὸς δέ μοι . . ἢδ' ἄλλων ἐτάρων*. We should expect either *μου* or *ἐτάρους*, but *μοι* standing so near the verb is more like an ethical dative, while *ἐτάρων* is in more close connection with *θυμὸς*. The change of cases in *Od.* 9. 256 shows a similar principle, *ἡμῖν δ' αὖτε κατεκλάσθη φίλον ἦτορ, δεισάντων*.

486. *ἀμφ' ἐμέ*, local, 'lamenting around me.' Cp. *Od.* 11. 228, 510.

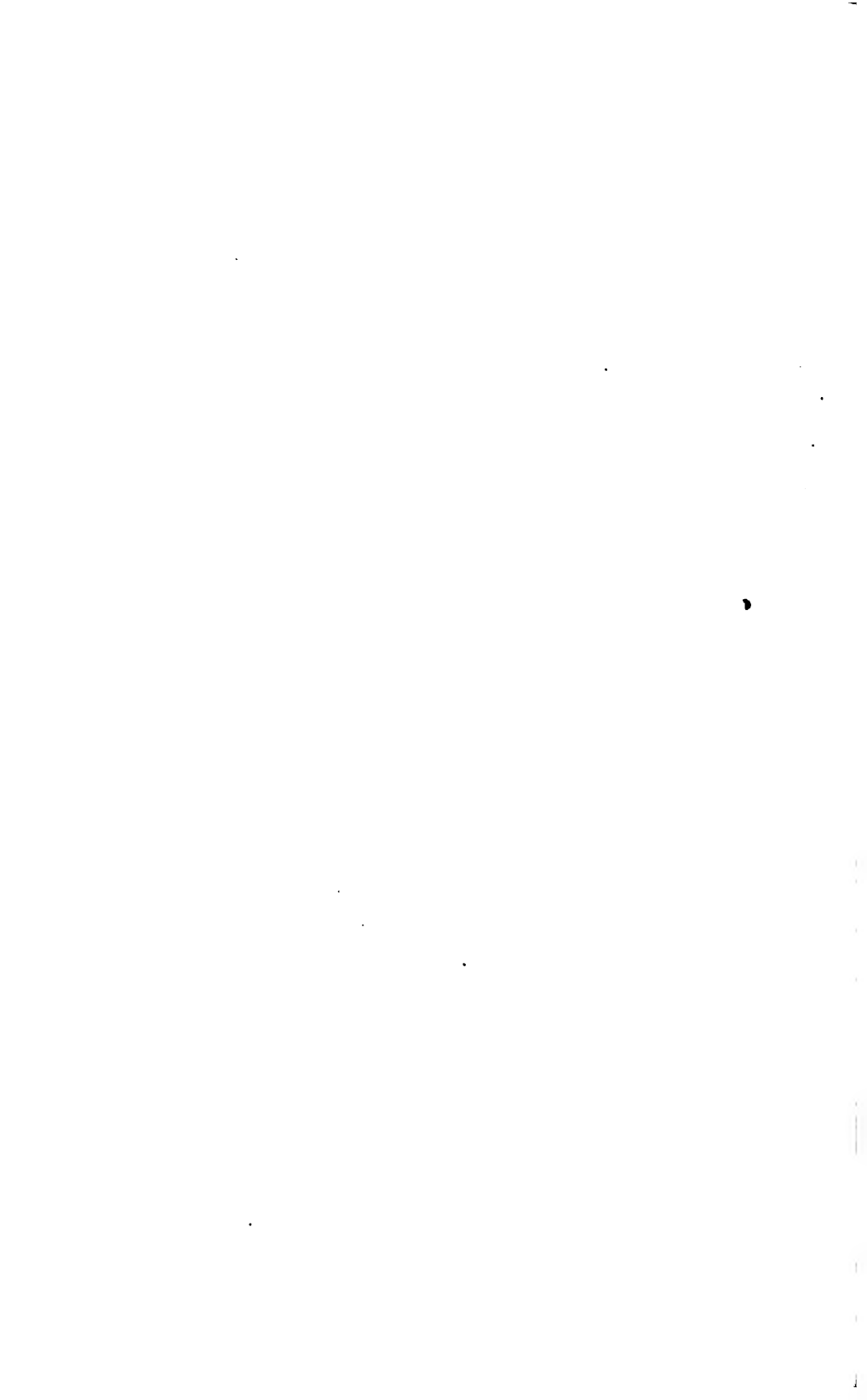
*ὅτε . . γένηται*. The use of *ὅτε* with the subjunctive is rare. Cp. *Il.* 19. 337; 14. 522; 16. 386 [?]; *Od.* 4. 400.

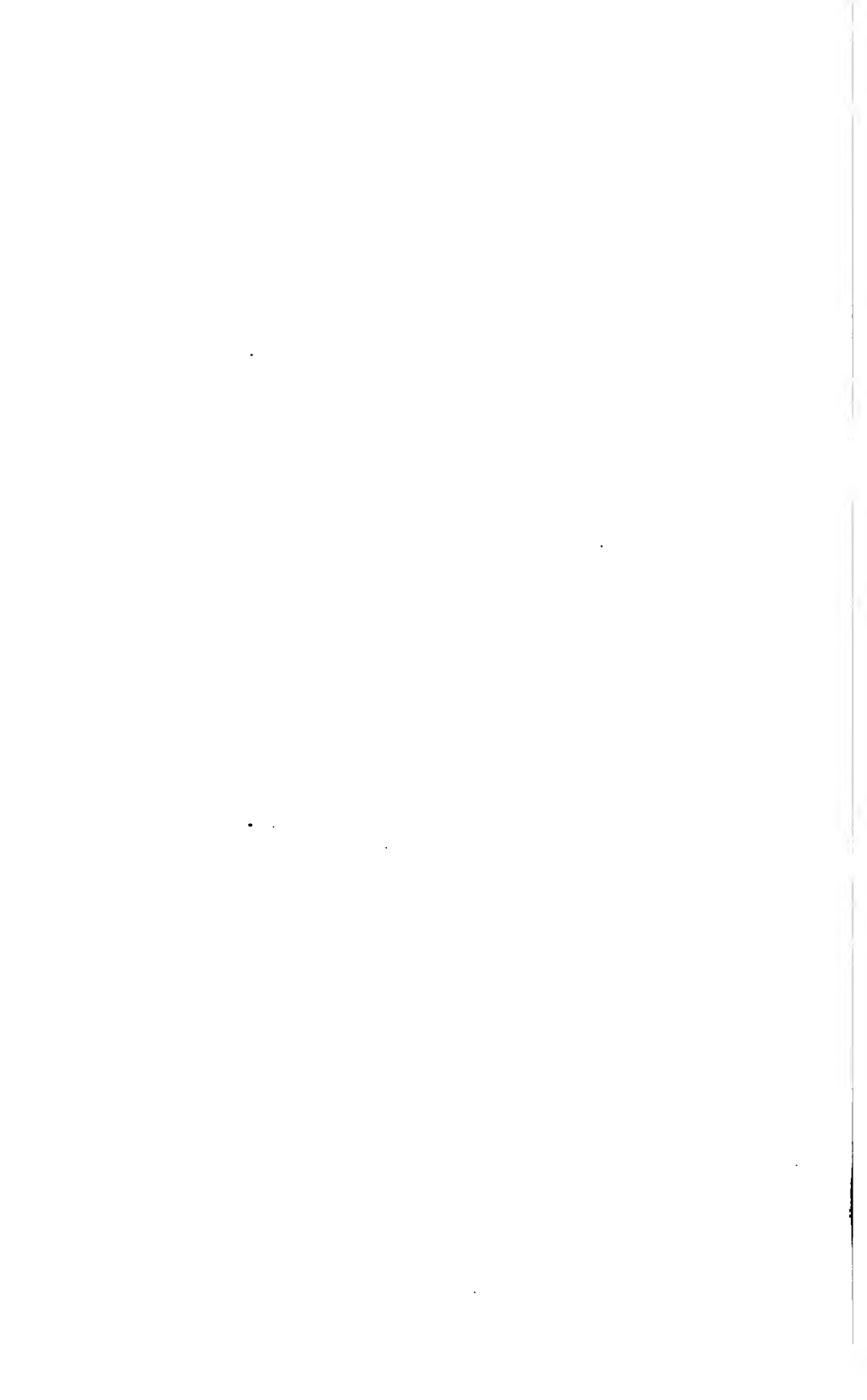
490. *πρῶτον*. Cp. *Virg. Aen.* 3. 384 'ante et Trinacria lentandus remus in unda, | et salis Ausonii lustrandum navibus aequor, | infernique lacus.'

491. *ἐπαινῆς*. This epithet of Persephone is used five times in Homer, e.g. *Il.* 9. 457 *Ζεὺς τε καταχθόνιος καὶ ἐπαινῆ Περσεφόνηα*, *ib.* 569 *Ἄϊδην καὶ ἐπαινῆ Π.*, in the present passage, *inf.* 534, and *Od.* 11. 47. In every instance the epithet belongs to Persephone as the companion of Hades. Some regard the word as meaning 'praiseworthy' (like *ἀγαθή* or *ἀγνή*, which are other epithets of Persephone), supposing that it may be another form of *ἐπαινετή*, or a direct verbal adjective from *ἐπαινος* with change of accent. Thus we have the substantive *δόσφδελος*, and the adjective *δοσφδελός* (*Od.* 11. 539), *φόνος* and *φονός*, *κέρας* and *κεράος*, and so, possibly, *ἐπαινος* and *ἐπαινός*. But in this inseparable connection with Hades, Persephone is likely to have a more terrible title than this, and thus it

is preferable to take *ἐπαινῆ* from an adjective compounded of *ἐπί* and *αἰνός* (fearful); or with Buttm. to write *ἐπ' αἰνῆ*, 'and besides,' 'and along with him' (sc. Hades), 'awful' Persephone. In later Greek, e.g. Tryphiodor. 2 the epithet is used wrongly in the sense of 'laudabilis,' and applied to Deidameia. The name *Περσεφόνη (εια)* was also written *Φερσεφόνη*, and, according to the double view which regarded the goddess as dispenser of wealth or of death, it was variously derived from *φέρειν* .. *ἀφενος*, and *φέρειν* .. *ὄνησιν* (Hesych.), or from *φέρειν* ... *φόνον* (Eustath.). Cp. *Orph. H.* 29. 16 *Φερσεφόνηα, φέρεις γὰρ δει καὶ πάντα φονεύεις*. According to Plato, *Cratyl.* 404, this name was avoided as too awful, and the title *Περσέφασσα* or *Περσέφασσα* preferred, which was thought to have an allusion to some sort of sacred dove. Porphyry. de abst. 4. 16 *τῆς δὲ Φερσεφόνης παρὰ τὸ φέρειν τὴν φάτιαν φασὶν οἱ πολλοὶ τοῖνομα τῶν θεολόγων ἱερὸν γὰρ αὐτῆς ἡ φάτις*. See Preller, *Gk. Myth.* § 628. But *Περσέφασσα* is probably *Περσε-φασία* from root *φεν.φω*, in the weak form *φα*.

492. *Τειρεσίης* belongs to the Theban cycle of legend. Different stories were current as to the cause of his blindness, some referring it to the anger of Athena, others to that of Hera. Zeus is represented as having given him the power of prophecy and length of days as compensation for his blindness. After the war of the Epigoni, he died (as the story goes) near Haliartus, and his tomb was shown there in the time of Pausanias (7. 3. 1; 9. 18. 4). There was an oracle of Teiresias in Orchomenus. His name either comes im-





μάντηος ἀλαοῦ, τοῦ τε φρένες ἔμπεδοί εἰσι·  
τῷ καὶ τεθνηῶτι νόον πόρε Περσεφόνηα  
οἶφ' πεπνύσθαι· τοὶ δὲ σκιαὶ ἀίσουσιν.' 495

ἌΩς ἔφατ', αὐτὰρ ἔμοι γε κατεκλάσθη φίλον ἦτορ·  
κλαῖον δ' ἐν λεχέεσσι καθήμενος, οὐδέ τι θυμὸς  
ἤθελ' ἔτι ζῶειν καὶ ὄρᾱν φάος ἡέλιοιο.  
αὐτὰρ ἐπεὶ κλαίων τε κυλινδόμενός τ' ἐκορέσθην,  
καὶ τότε δὴ μιν ἔπεσσιν ἀμειβόμενος προσέειπον· 500

Ἦ Κίρκη, τίς γὰρ ταύτην ὁδὸν ἡγεμονεύσει;  
εἰς Ἄιδος δ' οὐ πῶ τις ἀφίκετο νηὶ μελαίνῃ.  
ἌΩς ἐφάμην, ἥ δ' αὐτίκ' ἀμείβετο δῖα θεῶων·  
'Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,  
μή τί τοι ἡγεμόνος γε ποθὴ παρὰ νηὶ μελέσθω, 505  
ἰστὸν δὲ στήσας ἀνά θ' ἰστία λευκὰ πετάσσας  
ῥῆσθαι· τὴν δέ κέ τοι πνοιῇ Βορέας φέρησιν.  
ἀλλ' ὅπότε ἂν δὴ νηὶ δὶ Ὠκεανοῖο περήσῃς,

493. μάντηος] This is the reading of Cod. Venet. Marc. 613, which is followed by almost all modern edd. The other MSS. give μάντιος, which may be retained if we adopt Ahrens' reading ἀλάω for ἀλαοῦ. See note on Αἰόλου sup. 36. With the form μάντηος cp. πόλῃος Od. i. 185. 495. τοὶ δέ] Plato, quoting this line Rep. 386 D, reads τὰ δέ. 502. εἰς Ἄιδος δ'] The reading Ἄιδός δ' adopted by Fäsi, on slight authority, is no real analogy to εἰς ἀλαε, as Ἄιδος (Ἦ) is always a person and not a place in Homer, and after a question introduced by γάρ it is usual to begin the next clause with δέ or ἀλλά, as Od. io. 383, 386; 14. 115, 117; 19. 325, 328.

mediately from τέρας, as implying the 'interpreter of portents,' or else from its derivative τείρεα, the 'signs of heaven,' or 'constellations.'

494. τῷ καί, 'to whom even after his death did Persephone grant sense, for him alone of all men to have wisdom.'

495. οἶφ' is attracted from the usual accusative construction with the infinitive into the same dative as τῷ. The rest of the dead flit like shadows: as Cicero translates, 'solum sapere, ceteros umbrarum vagari modo' De Div. i. 40. Plato, Rep. 386 D, comments on this line as giving a false picture of the underworld. The dead, according to this view, are not invisible but unsubstantial, as Virgil describes them, Aen. 6. 292, 'tenuis sine corpore vitae,' 'cava sub imagine formae.' It was a

special privilege to retain, as did Teiresias, even the φρένες. Cp. Il. 23. 103, of the shade of Patroclus, ἥ βί τις ἔστι καὶ εἰν Ἄϊδαο δόμοισι | ψυχὴ καὶ εἰδωλόν, ἀτὰρ φρένες οὐκ ἐνὶ πάμπαν.

505. παρὰ νηὶ seems to go best with μελέσθω, as though Odysseus might be hanging about the ship, waiting for a pilot.

507. καὶ φέρησιν, 'will carry.' The subjunctive implies that such is the intention, as it were, of Boreas.

508. Ὠκεανός. We may suppose that, according to Homer's idea, the earth (whether he regarded it as a flat plain, or had some notion of its globular shape) is roughly circular, the various lands being more or less closely grouped round a central sea. The whole is surrounded by a ring of water, which he

ἐνθ' ἀκτὴ τε λάχεια καὶ ἄλσέα Περσεφονείης,  
μακραὶ τ' αἰγειροὶ καὶ ἰτέαι ὠλεσίκαρποι,  
νῆα μὲν αὐτοῦ κέλσαι ἐπ' Ὀκεανῷ βαθυδύνῃ,

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509. λάχεια] οὐ δεῖ γράφειν ἐλάχεια. οὐ γὰρ εἰσὶ ἐλάχιστον ἀκούειν τῆς Περσεφονείης τὸ τίματος Schol. B. H. Q. T. ἐλαχίστη Schol. V.

calls ὠκεανός, and the heavens arch it over like a dome. The poet does not in so many words describe the earth as flat, but it seems generally taken for granted. Helios is able to look upon his pastures in Thrinacia, both when he rises and when he sets (Od. 12. 379), and Hephaestus represents the earth as the flat, or slightly rounded, part of the shield of Achilles, and makes the ocean form its rim: ἐν δ' ἵθιβι ποταμοῖο μέγα σθένος Ὀκεανοῖο | ἀντογα παρ' πυμάτην Il. 18. 607. The word ποταμός settles at once what was his idea of the ocean. It is not a sea; it is a river. The Schol. derived the word from ὠπός and νάω, but it is more probably connected with the Skt. *dhā*, 'a stream.' This river has a current, κύμα βόοιο, and perhaps rapids and swirling eddies (βαθυδύνῃ Od. 10. 511), but the general movement of the stream is not violent, as the epithet ἀκαλαρρεΐτης (Il. 7. 422) shows. That it encompassed the whole earth we infer from the fact that it is found at all points of the compass. It is on the east, for the sun rises from it, Od. 19. 433; 22. 197: it is on the west, for the sun sets in it, Il. 8. 485: it is on the south, for Iris says (Il. 23. 205) εἰμι . . ἐπ' Ὀκεανοῖο ρέεθρα | Αἰθίοπων ἐς γαίαν. And that it lies on the north too Strabo acknowledges (1. 1. 3), οἷα δὲ καὶ ἡ πρὸς ταῖς ἀρκτοῖς ἐσχατιᾷ ὠκεανὸς ἐστιν οὐρανὸν ἠνέλατο, εἰκὼν περὶ τῆς ἀρκτοῦ, 'ὡς δ' ἀμμορός ἐστι λοιστρῶν Ὀκεανοῖο.' It is therefore the limit of the earth on every side, and as such it is spoken of as πείρατα Ὀκεανοῖο (Od. 11. 13), 'the limit set by ocean.' As a river then, with a current setting in one direction, it is well called ἀπόρροος (Il. 18. 399), because its waters are ever flowing back, as it were, to the point from which they may be supposed to start; an epithet which Virgil renders by 'refusus' Aen. 7. 225 (cp. Lucan, 8. 795) though perhaps with a somewhat different meaning. Ὀκεανός is quite distinct from the sea, under what-

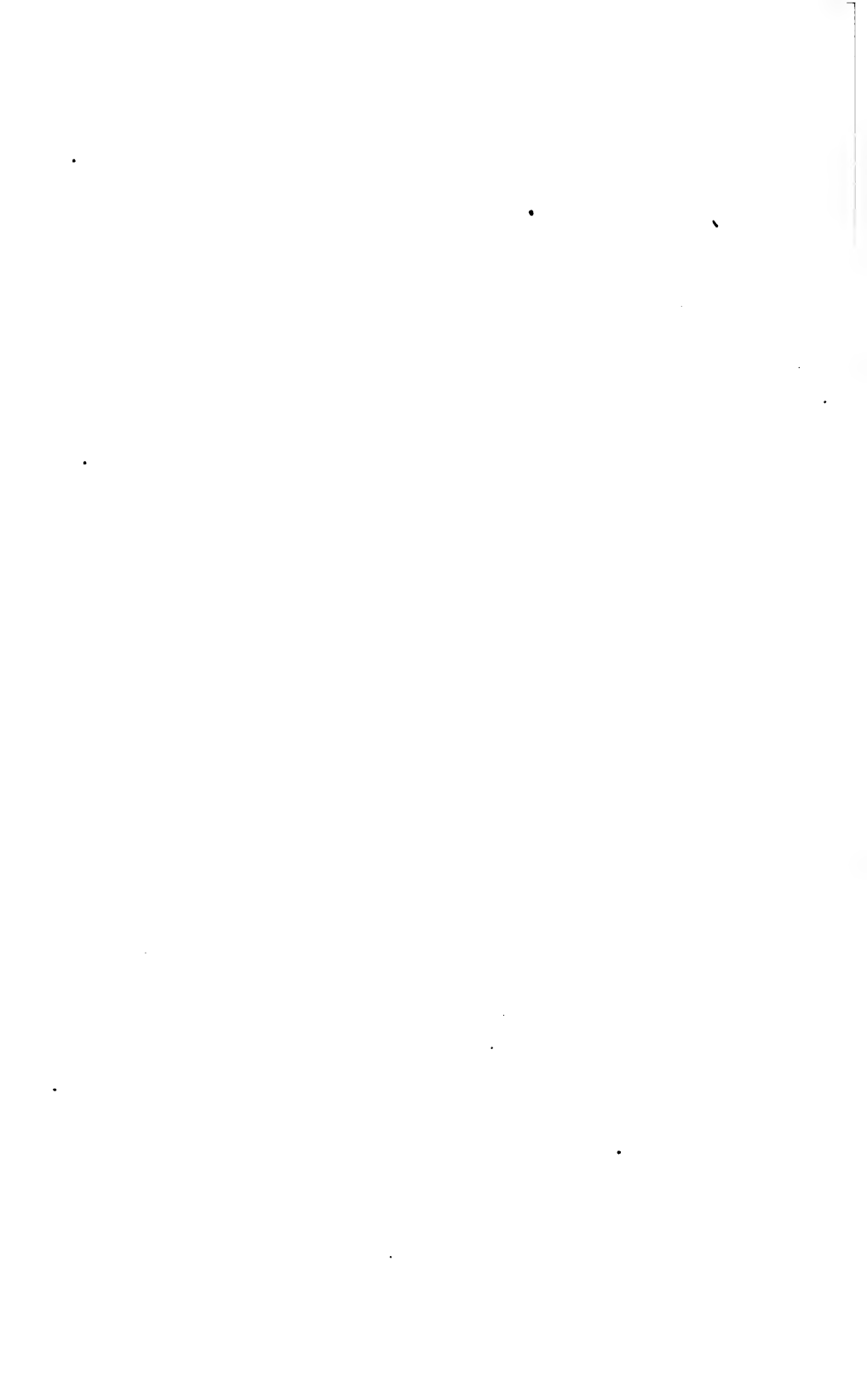
ever name it is known (πύοντος, θάλασσα, ἄλς, πέλαγος), and seems to flow round the sea, in contact with it and yet unmixed with it, for we get no allusion to any separating strip of land. Just as it is almost possible to draw a line marking the edge of the gulf-stream at its swiftest pace through the Atlantic, so, much more distinctly, was the ocean separated from the salt waters of the sea, its own water probably being regarded as fresh, ἐξ ὅπερ πάντες ποταμοὶ καὶ πᾶσα θάλασσα, | καὶ πᾶσαι κρήναι καὶ φρεῖατα μακρὰ νύουσι Il. 21. 196. It was possible to sail without interruption from the sea across Oceanus and to reach the ἀκτὴν on the farther side. Translate, 'but when with thy ship thou hast made thy way across ocean, where there is a rough-grown coast, and groves of Persephone, both tall aspens, and willows that shed their fruit—there, on the edge of the swirling ocean, beach thy ship, but go thyself to the mouldering house of Hades.'

509. λάχεια. See on Od. 9. 116.

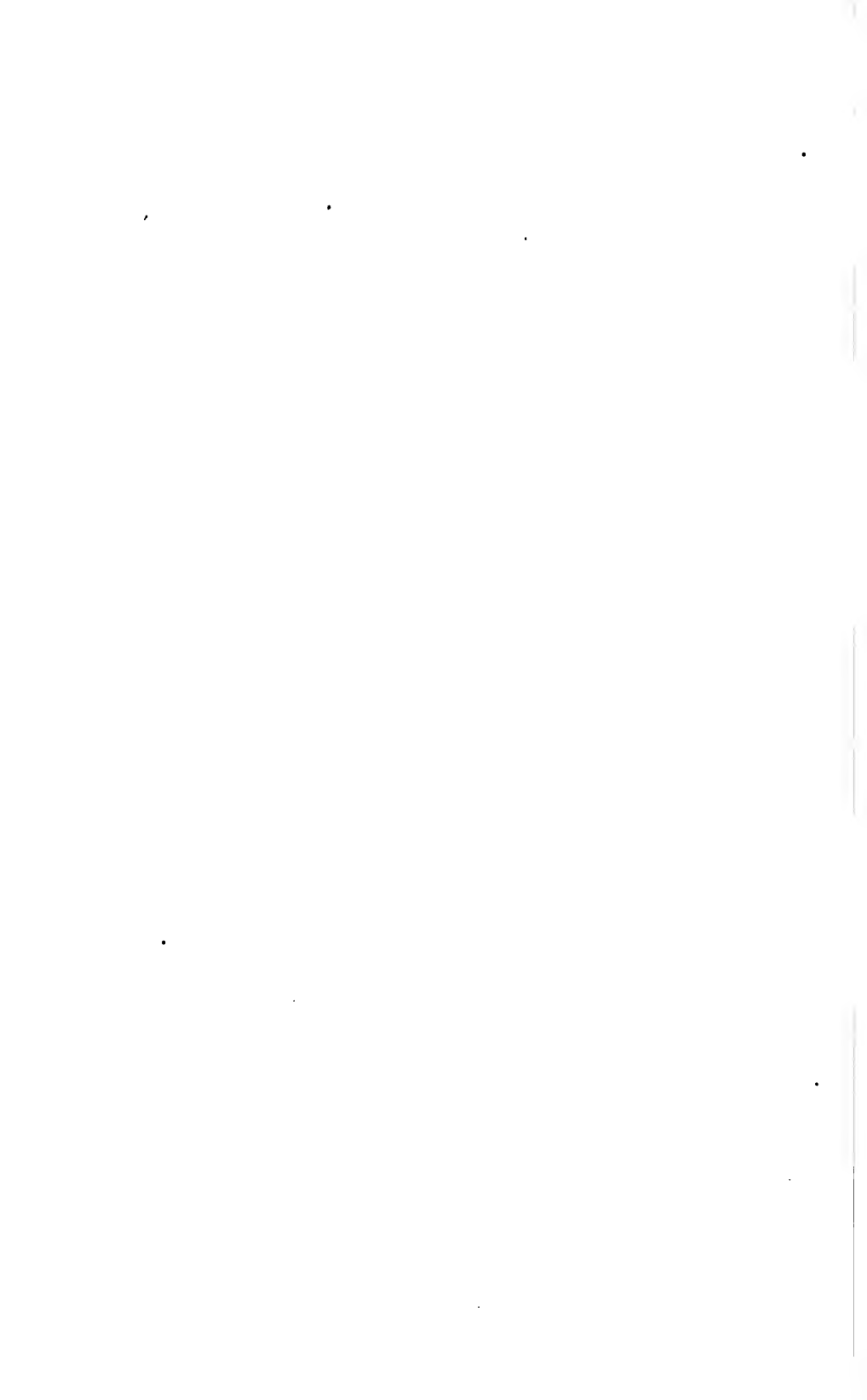
510. ἰτέαι has the initial *F*, and is connected with Skt. *vi-ti-kā*, 'a string for tying'; Lat. 'vitta', 'vitex', 'vimen'; Germ. *weide*; Eng. *withy*.

ὠλεσίκαρποι. Pliny, N. H. 16. 26, says, '*ocissime* salix amittit semen antequam omnino maturitatem sentiat, ob id dicta Homero, frugiperda.' Probably this notion of a waste of life made the willow seem a suitable tree for the groves of Persephone. So the Schol. *ὠλεῖα γὰρ νεκροῖς τὰ ἀκαρπια*.

511. κέλσαι. This imperatival infinitive forms the apodosis to the sentence beginning ἄλλ' ὁπότε' ἄν. The words ἐπ' Ὀκεανῷ are exepexegetic of αὐτοῦ. In Od. 11. 20 foll., where the injunctions of Circe are being carried out, Odysseus and his comrades, after beaching their ship and disembarking, proceed some distance along the ocean-stream, till they reach *χωρὸν ὃν φρεῖσι Κίρκη*, but no such definite directions are given in the present book.







αὐτὸς δ' εἰς Ἀΐδew λέναι δόμον εὐρώεντα.  
 ἔνθα μὲν εἰς Ἀχέροντα Πυριφλεγέθων τε ρέουσι  
 Κώκυτς θ', ὃς δὴ Στυγὸς ὕδατός ἐστιν ἀπορρώξ,  
 πέτρη τε ξύνεσις τε δύο ποταμῶν ἐριδούπων

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512. Ἀΐδew... δόμον. It is not easy to realise the Homeric conception of the kingdom of Hades. In a general way it would seem as if the place of the departed was to be regarded as subterranean; such phrases constantly recurring as *χθόνα δύναι* Il. 6. 411, *γαίαν ὑπο στυγερὴν ἀφικέσθαι* Od. 20. 81. The house of Hades is distinctly placed *ὑπὸ κεύθεσι γαίης* in Il. 22. 482; Od. 24. 204; and the soul of Patroclus when it leaves the body *κατὰ χθονὸς ἦντε κωνὸς | ὤχετο τετρίγυιά*. But the voyage that Odysseus makes at the bidding of Circe puts a very different picture before us. He steers a south-west course from Circe's isle (10. 507), crosses the ocean-stream, to the shore where stand the groves of Persephone, and moves along some way till he comes to the place Circe had told him of (11, ad init.). Here we have no account of any descent into subterranean gloom, but a description of the people and city of the Cimmerians, who seem to have lived, as one might say, beyond the west, as the fabled Hyperboreans beyond the north. The word Cimmerians is intended to be suggestive; and some have found an etymology for it in *χειμέριος*, others, as Voss, in the Phoenician *kamar* or *kimmer*. As in the case of the Laestrygonians, we may suppose that in the endless night that lies upon the Cimmerians, uncheered by a single ray of sunlight, we have an allusion to the gloomy winter months of northern latitudes; the scene being again transferred from north to west. Here Odysseus digs his pit and waits for the souls of the dead to come up and taste the blood. But he is still on the earth's surface. He has indeed come *ὑπὸ ζόφον ἤρδεντα*, but there is not a word of his descent into the *κέυθεα γαίης* like that of Heracles, or Orpheus, or Peirithous. There are, no doubt, inconsistencies in b. 11, which make it seem occasionally as if the whole of the nether world was visible to Odysseus' eyes; yet he never steps upon the meadow of asphodel, never

comes into the presence of Persephone; but he takes his departure somewhat suddenly at last, in fear that she might send up some ghastly spectre from beneath, to petrify him with horror.

513. *ἔνθα* must really mean 'at the entrance to the house of Hades.'

*εἰς Ἀχέροντα*. Pausanias (1. 17) thinks that the scenery of the Homeric *νέκυια* is taken from the Acherusian lake in Thesprotia, with its rivers Acheron and Cocytus. The truth may lie just the other way; and the rivers may have got their names from the national poetry. But there can be no doubt that the natural scenery of Greece is reproduced in the description of Hades. The gloomy valley, and the plunge that the Arcadian Styx made over its rocks; the gorge of the Acheron near Suli, the subterranean channels that drained a lake or swallowed a river, suggest the picture given here; just as the scenery at Baiae, the laurel-plantations, and the grand palaces at Rome re-appear in Virgil's more artificial description. But the Styx is the great river of the nether-world; originally, we may suppose, the only one. This passage which introduces the 'river of Miseries' (*Ἀχέρον ἔχεα βροτοῖσι πορθμύνει* Pind. Fr. 120), the 'river of Howling' (*πολυκῶκυτοι Ἀΐδαο δόμοι* Theogn. 214), and the 'river of Flaming Fire' (an evident reminiscence of the lava-stream), is probably a later invention.

*Πυριφλεγέθων τε ρέουσι Κώκυτς θ'*. When the plural verb stands between substantives of the singular number, the grammarians call the figure *σχῆμα Ἀλκαμανικόν*, as Eustath. says, *διὰ τὸ τὸ Ἀλκμᾶνα κατακόρος αὐτῷ χρῆσθαι*. We have too few remains of Alcman to enable us to criticise this statement, but one instance of a similar construction occurs in the fragments we possess, *Κάστωρ ἑκένον πάλιν ἑλατῆρες καὶ Πολυδέκηνς*. Other instances in Homer are Il. 5. 774; 20. 138; Od. 14. 216.

515. *πέτρη τε*. The construction is loose. The literal rendering is 'there

ἐνθα δ' ἐπειθ', ἥρως, χριμφθεὶς πέλας, ὥς σε κελεύω,  
 βόθρον ὀρύξαι ὅσον τε πυγούσιον ἐνθα καὶ ἐνθα,  
 ἀμφ' αὐτῷ δὲ χοὴν χεῖσθαι πᾶσιν νεκτέεσσι,  
 πρῶτα μελικρήτηφ, μετέπειτα δὲ ἡδέϊ οἶνω,  
 τὸ τρίτον αὖθ' ὕδατι· ἐπὶ δ' ἄλφιτα λευκὰ παλύνειν. 520  
 πολλὰ δὲ γουνοῦσθαι νεκῶν ἀμενηνὰ κάρηνα,

is a rock and a confluence of two roaring rivers.' This probably means that the Cocytus and Pyriphlegethon run at a higher level than the Acheron, and that just at the place where their two currents join, there is a ledge of rock over which their united waters plunge into the Acheron.

ἐριδούπων seems to point to the noise of a cataract, and the πέτρῃ may possibly be a mass of rock just parting the falls of the two rivers. In the second νέκυια (Od. 24. 11 foll.) Hermes is represented as conducting the souls of the slain suitors to the meadow of asphodel; their path lying παρ' Ὀκεανοῦ τε ῥοὰς καὶ Λευκάδα πέτρην, | ἡδὲ παρ' Ἡελίοιο πύλας καὶ θῆμον Ὀνειρων | ἦσαν. It is possible that Λευκάς πέτρῃ contains an allusion to the rock mentioned here, and it may have been so called from being 'white' amid the constant foam, or wet and glistening in the spray. For a description of the Styx see on Od. 5. 185. It is not easy to understand how the Cocytus is a 'branch' of the Styx. In Il. 2. 751 foll. the river Titaresios is called Ξτυγὸς ἀπορρώξ, and is said to fall into the Peneus, but not to mix with its waters, ἀλλὰ τέ μιν καθύπερθεν ἐπιρρέει ἥν' ἔλαιον.

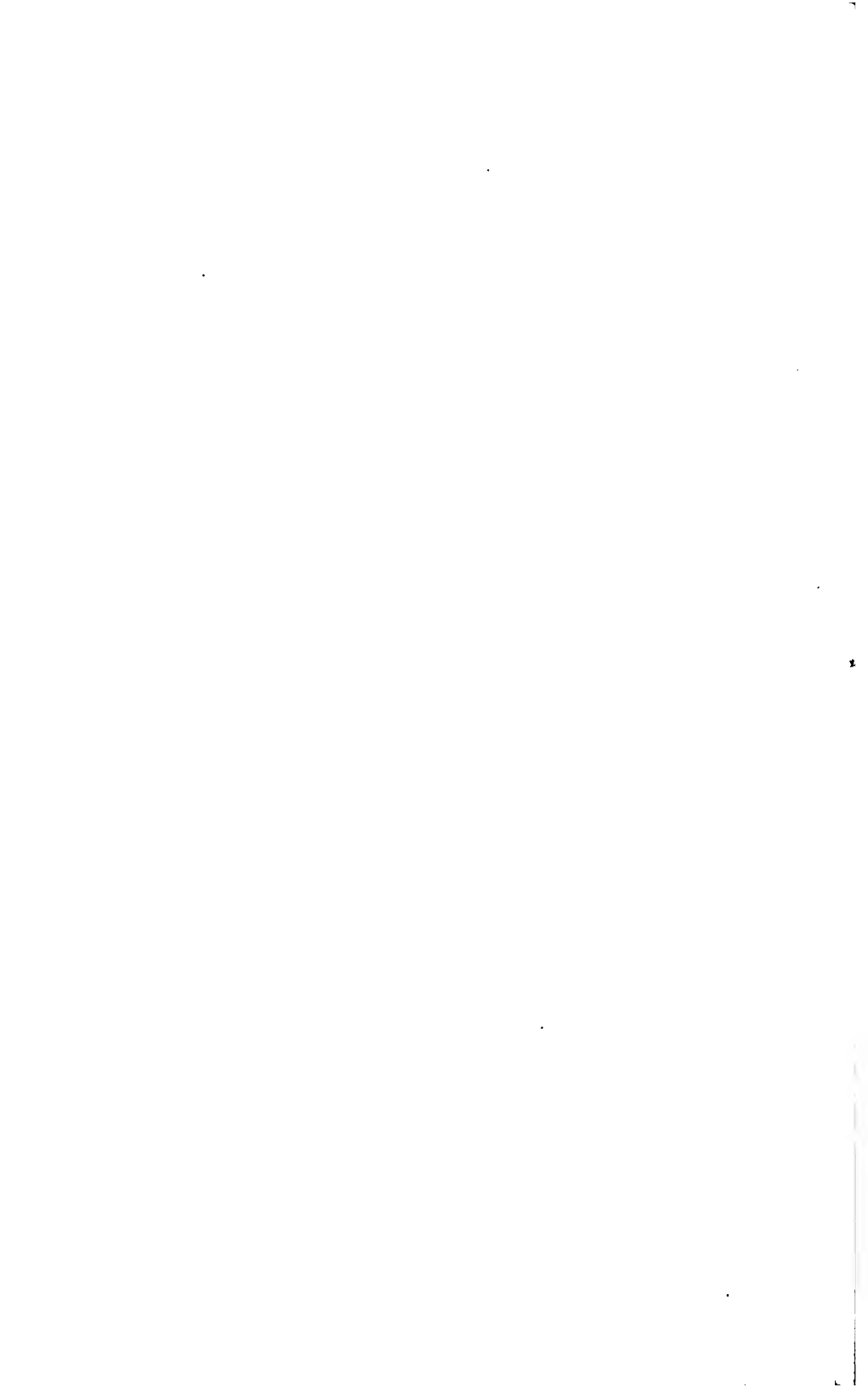
517. βόθρον.. ἐνθα, 'dig a pit a cubit's length this way and that,' i.e. in length and breadth. For ὅσον τε see on Od. 9. 322. The use of the βόθρος, in lieu of the βωμός, was common in the cult of the gods of the nether world. So Lucian, Necomant. 9, speaking of an oracle of the dead at Babylon, says, βόθρον τε ὀρυξάμεθα καὶ τὰ μῆλα ἐσφάξαμεν καὶ τὸ αἷμα περὶ τὸν βόθρον ἐσπέισαμεν. Such oracles of the dead (νεκυομαντεῖα, ψυχομαντεῖα) were especially common in places where clefts in the ground, dark tarns of unknown depth, hot springs, or mephitic exhalations seemed to suggest a means of passage to or from the under-world.

One of the oldest was near the Acheronian lake in Thesprotia (Pausan. 1.17.5; Hdt. 5. 92); another was in the Arcadian Phigalea (Pausan. 3. 17. 8); a third near Cape Taenarus, παρ' ἁρίων Ἀῖδα στόμα, Ταίναρον ἐς ἱερὸν ἰδὼν (Pind. Pyth. 4. 44). The Italian and Asiatic Greeks had two such oracles at Cumae and Heraclea. Pausanias speaks of the rites performed before a descent into the cave of Trophonius in Lebadea, in words that recal the present passage (Paus. 9. 39) ἐν δὲ τῇ πυλὶ ἢ κἀκείνῃ ἐκαστος ἐν ταύτῃ ἐμὸν θύουσι εἰς βόθρον.

518. χοὴν χεῖσθαι. This is the proper term for a drink-offering to the dead, οἰκεῖον δὲ νεκροῖς ἢ χοὴ οὐ μὲν ἢ σπονδὴ ἢ ἡ' λοιβή Enstath. (but see Soph. Electr. 52). So Aesch. Cho. 15 χοὰς νεκτέροισι μελίγματα, ib. 87, 92, 109, Soph. Ant. 431 χοαῖσι νέων στίφειν, etc.

519. μελικρήτον is a mixture of honey and milk, so Eur. Orest. 115 μελίκρατα γάλακτος, cp. I. T. 159 χοὰς μέλλω κρατῆρά τε τὸν φθιμένον | ὑβρίνειν γάλας ἐν νότοις | πηγὰς τ' οἰρεῖον ἐκ μύσχαν | βάσχαν τ' οἰνῆρας λαβῆναι | ζουθᾶν τε πόνημα μελισσᾶν. The whole process described is an offering of the ordinary supports of life to the dead, a superstition that made it common to place food near or in the graves of the departed, or to bury with them their arms or treasures for use in another world, or as here (v. 523) 'to pile the pyre with costly things.'

521. ἀμενηνὰ, probably compounded of ἀ, μένος = 'powerless,' which suits well with the description given of the dead by Anticlea, Od. 11. 217 foll. and with the thin and 'squealing' voice that characterises them (cp. τρίζειν). Döderl. prefers to compound ἀμενηνός of ἀ and μένω, as describing one 'who fleeth as a shadow and never continueth in one stay.' But this meaning seems incompatible with the use of the word as





ἐλθὼν εἰς Ἰθάκην στεῖραν βοῦν, ἥ τις ἀρίστη,  
 ῥέζειν ἐν μεγάροισι πυρὴν τ' ἐμπλησέμεν ἐσθλῶν,  
 Τειρεσίη δ' ἀπάνευθεν διν ἱερευσέμεν οἶφ  
 παμμέλαν', δς μῆλοισι μεταπρέπει ὑμετέροισιν. 525  
 αὐτὰρ ἐπὴν εὐχῇσι λίση κλυτὰ ξθνεα νεκρῶν,  
 ἐνθ' οὖν ἀρνειὸν ῥέζειν θήλυν τε μέλαιναν  
 εἰς Ἑρεβος στρέψας, αὐτὸς δ' ἀπονόσφι τραπέσθαι  
 ἰέμενος ποταμοῖο ῥοάων ἔνθα δὲ πολλαὶ  
 ψυχαὶ ἐλεύσονται νεκρῶν κατατεθνηώτων. 530  
 δὴ τότ' ἔπειθ' ἐτάροισιν ἐποτρῦναι καὶ ἀνῶξαι  
 μῆλα, τὰ δὴ κατάκειτ' ἐσφαγμένα νηλεί χαλκῷ,

532. *κατάκειτ'*] See note below. *κατάκειτ'* is found in Cod. Venet. Marc. 456, and *κατάκειται* in Cod. Stuttg. Other MSS. *κατέκειτ'*.

an epithet of a wounded man, *ἀμενηνός* *ἔα χαλκοῖο τυπῆσι* Il. 5. 887. Eurip. speaks of *νεκρῶν ἀμενηνὸν ἀγῶμα* Troad. 193; and Sophocl. (Aj. 890) uses it of the crazed Ajax, where Schneidewin renders, 'wandering,' 'restless.' See Od. 19. 562.

522. *ἐσθλῶν*. this line introduces the very words of the vow implied in *γονούσθαι*.

*στεῖραν*. Schol. *ἀγῶνα γὰρ καὶ στεῖρα τὰ τῶν νεκρῶν*.

523. *ἐσθλῶν*. Eustath. numbers under this, *μέλι, ἀνθή, χλαῖνας, ὄπλα καὶ τοιαῦτά τινα ἐνιέμενα κατ' ἔθος ταῖς νεκρικαῖς πυραῖς*. See Il. 23. 165 foll., where a description is given of the contents of the pyre of Patroclus.

524. *ἀπάνευθεν*, i. e. at a different spot, in order that the offering in his honour should not be confounded with the general offering to the *νεκρῶν ἀμενηνὰ κήρυα*.

525. *παμμέλαινα*. White victims were offered to the gods of the upper, and black to the gods of the nether, world. Cp. Virg. Aen. 6. 251 foll.

526. *κλυτὰ*, because most of the personages about to be described are heroes or famous women, so that the word is something more here than a mere 'epitheton ornans.'

527. *θήλυν*. For this form of the feminine see on Od. 5. 467.

528. *εἰς Ἑρεβος στρέψας*, 'turning them towards Erebus;' that is, bending

their necks downwards, the usual custom in sacrificing to the gods below; whereas in sacrificing to the gods of heaven the contrary was the practice. The words *αὐρνέειν* Il. 1. 459, and *ἀνελείν* Od. 3. 453, describe this drawing back of the creature's neck, which forced it to look up to the skies, and also exposed its throat to the sacrificial knife. Meanwhile Odysseus is to turn away (*ἀπονόσφι τραπέσθαι*), as though to prevent him witnessing the mysterious coming of the gods to taste of the blood (cp. Od. 5. 530).

529. *ἰέμενος*, 'moving towards the current of the (Ocean-)stream.' Odysseus is supposed to be standing on the *δεξιῇ* on the further side of Ὠκεανός, facing the western darkness: now he is bidden to turn away towards the stream and so to face the living world. Thus the words form an epexegetis to *ἀπονόσφι*. Dr. Hayman quotes Soph. O. C. 490; Theocr. 24. 94; Virg. Ecl. 8. 102; Aen. 6. 224.

530. *νεκρῶν κατατεθνηώτων*. A similar pleonasm is found in *νεκρῶσι καταφθιμένοισι* Od. 11. 491. Cp. *νήσοι ἀμφιρῶτη* Od. 1. 50.

532. *κατάκειτ'*. It is quite necessary to adopt this reading; see crit. note. *κατέκειτ'* [o] is right in point of tense in Od. 11. 45, and the reading must have been transferred thence to the present passage. The only possible way of rendering *κατέκειτ'* would be the sheep

δείραντας κατακῆαι, ἐπέβασθαι δὲ θεοῖσιν,  
 ἰφθίμῳ τ' Ἀΐδῃ καὶ ἐπαινῇ Περσεφονείῃ·  
 αὐτὸς δὲ ξίφος ὀξύ ἐρυσσάμενος παρὰ μηροῦ 535  
 ἦσθαι, μηδὲ ἔαν νεκύων ἀμενηνὰ κάρηνα  
 αἵματος ἄσσον ἵμεν πρὶν Τειρεσίαιο πυθέσθαι.  
 ἔνθα τοι αὐτίκα μάντις ἐλεύσεται, ὄρχαμε λαῶν,  
 ὅς κέν τοι εἴπησιν ὁδὸν καὶ μέτρα κελεύθου  
 νόστον θ', ὥς ἐπὶ πόντον ἐλεύσεαι ἰχθυόεντα.' 540  
 ὣς ἔφατ', αὐτίκα δὲ χρυσόθρονος ἦλυθεν Ἡώς.  
 ἀμφὶ δέ με χλαῖνάν τε χιτῶνά τε εἵματα ἔσσαν  
 αὐτὴ δ' ἀργύφειον φᾶρος μέγα ξννυτο νύμφη,  
 λεπτόν καὶ χαρίεν, περὶ δὲ ζώνην βάλετ' ἱξυῖ  
 καλὴν χρυσεῖην, κεφαλῇ δ' ἐπέθηκε καλύπτρην. 545  
 αὐτὰρ ἐγὼ διὰ δώματ' ἰὼν ὠτρυνον ἐταίρους  
 μειλιχίοις ἐπέεσσι παρασταδὸν ἄνδρα ἕκαστον  
 'Μηκέτι νῦν εὐδοντες ἀωτεῖτε γλυκὺν ὕπνον,  
 ἀλλ' ἴομεν· δὴ γάρ μοι ἐπέφραδε πότνια Κίρκη.'  
 ὣς ἐφάμην, τοῖσιν δ' ἐπεπείθετο θυμὸς ἀγήνωρ. 550  
 οὐδὲ μὲν οὐδ' ἔνθεν περ ἀπήμονας ἦγον ἐταίρους.

545. ἐπέθηκε] ἐφύπερθε Aristarchus; Od. 5. 232. 549. ἐπέφραδε πότνια] Codd.  
 Vind. 56 and 5 read θέσφατα for πότνια, which Bekk. would adopt, as φράζω com-  
 monly has a direct object. But cp. Il. 23. 138.

which 'were lying there,' after the pro-  
 cess described in 528: but this can  
 hardly be justified. For the elision of  
 αι compare inf. 363; Od. 17. 532; Il.  
 1. 117 etc.

533. δείραντας, though referring to  
 ἑτάροισι, is drawn into the accusative  
 by the influence of the infinitive. The  
 Schol. on Il. 1. 541 says, ἡ δὲ φράσις  
 συνήθης ἀπὸ δοτικῆς εἰς αἰτιατικὴν ἔρχε-  
 σθαι. Ameis quotes as parallel passages,  
 Od. 1. 90; 6. 60; 8. 508; 14. 195; 16.  
 466; 23. 211; Il. 1. 541; 4. 341; 6. 529;  
 14. 162; 15. 58. See also inf. 565.

542. εἵματα, 'for clothing'; in appo-  
 sition with χλαῖνάν τε χιτῶνά τε.

546. διὰ δώματα. Odysseus was  
 probably sleeping in the μυκός Od. 3.  
 402, and his comrades in the αἰθουσαι,  
 so that he had to pass down the  
 whole length of the palace to join them.

548. ἀωτεῖτε . . ὕπνον. It seems as if

ἀωτεῖν must be connected with root ἄφ,  
 as ἀφμ, ἀφσαι, and the reduplicated  
 verb λαύω (λάφω). This is a natural  
 idea enough 'breathing sleep's [deep]  
 breath.' But the rendering of Schol. V.  
 etc. ἀπαυθίσσειν τὸν ὕπνον, like 'carpere  
 somnos,' presupposes that ἀωτεῖν is  
 derived immediately from ἄωτος, and  
 that 'flower' is the primary sense of  
 this noun. We may either suppose  
 that ἄωτος belongs to a different set of  
 words, perhaps to Skt. *avi*, A. H. O.  
*avi*, Lat. *avis*; or, if parallel with ἀωτεῖν  
 and derived from root ἄφ, that it signi-  
 fies light downy particles that can be  
 blown away: cp. Lat. *flaccus* from *flō*.  
 See Od. 1. 443.

549. ἐπέφραδε, i.e. 'given her direc-  
 tions,' (φράζω).

551. οὐδέ μὲν οὐδέ = ἀλλ' οὐ μὲν οὐδέ,  
 'but not even thence could I carry off  
 my comrades unharmed.'





unburied person.

64. Here a flat roof. But pointed roof prob. more common (cf. *apēi* *porras* 'cross-beams supporting' roof  $\Psi$  712).

## 10. ΟΔΥΣΣΕΙΑΣ Κ. 552-573 441

Ἐλπήνωρ δέ τις ἔσκε νεώτατος, οὔτε τι λῆην  
 ἀλκιμος ἐν πολέμῳ οὔτε φρεσὶν ᾗσιν ἀρηρῶς,  
 ὅς μοι ἀνενθ' ἐτάρων ἱεροῖς ἐν δώμασι Κίρκης,  
 ψυχῆος ἰμείρων, κατελέξατο οἰνοβαρεῖων· 555  
 κινυμένων δ' ἐτάρων ὄμαδον καὶ δοῦπον ἀκούσας  
 ἐξαπίνης ἀνόρουσε καὶ ἐκλάθετο φρεσὶν ᾗσιν  
 ἀψορρον καταβῆναι ἰὼν ἐς κλίμακα μακρὴν,  
 ἀλλὰ καταντικρὺ τέγεος πέσεν· ἐκ δέ οἱ αὐχὴν  
 ἀστραγάλων ἐάγη, ψυχὴ δ' Ἀιδόσδε κατήλθεν. 560  
 ἐρχομένοισι δὲ τοῖσιν ἐγὼ μετὰ μῦθον ἔειπον  
 'Φάσθε νύ που οἰκόνδε φίλῃν ἐς πατρίδα γαῖαν  
 ἔρχεσθ'. ἄλλην δ' ἡμῖν ὁδὸν τεκμήρατο Κίρκη  
 εἰς Ἀίδαο δόμους καὶ ἐπαινῆς Περσεφονείης,  
 ψυχῇ χρησομένους Θηβαίου Τειρεσίαο.' 565  
 Ὡς ἐφάμην, τοῖσιν δὲ κατεκλάσθη φίλον ἦτορ,  
 ἐξόμενοι δὲ κατ' αὐθι γόων τίλλοντό τε χαίτας·  
 ἀλλ' οὐ γάρ τις πρῆξις ἐγίγνετο μυρομένοισιν.  
 Ἄλλ' ὅτε δὴ ῥ' ἐπὶ νῆα θοὴν καὶ θίνα θαλάσσης  
 ᾔομεν ἀχνύμενοι, θαλερὸν κατὰ δάκρυ χέοντες, 570  
 τόφρα δ' ἄρ' οἰχομένη Κίρκη παρὰ νηὶ μελαίνῃ  
 ἀρνεῖον κατέδησεν διν θῆλύν τε μέλαιναν,  
 ρεῖα παρεξελθοῦσα· τίς ἂν θεὸν οὐκ ἐθέλοντα

567. κατ' αὐθι] So La Roche, with Schol. on Il. 13. 633. Al. καταῦθι. So κατ' αὐτόθι, or καταντόθι Od. 21. 90, παρ' αὐθι, or παραῦθι Il. 23. 163.

553. φρεσὶν . . ἀρηρῶς, 'steady in mind,' like the later φρενήρης.

558. The important clause is ἰὼν ἐς κλίμακα μακρὴν, he forgot that this was the only way in which to descend safely from the flat roof, where he had been lying to cool himself. Instead of this καταντικρὺ τέγεος πέσεν. Eustath. describes his position ἐν ὑπαθρῶν ἄνω κείμενος διὰ τὸ τὰ δώματα μὴ κεραματὰ εἶναι, ἀλλ' ὅποια καὶ νῦν ἐς εἰκὸς μυριαχού ἂν ταῖς δοκοῖς (trabibus) γῇ ἐπαμᾶται, ὥς ἐντεῦθεν τὴν στίγην χρῆσιμον εἶναι πρὸς τὸ ἐγκοιμᾶσθαι.

ἀψορρον only means 'back again,' after having mounted the roof.

559. ἐκ . . ἀστραγάλων ἐάγη, i. e. ἐξ ἐάγη, 'wrenched out of its vertebrae.' So, without ἀστραγάλων, Il. 11. 175 ἐκ δὲ οἱ αὐχὴν ἔαγε, of a lion breaking the neck of a cow.

562. Φάσθε νύ που, 'Ye deem, I trow.'

563. For the construction of ἡμῖν . . χρησομένους see sup. 533.

573. ρεῖα παρεξελθοῦσα, 'having easily slipped past us.' The apodosis begins at τόφρα δέ, and οἰχομένη

ὀφθαλμοῖσιν ἴδοιτ' ἢ ἔνθ' ἢ ἔνθα κινύτα ;

means 'having withdrawn from us;' the method of her withdrawal is given in the words *βεία π.* Then she tethers the ram and the ewe by the side of the ship, to be ready for the sacrifice.

574. ἢ ἔνθ' ἢ ἔνθα, 'backward or forward,' 'to and fro,' 'in or out.' A

phrase to express 'at any time,' or 'in any place.' The gods are visible and invisible at pleasure, cp. Od. 16. 161 οὐ γάρ πως πάντεσσι θεοὶ φαίνονται ἐναργεῖς, Il. 1. 198 οἷον φαινόμενῃ, τῶν δ' ἄλλων οὐ τις ὄρατο.



4. The sheep were prob. placed under the shepherds, not in the place where the increase of numbers  
fell ( = 479)

# ΟΔΥΣΣΕΙΑΣ Λ. 1-13

## Νέκυια.

Αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλθομεν ἡδὲ θάλασσαν,  
 νῆα μὲν ἄρ' ἀμπρωτον ἐρύσσαμεν εἰς ἄλα δῖαν,  
 ἐν δ' ἰστὸν τιθέμεσθα καὶ ἰστία νηὶ μελαίνῃ,  
 ἐν δὲ τὰ μῆλα λαβόντες ἐβήσαμεν, ἂν δὲ καὶ αὐτοὶ  
 βαίνομεν ἀχνύμενοι, θαλερὸν κατὰ δάκρυ χέοντες. 5  
 ἡμῖν δ' αὖ μετόπισθε νεὸς κυανοπρόροιο  
 ἔκμενον οὖρον ἔει πλησίστιον, ἐσθλὸν ἑταῖρον,  
 Κίρκη ἐυπλόκαμος, δεινὴ θεὸς αὐδήεσσα.  
 ἡμεῖς δ' ὅπλα ἕκαστα πονησάμενοι κατὰ νῆα  
 ἤμεθα· τὴν δ' ἀνεμὸς τε κυβερνήτης τ' ἴθυνε. 10  
 τῆς δὲ πανημερίης τέταθ' ἰστία ποντοποροῦσης·  
 δύσετό τ' ἡέλιος, σκιδώντῳ τε πᾶσαι ἄγνυιαι.  
 'Ἡ δ' ἐς πείραθ' ἔκανε βαθυρρόου Ὠκεανοῖο.

1. κατήλθομεν, the regular word for coming from inland to the coast, as Od. 1. 303. The antithesis is ἀνιέναι as in Od. 10. 274. 446.

4. τὰ μῆλα, 'those sheep,' already spoken of in Od. 10. 572.

ἐν . . ἐβήσαμεν, 'we put them aboard,' = εἰσεβιβάσαμεν Schol.

5. ἀχνύμενοι. Their sorrow was caused by the dreadful journey in prospect.

9. ὅπλα, 'and we, after we had set in order the tackling throughout the ship,' etc. The process is described in Od. 2. 423 foll. With πονησάμενοι cp. Od. 9. 250.

11. τῆς δέ, 'and all the day long, as she fared over the sea, her sails were filled,' lit. 'stretched tight.'

πανημερίης, which agrees with τῆς

(νῆος), belongs adverbially to the whole sentence, as in Il. 17. 384 τοῖς δὲ πανημερίοις ἑρίδος μέγα νείκος ὀρώρει. This use is common with adjectives indicative of time, as Od. 2. 434 παννυχίη μὲν ῥ' ἦ γε καὶ ἥω πείρε κέλευθον, Od. 2. 357 ἐσπέριος . . αἰρήσομαι, Od. 9. 52 ἦλθον . . ἡέροι, Od. 2. 262 χθιζὺς . . ἤλυθες, Od. 2. 104 ἡματιὴ ὑφαίνεσκεν, Il. 21. 37 ἐννύχιος προμολών. Notice the dactylic rhythm of the line descriptive of the ship dancing over the waves.

13. πείρατα . . Ὠκεανοῖο, 'Ocean's bounding-line.' Ὠκεανοῖο is almost a material genitive here, like ἔρκος κασσιτέρου Il. 18. 564; for the expression does not mean 'Ocean's furthest marge,' but, the 'boundary formed by Ocean' to the land of the living. Cp.

ἔνθα δὲ Κιμμερίων ἀνδρῶν δῆμος τε πόλις τε,  
 ἥρι καὶ νεφέλῃ κεκαλυμμένοι· οὐδὲ ποτ' αὐτοὺς 15  
 Ἥλιος φαέθων καταδέρκεται ἀκτίνεσσιν,  
 οὐθ' ὅπῳτ' ἂν στείλῃσι πρὸς οὐρανὸν ἀστερόεντα,  
 οὐθ' ὅτ' ἂν ἄψ' ἐπὶ γαίαν ἀπ' οὐρανόθεν προτράπηται,  
 ἀλλ' ἐπὶ νύξ ὅλῃ τέταται δειλοῖσι βροτοῖσι.  
 νῆα μὲν ἔνθ' ἑλθόντες ἐκέλαμεν, ἐκ δὲ τὰ μῆλα 20  
 εἰλόμεθ'· αὐτοὶ δ' αὖτε παρὰ ῥόον Ὠκεανοῦ  
 ῥομεν, ὅφρ' ἐς χῶρον ἀφικόμεθ' ὃν φράσε Κίρκη.

14. Κιμμερίων] Ἀρίσταρχος Κερβερίων Schol. H. ἔτι καὶ γράφουσι χειρῶν.  
 οἱ δὲ Κερβερίων, ὡς Κράτης Schol. P. V. Eustath. quotes the same variants, and  
 Aristoph. Ran. 187 has Κερβερίους. The Et. Mag. adds Κερμερίους. 16. κατα-  
 δέρκεται] So Aristoph. and Aristarch. according to Schol. H. ἐπιδέρκεται is the  
 reading of MSS. here and in Hes. Theog. 760, where the same line occurs.

Il. 8. 478 νεῖστα πείρατα . . | γαίης καὶ  
 πόντοιο, ἵν' ἱλαετός τε Κρόνος τε |  
 ἦμενοι οὐτ' αὐγῇ Ἰσπερίονος Ἡελίοιο |  
 τέρονοντ' οὐτ' ἀνέμοισι, βαθὺς δὲ τε  
 Τάρταρος ἀμφί, Il. 14. 200 εἰμι γὰρ  
 ὀφιομένη πολυφύρβου πείρατα γαίης, |  
 Ὠκεανὸν τε, θίων γένεσιν, καὶ μητέρα  
 Τηθύν.

14. Κιμμερίων. These Cimmerians are not to be identified with the historical people of that name (Hdt. i. 15). They merely represent the land of darkness, and the description of their sunless life may contain a hint of the long dark winters of northern latitudes. This may have suggested the reading (see crit. note) χειμερίους, of which possibly Κιμμερίους is only a slightly altered form.

15. κεκαλυμμένοι is assimilated in number and gender to Κιμμερίοι, im-  
 piled in the words Κ. δῆμος τε πόλις  
 τε. The use of the words δῆμος and  
 πόλις gives a sort of reality to the  
 narration; but it is difficult to conceive  
 of social life going on in a country  
 overshadowed by perpetual night. So  
 Schol. B. V. asks πῶς οὖν ζῶσιν;

16. καταδέρκεται. Aesch. in de-  
 scribing αἱ Φορκίδες, whom he locates  
 in the πεδία Κισθῆνης, probably in the  
 far West, says, ἃς οὐθ' ἥλιος προσδέρ-  
 κεται | ἀκτίσιν οὐθ' ἡ νύκτερος μήνη ποτὶ  
 P. V. 796.

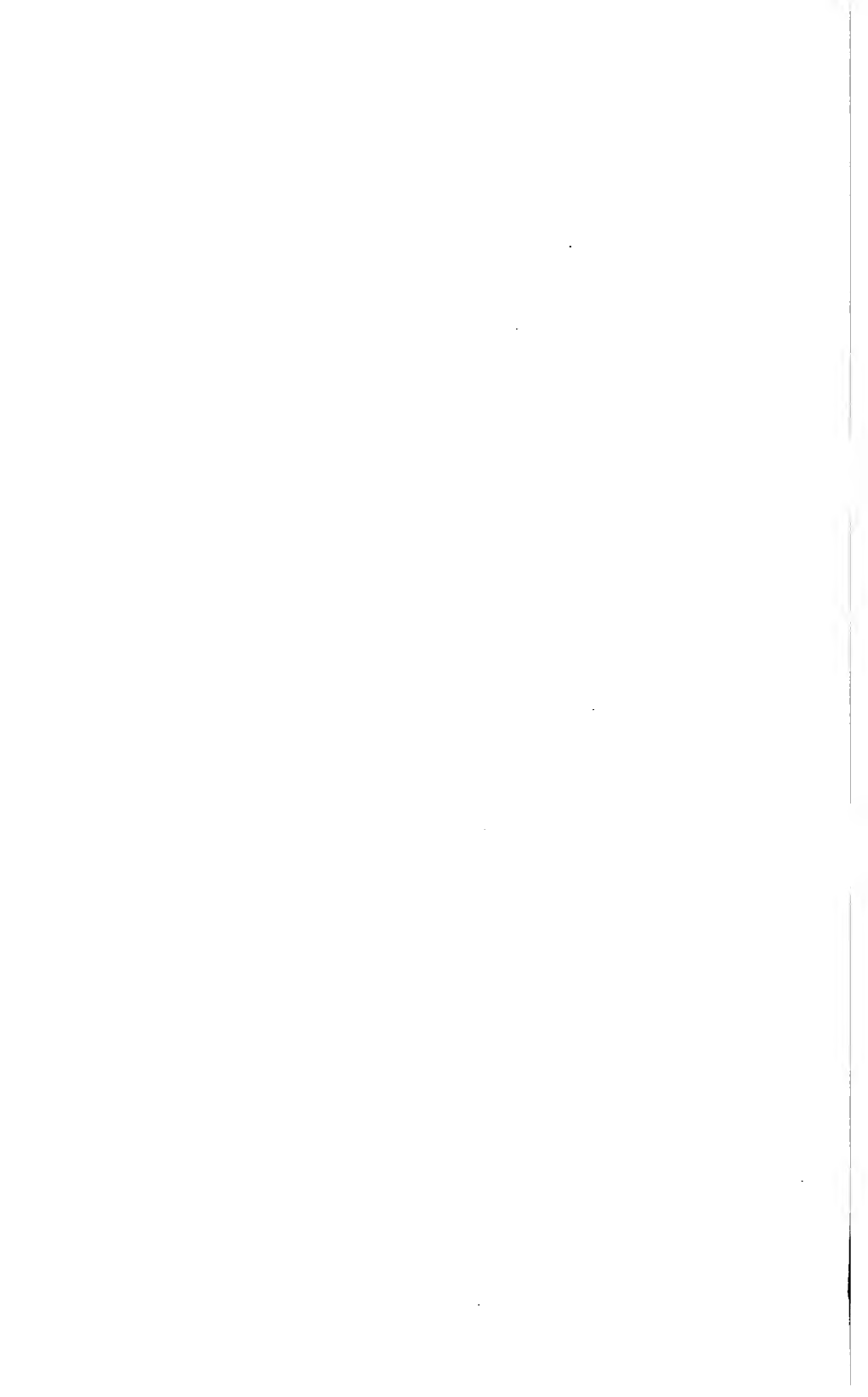
18. ἀπ' οὐρανόθεν. See on Od. 5.  
 469.

προτρέπεσθαι is used of forward  
 movement in Il. 5. 700 οὐτε ποτὶ προ-  
 τρέποντο μελαυνίαν ἐπὶ νηῶν. As simi-  
 lar descriptions of the movement of  
 the sun we find ἐς οὐρανὸν ἀνορόντων  
 Od. 3. 1, οὐρανὸν εἰσανιέναι Il. 7. 423,  
 ἵεναι εἰς οὐρανὸν Od. 12. 380, α  
 simply ἀνιέναι Od. 1. 24. The highest  
 point of the sun's course is μέση  
 οὐρανόδ Od. 4. 400, from which he  
 descends as here, ἐπὶ γαίαν, and then  
 εἰς' ἐπὶ γαίαν Od. 10. 191, ready to  
 rise again in the morning, viz. ἐπὶ γαίαν  
 γαίης Il. 11. 735.

22. χῶρον . . ὃν φράσε Κίρκη. Circe  
 had directed him to make for the  
 groves of Persephone, and to beach  
 his ship upon the ἀντὶ λάχεια on the  
 farther side of the Ocean-stream at  
 that particular point (Od. 10. 508 foll.).  
 In the present passage we hear nothing  
 further of the ἀντή and the ἄλσος,  
 but the notice of the Cimmerians and  
 their gloomy land is introduced instead.  
 In bk. 10, Circe speaks of the confluence  
 of the rivers and the rock over which  
 their waters fall: here we have no  
 further allusion to them. Odysseus is  
 only described as going with his com-  
 rades (παρὰ ῥόον) 'along the side of  
 the Ocean-stream,' till he reached the  
 place indicated by Circe. φράζεω, ac-  
 cording to the rule of Aristarchus,  
 refers not to her actual words, but  
 generally to the signs and marks given,  
 by which the spot may be known.







Ἐνθ' ἱερῆια μὲν Περιμήδης Εὐρύλοχος τε  
 ἔσχον· ἐγὼ δ' ἄορ ὄξυ ἐρυσσάμενος παρὰ μηροῦ  
 βόθρον δρυξ' ὄσσον τε πυγούσιον ἔνθα καὶ ἔνθα, 25  
 ἀμφ' αὐτῷ δὲ χοῆν χερόμην πᾶσιν νεκύεσσι,  
 πρῶτα μελικρήτῳ, μετέπειτα δὲ ἡδέϊ οἶνῳ,  
 τὸ τρίτον αὖθ' ὕδατι· ἐπὶ δ' ἄλφιστα λευκὰ πάλυνον.  
 πολλὰ δὲ γουνούμην νεκύων ἀμεννῆνὰ κάρηνα,  
 ἔλθων εἰς Ἰθάκην στείραν βοῦν, ἥ τις ἀρίστη, 30  
 ῥέξειν ἐν μεγάροισι πυρὴν τ' ἐμπλησέμεν ἐσθλῶν,  
 Τειρεσίῃ δ' ἀπάνευθεν διν ἱερυσέμεν οἶφ  
 παμμέλαν', ὃς μήλοισι μεταπρέπει ἡμετέροισι.  
 τοῦς δ' ἐπεὶ εὐχολῆσι λιτῆσί τε, ἔθνεα νεκρῶν  
 ἔλλισάμην, τὰ δὲ μῆλα λαβὼν ἀπεδειροτόμῃσα 35  
 ἐς βόθρον, ῥέε δ' αἷμα κελαινεφές· αἱ δ' ἀγέροντο  
 ψυχαὶ ὑπ' ἐξ Ἑρέβους νεκύων κατατεθνηῶτων.  
 [νύμφαι τ' ἡίθεοι τε πολύτλητοί τε γέροντες

26. χερόμην] So corr. for χέομεν in Schol. M. Ζηνόδοτος χεάμην Schol. H. 38-43.] See notes below.

23. Perimedes and Eurylochus are the two most important of the companions of Odysseus: cp. Od. 12. 195; 10. 205.

24. ἔσχον, 'set,' or 'held fast' the victims which had been brought so as to make them ready for sacrifice.

35. The apodosis seems, by comparison with Od. 10. 527, to begin at τὰ δὲ μῆλα, otherwise the change of scene more naturally suggests its commencement at αἱ δ' ἀγέροντο. We may parallel ἀπεδειροτόμῃσα ἐς βόθρον by εἰς Ἑρέβος στρέψας 10. 528, where see note. Translate, 'I cut their throats *over* the pit;' the preposition εἰς seems to include the notion of the heads bent down in the direction of the pit, and of the blood from the throats flowing into it. Cp. Il. 23. 147 μῆλ' ἱερεύσειν ἐς πηγάς.

38-43. These verses were rejected by the Alexandrine critics. Οἱ ἐξ παρὰ Ζηνοδότῃ καὶ Ἀριστοφάνει ἡθεοῦντο ὡς ἀσύμφωνοι πρὸς τὰ ἐξῆς. οὐ γὰρ μεμυγμέναι παραγίγνονται αἱ ψυχαὶ νῦν δὲ ὁμοῦ νύμφαι, ἡίθεοι, γέροντες, παρθέναι. καὶ ἄλλως οὐδὲ τὰ τραύματα ἐπὶ τῶν εἰδώλων ὁράται. ὅθεν ἱερῶν, τίς νύ

σε κῆρ ἐδάμασσε; τὸν Ἀγαμέμνονα [inf. 398] Schol. H. Q., and similarly Schol. V. Eustath. too says, *ιστέον δὲ ὅτι τὰ ρηθέντα Ὀμηρικὰ ἐξ ἑπὶ ἀθεοῦσιν οἱ παλαιοί*. But, says Eustath., those who sought to solve the difficulty (οἱ λυτικοί) answered the first objection, (viz. that really the shades came up separately) by describing the whole scene as an 'anticipated summary' (*προανακεφαλαιώσις*); and replied to the second one, that the shades did appear in the very same condition which characterised them when alive—Orion is seen with his club, still hunting; Agamemnon with the comrades who fell round him; Ajax with his haughty mien. So it is but natural that brides should be recognisable by their nuptial dress, and warriors by their armour and their wounds. Wolf rejected the lines as a later interpolation, and while D. Montbel and Bothe advocate their retention, the latest editors, Bekker, Düntzer, and Ameis bracket them, but Nauck retains them in his text. The reasons for rejection seem hardly conclusive; but if the description of the

παρθενικαί τ' ἀταλαί νεοπενθέα θυμὸν ἔχουσαι·  
 πολλοὶ δ' οὐτάμενοι χαλκήρεσιν ἐγχείησιν,  
 ἄνδρες ἀρήφατοι βεβρωμένα τεύχε' ἔχοντες·  
 οἱ πολλοὶ περὶ βόθρον ἐφοίτων ἀλλοθεν ἄλλος  
 θεσπεσίῃ ἰαχῇ· ἐμὲ δὲ χλωρὸν δέος ἦρει.]  
 δὴ τότ' ἔπειθ' ἐτάροισιν ἐποτρύνας ἐκέλευσα  
 μῆλα, τὰ δὴ κατέκειτ' ἐσφαγμένα νηλεί χαλκῷ,  
 δείραντας κατακῆαι, ἐπέυξασθαι δὲ θεοῖσιν,  
 ἰφθίμω τ' Ἀΐδῃ καὶ ἐπαινῇ Περσεφονείῃ·  
 αὐτὸς δὲ ξίφος ὄξυ ἐρυσσάμενος παρὰ μηροῦ

40

45

mixed multitude be really incompatible with the narrative that follows, we may perhaps save the lines, by transferring them (with Bergk. Griech. Lit. i. 692) to the end of the book, and making them follow directly upon v. 632 ἀλλὰ πρὶν ἐπὶ ἔθνε' ἀγείροτο μυρία νεκρῶν, | νυμφαί τ' ἡθεοὶ τε κ.τ.λ. . . θεσπεσίῃ ἰαχῇ [ἰαχῇ θεσπεσίῃ], ἐμὲ δὲ χλωρὸν δέος ἦρει | μὴ μοι κ.τ.λ. About the intrinsic beauty of the lines there is no question; and Virgil's imitation of them is well-known (Georg. 4. 471) 'at cantu commotæ Erebi de sedibus imis | umbræ ibant tennes, simulacraque luce carentum: | matres atque viri, defunctaque corpora vita | magnanimum heroum, pueri innuptæque puellæ, | impositique rogis iuvenes ante ora parentum,' cp. Aen. 6. 306.

39. παρθενικαί is used here and in Il. 18. 567 as equivalent to παρθένοι. It may be compared with the substantival use of ζεφυρίη Od. 7. 119, ἀναγκαίη 19. 73, ὕγρῃ 1. 97 etc. In Od. 7. 20 we have παρθενικῇ εἰκνία νεήνιδι, where παρθενικῇ may be considered either as the adjective in agreement with νεήνιδι (as ζωρὴ νεήνισιν Il. 18. 418), or in apposition with it. ἀταλαί is generally accepted as equivalent to 'tender,' but its etymology is very uncertain. It may be connected with ἀτάλλειν, the first meaning of which is to 'leap' or 'skip' like a young animal (Il. 13. 27), referred by Lobeck to ἄλλεσθαι, σαλεύειν etc.

νεοπενθέα θυμὸν seems to mean 'a heart whose sorrow was just fresh;' so we have τεκούσα νεοπαθῆς Aesch. Eum. 514, and πένθος ἔχων νεοκηδεί θυμῷ Hes. Theog. 98. The epithet brings

before our eyes a picture of the maidens with all the passionate expression of sorrow—dishevelled hair and streaming eyes. This is the meaning of the words of the Schol. αἱ νεύζον ἔχουσαι τὸ πάθος ἢ νέον παθεύσαι, and is better than the alternative interpretation ἐν τῇ νεότητι πενθοῦσαι.

40. οὐτάμενοι. See on Od. 4. 807. Aristarchus and Herodian both decide in favour of the proparoxytone accent, considering the form to be the present participle of the passive. Cp. Et. Mag. 46. 4 τὸ δὲ οὐτάμενος καὶ ἐληλάμενος ὁ Ἡρώδιανός οὐ φησι κατὰ πάθος γίνεσθαι προπαροξύτονα ἀπὸ τοῦ οὐτάμενος καὶ ἐληλασμένος, ἀλλ' ἀπὸ τῶν ἐς μὲ τῶν τε οὐτημι καὶ ἐλήλημι. εἰσὶ δὲ ἐνεστώτες (present), ὡς ἴστημι, ἵσταμαι, ἱστάμενος. Pamphilus is said to have written these words paroxytone, as if perfect passive participles syncopated. But οὐτάμενοι is better described as a participle of the non-thematic aorist of the middle voice with passive signification: similar forms being the infinitives οὐτάμεν Il. 5. 132, and οὐτάμενοι Od. 9. 301; 19. 419. οὐτάμενοι is thus parallel to κατακτάμενος Od. 16. 106; compare ἔτα Od. 1. 300, and κτάμενοι Od. 10. 295. Such aorist participles have almost a purely adjectival force, as φθίμενος Il. 8. 359, ἀλιτῆμενος Od. 4. 807, ὀνήμενος Od. 2. 33, ἐκτετίμενος Il. 2. 501, etc.

43. There seems no reason why Odysseus should be seized with panic, unless at the weird sound of the cries raised by the shades. In v. 633 (see note above on vv. 38-43) there is a good ground for terror.



51. In what sense is opium conceal? The wealth of fruit & that is in 2. v. dustless

ἦμην, οὐδ' εἶκον νεκρῶν ἀμενηνὰ κάρηνα  
αἵματος ἄσπον ἵμεν, πρὶν Τειρεσίαο πυθέσθαι.

50

Πρώτη δὲ ψυχὴ Ἑλπήνορος ἦλθεν ἑταῖρου  
οὐ γάρ πω ἐτέθαπτο ὑπὸ χθονὸς εὐρυοδείης·

52-54.] εἰ ἀποφαίνεται νῦν περὶ τοῦ θανάτου αὐτοῦ, πῶς ἐξῆς διατάξων φησὶ 'πῶς

51. The episode of Elpenor has given great offence to commentators, and the genuineness of the passage is open to doubt. As Ad. Hermann remarks (De xi<sup>ma</sup> Odys. Rhapsodia, Götting. 1833), 'Mirum est quod unius socioli sortibus atque animae tantae partes tribuuntur, cum ceterorum quos Ulixes perdidit nulla mentio fiat.' And Lauer (Quaest. Hom. i<sup>ma</sup> Berol. 1843) puts the fact more strongly, remarking that the interview with Teiresias, the great purpose for which Odysseus visited the kingdom of Hades, is needlessly delayed by the colloquy with a man who is described (10. 552) as νεώτατος οὐδέ τι λήην | ἀλκιμος ἐν πολέμῳ οὐδέ φρεσὶν ᾔσων ἀρηρᾶς. Again, we gather from v. 53 that Odysseus knew of the fact and mode of Elpenor's death, and that hot haste alone forbade the delay of burial. How then does Odysseus ask him πῶς ἦλθες? It may be said that the gist of the question is, 'How didst thou come so quickly?' But Elpenor's answer implies that he understood the question to apply to the circumstances of his death. The claim for burial urged by Elpenor—μή τοί τι θεῶν μῆνιμα γένωμαι—is a post-Homeric refinement. The gods are not represented as taking offence at the sight of an unburied corpse (cp. Antig. 1064 foll.); for the passage quoted from Il. 22. 358 foll. does not refer to the denial of burial to Hector, but to the indignities perpetrated on his corpse. Again (v. 69 foll.), the knowledge that Elpenor shows of the issue of Odysseus' voyage is unaccountable. Where did he learn the revelations made by Circe to Odysseus? Eustath. suggests that Elpenor speaks μαντικῶς, and Nitzsch attempts to weaken the force of οἶδα (69) into an expression of strong belief, comparing Od. 10. 266; 14. 303; Il. 4. 163. As to the request which Elpenor prefers to Odysseus, that he may have a cairn surmounted by his oar to mark the place of his burial, Eustath. says, not

amiss, ὅρα δτι καὶ οὐδὲ ἐν Αἴδου φρεσὶν ἀρῆεν ὁ Ἑλπήνορ, οὐ μόνον δτι ἀφελὺς περὶ εὐτελῶν ἀξιοῖ, ἀλλὰ καὶ δτι εἰς οὐδὲν χρήσιμον ζητεῖ τὸ τύμβου χῶμα ἐπὶ θυνὶ θαλάσσης καὶ τὴν ὥσανεὶ διὰ τοῦ ἔρεμῳ ἀναστήλῃσιν, for no one would see it in the remote Aean isle. On the whole it seems difficult to accept the passage as genuine. It is probably a later addition belonging to a period when the νεκρία was recited as a separate rhapsody, and when there were temptations to enlarge and develop the original story. The interpolator seems to have designedly made the beginning and the end of the episode tally in form with the beginning and the end of the scene between Odysseus and Anticlea; cp. v. 51 with 84, and 48-50 with 81, 82. Lauer (l. c. p. 19) gives a list of the sources from which he supposes the lines forming this episode have been 'collecti et quasi corrasi,'—v. 51=v. 84, 90; v. 55=v. 87; 56=395; 57, 58=155 foll.; 59=Od. 9. 506; 60=92, 405, 473, 617, etc.; 63, 64, 65=Od. 10. 558 foll.; 66=Il. 15. 665; 67=Od. 1. 435; 72=Il. 23. 386; 73=Il. 23. 358; 76=Od. 3. 204, 21. 255, 24. 433; 77=Od. 12. 15; 79=138. 163, 435. 462, 477, 504; 81=465, cp. 225; 82=cp. 48 foll.; 83=cp. Od. 21. 368, 22. 211.

51. Πρώτη. Elpenor's ghost is represented as appearing *first*, because not being buried he was unable to pass right within the gates of Hades and take his place among the rest of the departed. Cp. Il. 23. 71, where the ghost of Patroclus beseeches Achilles, θάπτε με ὅττι τάχιστα, πύλας Αἴδου περῶσω. | τῇλὲ μ' ἔργουσι ψυχαί, εἶδελα καμόντων, | οὐδέ μὲ πω μίσγεσθαι ὑπὲρ ποταμοῖο ἑώσω, | ἀλλ' αὖτως δλῆλη αἰὲν εὐρυπυλὲς Αἴδος δῶ. Cp. Plutarch. Sympos. 9. Q. 5. 3 τῶν Ὀμηρικῶν ψυχῶν ὅσας ἐν νεκρίᾳ κατανόμακεν ἡ μὲν Ἑλπήνορος, ὅσῃα καταμεμυμένη ταῖς ἐν ᾧδου διὰ τὸ μὴ τιθάφθαι τὸν νεκρὸν ὥσπερ ἐν μεθορίαις πλανᾷται. See also crit. note on vv. 52-54.

σῶμα γὰρ ἐν Κίρκης μεγάρφ κατελείπομεν ἡμεῖς  
 ἀκλαυτον καὶ ἀθαπτον, ἐπεὶ πόνος ἄλλος ἐπειγε.  
 τὸν μὲν ἐγὼ δάκρυσα ἰδὼν ἐλέησά τε θυμῷ,  
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδων·

55

‘Ἐλπήνορ, πῶς ἦλθες ὑπὸ ζῆφον ἡερόεντα;  
 ἔφθης πεζὸς ἰὼν ἢ ἐγὼ σὺν νηὶ μελαίνῃ.’

Ἄως ἐφάμην, ὃ δέ μ’ οἰμώξας ἡμίβετο μύθῳ·

‘[Διογενὲς Λαερτιάδῃ, πολυμήχαν’ Ὀδυσσεύ,]  
 ἄσέ με δαίμονος αἴσα κακῇ καὶ ἀθέσφατος οἶνος·  
 Κίρκης δ’ ἐν μεγάρφ καταλέγμενος οὐκ ἐνόησα  
 ἄψορρον καταβῆναι ἰὼν ἐς κλίμακα μακρὴν,  
 ἀλλὰ καταντικρὺ τέγεος πέσον· ἐκ δέ μοι αὐχὴν  
 ἀστραγάλων ἔαγῃ, ψυχὴ δ’ Αἰδόσδε κατῆλθε.  
 νῦν δέ σε τῶν ὑπιθεν γουνάζομαι, οὐ παρεόντων,

60

65

ἦλθες ὑπὸ ζῆφον;’ διὸ ὁ Καλλίστρατος ἀθετεῖ, εἰ μὴ ἀρα φησὶν ὅτι, οὐκ ἠσθόμεθα τὸν θάνατον διὰ τὸ περὶ ἄλλα ἀσχολεῖσθαι Schol. H. Q. La Roche, comparing the notice of Aristonicus on Il. 23. 73, infers that Aristarchus rejected these two lines as well. 58. ἰὼν] πᾶσαι ἰὼν γρ. Schol. H. The MSS. with two exceptions give ἰών. Nitzsch, Ameis, and Düntz, adopt ἰών. 60.] Wanting in the majority of MSS, and, since Wolf, bracketed in all modern editions as inconsistent with οἰμώξας.

53. σῶμα, always used of the dead body in Homer. Cp. Lehrs, Aristarch. p. 80.

58. ἔφθης .. ἢ. ‘Thou hast been quicker coming afoot than I with my dark ship.’ For the construction cp. Il. 23. 444 φθήσονται τούτοις πόδες καὶ γούνα καμύοντα | ἢ ὑμῖν. With the singular naiveté of these words we may compare what Telemachus in the island of Ithaca says to his guest. Od. i. 173 οὐ μὲν γὰρ τί σε πεζὸν δίομαι ἐνθάδ’ ἰεῖσθαι. The Schol. is careful to remark that the address is not to be understood as banter (οὐκ ἔστι κερτομίας ὁ λόγος), but rather the expression of astonishment that there was any quicker means of transit to the realm of Hades than he himself had enjoyed, οὐρίῳ χρησάμενος πολλῷ. The Scholl. further ask how it is that none of the men who fell fighting with the Laestrygones or who were eaten by Cyclops, come forward to meet their captain. And the reason suggested is that they were not hanging about the gates of Hades, as was Elpenor, οὗτοι γὰρ, εἰ καὶ ἀθέσ-

μος, ἀλλ’ οὖν ἐτάφησαν. Nor is this explanation absurd, for the great supposed disadvantage of being unburied was the being left visible in the upper-world after death. Now to have been eaten by the monster Cyclops secured at any rate the advantage of being hidden away from sight. Cp. Strabo II. 517 ζῶντας παραβάλλεσθαι τρεφόμενοις κυσὶν ἐπιτηδὲς πρὸς τοῦτο ὡς ἐνταφιαστὰς καλοῦσι, Antig. 1081 δὸν σπαράγματ’ ἢ κύνης καθήγισαν, Elect. 1487 κτανὼν πρόθεσ | ταφείσιν ἂν τίνδ’ εἰκός ἐστι τυγχάνειν, Aesch. S. c. T. 1004 πετεινῶν τόνδ’ ὑπ’ οὐρανῶν δοκᾷ | ταφέντ’ ἀτίμως τοῦτιτίμιον λαβεῖν, Ennius 141 ‘Vultur in silvis miserum mandebat hominem, | heu quam crudeli condebat membra sepulcro,’ Lucr. 5. 993 ‘Viva videns vivo sepeliri viscera busto.’ Vultures are similarly called by Gorgias ἐμψυχοὶ τάφοι.

61. δαίμονος, quite vaguely, ‘some [evil] power,’ and not with any allusion to Circe.

66. τῶν ὑπιθεν. This use of the article comes very near to its force in

The urgency of departure - unimpaired at the end of K - look procedures over  
obligation to ensure the rate of repatriation; unless we assume that Sep. was not missed  
in the hurry of departure. & 65 they called three to each of the men who had been killed by Cirona.



73. μῆτις: cause wrath to Od. I do not refer (says S. 471) to any harm to done by Od. to any future punishment of Hades, but only indicates the displeasure of the gods. Cf. X 358

75. ἔχον: Edition L 240. Sarpadon II 671

78. ἑλφενός or ἑλφενός is his personal possession

πρὸς τ' ἀλόχου καὶ πατρὸς, δ' σ' ἔτρεφε τυτθὸν ἔοντα,  
 Τηλεμάχου θ', δν μῦνον ἐνὶ μεγάροισιν ἔλειπες·  
 οἶδα γὰρ ὡς ἐνθένδε κιὼν δόμου ἐξ Ἀΐδαο  
 νῆσον ἐς Αἰαίην σχήσεις εὐεργέα νῆα· 70  
 ἔνθα σ' ἔπειτα, ἀναξ, κέλομαι μνήσασθαι ἐμείο·  
 μή μ' ἄκλαυτον, ἀθαπτον, ἰὼν ὀπιθεν καταλείπεις,  
 νοσφισθεῖς, μή τοί τι θεῶν μήνιμα γένωμαι,  
 ἀλλὰ με κακῆαι σὺν τεύχεσιν, ἄσσα μοί ἐστι,  
 σῆμά τέ μοι χεῦαι πολιῆς ἐπὶ θινὶ θαλάσσης, 75  
 ἀνδρὸς δυστήνιοι, καὶ ἐσσομένοισι πυθέσθαι·  
 ταυτὰ τέ μοι τελέσαι πῆξαι τ' ἐπὶ τύμβῳ ἑρετμόν,  
 τῷ καὶ ζωὸς ἔρεσσον ἔων μετ' ἐμοῖς ἐτάροισιν·  
 \*Ὡς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·

74. κακῆαι] ἡ κοινὴ κακκία, Ἀρίσταρχος κακῆαι. περιτωμένος δέ· ἀπαρ-  
 ἔμφατον (infinitive) γὰρ ἐστίν Schol. H. Q. So Schol. on Od. 13. 26.

later Greek. We may compare with it Il. 9. 524 τῶν πρόσθεν ἐπευθόμεθα κλέα ἀνδρῶν, ib. 558 δς κάρτιστος ἐπιχθονίαν γένετ' ἀνδρῶν | τῶν τότε, Od. 21. 220 κτήμαθ' ὅπσασα τοι ἐστί, τά τ' ἐνδοθι καὶ τὰ θύρῃν. Here τῶν ὀπιθεν is rightly interpreted by the Schol. τῶν καταλείμενων οἴκοι.

The words οὐ παρεόντων are added as exegesis of ὀπιθεν, and must be compared with Il. 15. 662 foll. ἐπὶ δὲ μνήσασθε ἕκαστος | παῖδαν ἥδ' ἀλόχων καὶ κτήσιος ἥδ' ἐτοκῶν, | ἡμὲν ὄψεσθαι ζῶνσι, καὶ εἴ κατατεθήκασι | τῶν ὑπερ ἐνθάδ' ἐγὼ γονιζόμεναι οὐ παρεόντων. For the use of the simple genitive to express the thing or person to which the appeal refers cp. Od. 2. 68. In the next line the construction with πρὸς is used, as in Od. 13. 324.

68. μῦνον. See note on Od. 2. 365.

69. οἶδα. See note on sup. 51.

72. καταλείπεις, infin. with imperatival force.

73. νοσφισθεῖς defines the direction of ἰὼν, in the preceding verse. Transl. 'turning away from me,' with the idea of desertion, as in inf. 425; Od. 4. 263; 19. 339; 21. 77; h. Hom. Cer. 92. For the feeling expressed by Elpenor see on 51 sup.

74. σὺν τεύχεσιν, cp. Soph. Aj. 577 τὰ δ' ἄλλα τεύχη κοῖν' ἐμοὶ τεθάψεται, Il. 6. 418 μιν κατέκειρε σὺν ἔντεσι δαυδαλείοις. See too Il. 23. 171 foll., where not only the arms of the dead, but his costliest treasures are laid upon the funeral pile, the idea being that in this way the dead would be able to regain the use of them in another world. The mound was to be topped with the oar which Elpenor had used when alive, and being on the shore the mound would be visible to all who went by: who however must have been few indeed off the solitary coasts of the Aeaeon isle. Nitzsch quotes an epitaph of Sappho (from Palat. Anthol. 7. 505) on Pelagon the fisherman; 76. γυνεὶ Πελάγωνι πατὴρ ἐπέθηκε Μενέστροφ' | κύρτον καὶ κώπαν, μῦθμα κακοζόλου, and notices (from Aristot. Polit. 7. 3) a custom among the Iberians to plant on the grave of the dead man a row of spears equal in number to the foemen who had been slain by him.

76. ἀνδρὸς δυστήνιοι, instead of assimilating these words to the case of μοι, the poet uses the genitive as if in direct dependence upon σῆμα.

With ἐσσομένοισι πυθέσθαι see on Od. 3. 204.

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75. Γένος of Echiom Z 240. Sarpadon II 671

78. Ελφεινός as was his personal possession

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 οἶδα γὰρ ὡς ἐνθὲνδε κίων δόμου ἐξ Ἀΐδαο  
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With ἐσσομένοισι πυθέσθαι see on Od. 3. 204.

‘ταῦτά τοι, ὦ δόστηνε, τελευτήσω τε καὶ ἔρξω.’

80

Νῶι μὲν ὡς ἐπέεσσιν ἀμειβομένῳ στυγεροῖσιν  
ἤμεθ’, ἐγὼ μὲν ἀνευθεν ἐφ’ αἵματι φάσγανον ἴσχω,  
εἰδῶλον δ’ ἐτέρωθεν ἐταίρου πόλλ’ ἀγόρευεν.

Ἦλθε δ’ ἐπὶ ψυχῇ μητρὸς κατατεθνηυῖης,

Αὐτολύκου θυγάτηρ μεγαλήτορος Ἀντίκλεια,

85

τὴν ζῶν κατέλειπον ἰὼν εἰς Ἥλιον ἱρήν.

τὴν μὲν ἐγὼ δάκρυσα ἰδὼν ἐλέησά τε θυμῷ

ἀλλ’ οὐδ’ ὡς εἶων προτέρην, πυκινὸν περ ἀχέων,

αἵματος ἄσπον ἔμεν, πρὶν Τειρεσίαο πυθέσθαι.

83. ἀγόρευεν] τινὲς εἰκαιότερον ἀγορεύον (corr. for ἀγόρευσον Buttm.) Schol. H. ἀγόρευεν MSS. The participle seems a later assimilation to ἴσχω.

80. On this line Lauer (Quaest. Flom. p. 18) remarks, ‘His vero ab Elpenore dictis quale responsum probabile est Ulixem dedisse? Longe aliud profecto atque id quod versu octogesimo continetur. Dicit enim brevis et nimis abrupte: ταῦτά τοι, ὦ δόστηνε, τελευτήσω τε καὶ ἔρξω. Quod ideo ab Ulixē factum videtur ut quam celerrime inutilem illum hominem dimittat. Sed clarum est eum qui hos versus fecerit recte sensisse pro gravitate narrationis fere majus spatium esse consumptum. Itaque properat ut ad id ipsum, quod nervus est Νεκίας et summa, veniat.’

81. στυγεροῖσιν here = ‘lamentable,’ as στυγερὴ μῦθος Od. 12. 278. So inf. 465.

82. ἤμεθα, ‘we bided there.’ It does not seem that the posture of sitting is necessarily implied in ἥσθαι. Ameis (Anh. II. 2. 235) quotes Od. 2. 255; 3. 186, 263; 4. 101; 8. 506; 10. 260, 536; 11. 82, 142; 13. 407; 14. 41; 18. 224; 20. 221; 21. 100, 425; II. 1. 134, 565; 2. 255; 3. 134; 4. 412; 15. 10, 740; 18. 509; 24. 542, as instances of this usage. Probably Odysseus was standing. ‘We stayed there, I apart from him holding my sword over the blood (in the pit), and on the other side the soul of my comrade was telling his long story.’ Others join ἀνευθεν with ἴσχω, meaning ‘holding out far,’ i. e. at arms length; but this destroys the parallelism with ἐτέρωθεν. Odysseus stands at the side of the pit

nearest to the land of the living, and holds his sword out over the blood. Elpenor does not seem to have required to drink the blood before he could remember or speak. Not having been buried, he had not passed into the full condition of the νεκίων ἀμετηρὰ κάρη.

85. Αὐτολύκος, son of Hermes by Chione or Philonis, lived on Parnassus with his sons, and is described (Od. 19. 395) as one who, by the teaching of Hermes, ἀνθρώπους ἐκέκαστο | ελεπομένη θ’ ὄρεα τε. He is described (Od. 19. 403 foll.) as having given the name of Odysseus to his grandson, and in II. 10. 266 foll. as having stolen the cup of Amyntor, πυκινὸν δῶμον ἀντιτορῆς. Anticleia speaks of herself (inf. 201) as having died of yearning for her absent son, ἀχέϊ οὐ παίδος ἀπέφθιτο κυδαίμενο | λευγάλεψ θανάτῳ Od. 15. 358. A later story records ὅτι ταυτὴν ἀνήτηναι. Ναυπλίου ψευδὲς μνηστῆρας θάνατον Ὀδυσσεύος, cp. Hygin. fab. 243.

88. οὐδ’ ὡς is explained by the words πυκινὸν περ ἀχέων. The characteristic prudence of Odysseus in sacrificing feelings to interest is very noticeable here. Eustath. moralises on it, ὅτι διδάσκων ὁ ποιητὴς προτιμᾶσθαι τὸν ἡδέων τὰ συμφέροντα πλάττει τὸν καρτερικὸν Ὀδυσσεῖα οἰκτιζόμενον μὲν ἐπὶ τῇ μητρὶ φανείσθαι καὶ πικρὸν ἀχέοντα, καὶ ἔδοντα δὲ δρῶν αἵματος ἄσπον ἔλθαι αὐτῇ. πρὶν Τειρεσίαο πυθέσθαι.

With προτέρην followed by πρὶν cp. πρὶν . . πρὶν II. 1. 97, etc., παρὸς . . πρὸ Od. 2. 127.



91. The golden staff comes from source - his description It appears also - Pherecydes (Apoll  
(Bz. 3 6.7). Zent. is cognate O3. - but in K 493 he is blind).

93. τις αὐτῆς : K 281 πῃ δ' αὖτις. The tone is that of reproach and pity.

\* Ἦλθε δ' ἐπὶ ψυχῇ Θηβαίου Τειρεσίαο,

90

χρύσειον σκήπτρον ἔχων, ἐμὲ δ' ἔγνω καὶ προσέειπε·

['Διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεύ,]

τίπτ' αὐτ', ὦ δύστηνε, λιπὼν φάος ἡελίοιο

ἤλυθες, δφρα ἴδῃ νέκυας καὶ ἀτερπέα χῶρον;

ἀλλ' ἀποχάζεο βόθρου, ἀπισχε δὲ φάσγανον δέδν,

95

αἵματος δφρα πῖω καὶ τοι νημερτέα εἶπω.'

\* Ὡς φάτ', ἐγὼ δ' ἀναχασσάμενος ξίφος ἀργυρόηλον

κουλεῶ ἔγκατέπηξ'. ὁ δ' ἐπεὶ πῖεν αἷμα κελαινδν,

καὶ τότε δὴ μ' ἐπέεσσι προσηύδα μάντις ἀμύμων

92. Only found in Eustath., Codd. Ven. 456. 613 and Ed. Rom. Most modern editors since Wolf bracket it. Its retention or omission is important as bearing on the question as to the power of Teiresias to recognise Odysseus without tasting the blood. 93. τίπτ' αὐτ', ὦ Zenodotus. τίπτ' αὐτῶν Schol. H.

90. ψυχῇ.. ἔχων, a similar 'construction ad sensum,' as sup. 34 τοὺς.. ἔθνεα νεκρῶν. Cp. Od. 16. 476 μέλ-  
θησεν δ' ἱερὴ ἰς Τηλεμάχοιο | ἐς πατέρ'  
ὀφθαλμοῖσιν ἰδάν. Such a 'golden-  
studded staff' (χρυσέοις ῥήσοις πεπαρ-  
μένον Il. 1. 246) was the badge of  
office. It was carried by kings, Il. 1.  
234; Od. 3. 412; by priests and  
prophets, Il. 1. 15, and here; by  
heralds, Il. 7. 277; 18. 505, and by  
judges, Il. 18. 505; inf. 569.

Τειρεσίαο. See on 10. 492.

94. ἤλυθες, δφρα ἴδῃ. For this use  
of the subjunctive after historical tense  
see note on Od. 10. 65. Cp. Od. 3. 15  
πόντον ἐπέπλωσ δφρα πύθῃαι, Il. 5. 127  
ἀχλὺν.. ἀπ' ὀφθαλμῶν ἔλιν.. δφρ' εὖ  
γυγνώσκῃς. So in Attic Greek Ἀβροκό-  
μας τὰ πλοῖα κατέκαυσεν ἵνα μὴ δὲ Κῦρος  
διαβῇ Xen. Anab. 1. 4. 18, Ἀριστεὺς  
ἐντεβόλευε.. τοῖς ἄλλοις ἐκπελεύσαι ὅπως  
ἐπὶ πλεόν δ' οἴτος ἀντίσχη Thuc. 1. 65. In  
Attic Greek the construction is common;  
but in Homer it is exceptional.

Odysseus calls (Od. 7. 279) the in-  
hospitable beach on which he was  
dashed by the waves ἀτερπέης χῶρος,  
here it is used of the 'joyless realms'  
of the shades, like Ovid's 'inamoena  
regna' Met. 10. 15.

96. αἵματος δφρα πῖω. Teiresias  
had received the special privilege οἷον  
πεννύσθαι, in contradistinction to the  
rest of the shades. His φρένες were

still ἐμπεδοι. Now Elpenor made no  
request, and showed no need, to drink  
of the blood in the pit; see on sup. 82.  
And Teiresias had no need of the blood  
to enable him to resume his powers of  
mind and memory; though it would  
seem to have been necessary for the  
other shades, as in the case of Anticleia  
(inf. 153), who ἤλυθε καὶ πῖεν αἷμα  
κελαινεφές, αὐτίκα δ' ἔγνω. Teiresias  
recognises Odysseus and addresses him  
before he drinks of the blood, therefore  
it was not the drinking that gave him  
either the power of recognition or of  
holding communication. The blood  
was craved by him as a gratification,  
and the pouring of it into the pit was  
the exact antithesis to the offering of  
the bloody sacrifice on the raised altar  
to the gods of heaven. The blood was  
a welcome drink-offering to the dead;  
their peculiarly appropriate libation  
(χοή). Compare the words of Neoptole-  
mus at the sacrifice of Polyxena, ὦ παῖ  
Πηλέως, πατήρ δ' ἐμὸς, | δῖεαι χοῆς μοι  
τάσδε κληητήριον, | νεκρῶν ἀγαγού-  
ς ἐλθὲ δ', ὡς πῆς μέλαν | κύρης ἀραιφνὲς  
αἷμα. The Schol. on v. 37 says that  
the ψυχαί come up to the blood, like  
flies to honey, ὡς μύια νομιστόν αὐτὰς  
ἦκεν. Eustath. puts it well, ὁ Τειρεσίας  
εἰ καὶ γνωρίζει πρὸ τοῦ πῖν, ἀλλ' οὐ  
μαντεύεται, μυσθὸν δὲ αὐτὸ τοῦ πῖν  
ἀντιδίδωσιν.

99. καὶ τότε δὴ, apodosis to ἐπελ.



- 'Νόστον δίζηαι μελιθδέα, φαίδιμ' Ὀδυσσεύ· 100  
 τὸν δέ τοι ἀργαλέον θήσει θεός· οὐ γὰρ δῖω  
 λήσειν ἐννοσίγαιον, ὃ τοι κότον ἔνθετο θυμῷ,  
 χῳδόμενος ὅτι οἱ νῖδον φίλον ἐξαλάωσας.  
 ἀλλ' ἔτι μέν κε καὶ ὧς κακά περ πάσχοντες ἴκoiσθε,  
 αἶ κ' ἐθέλῃς σὸν θυμὸν ἐρυκακέειν καὶ ἐταίρων, 105  
 ὁππότε κε πρῶτον πελάσῃς εὐεργέα νῆα  
 Θρινακίῃ νήσῳ, προφυγὼν ἰοειδέα πόντον,  
 βοσκομένας δ' εὖρητε βόας καὶ ἵφια μῆλα  
 Ἥελίου, ὃς πάντ' ἐφορᾷ καὶ πάντ' ἐπακούει.  
 τὰς εἰ μέν κ' ἀσινέας ἑάας νόστου τε μέδῃαι, 110  
 καὶ κεν ἔτ' εἰς Ἰθάκην κακά περ πάσχοντες ἴκoiσθε·  
 εἰ δέ κε σῖνῃαι, τότε τοι τεκμαίρομ' ὀλεθρον  
 νηί τε καὶ ἐτάροις· αὐτὸς δ' εἴ πέρ κεν ἀλύξῃς,  
 ὃψ' ἐ κακῶς νεῖαι, ὀλέσας ἀπο πάντας ἐταίρους,  
 νηὸς ἐπ' ἀλλοτρίης· δῆεις δ' ἐν πῆματα οἴκῳ, 115

102. λήσειν] τινὲς δὲ λήσειεν [?] Schol. H. Perhaps for οὐ γὰρ, δῖω, λήσεις.

100. δίζηαι. With the form δίζηαι, from which the σ of the 2nd pers. is omitted, cp. βέβληαι Il. 5. 284, μέμνηαι Il. 21. 442.

101. λήσειν. The subject probably is σέ = 'that thou wilt escape the notice of.' Cp. inf. 128 φήρ' ἔχειν.

δ, 'in that he hath stored up wrath in his heart against thee.' Cp. Od. 2. 116. In Il. 14. 50 we have Ἀχαιοὶ ἐν θυμῷ βάλλονται ἑμοὶ χόλον.

104. ἀλλὰ... καὶ ὧς, 'but still for all that ye may yet come home (ἴκoiσθέ κε, sc. ἐς Ἰθάκην, suggested by νόστον) if only thou dost choose to restrain thy desire and that of thy comrades.'

105. With σὸν parallel to ἐταίρων cp. Od. 19. 514 ἐς τ' ἑμὰ ἔργ' ὀρώωσα καὶ ἀμφιπόλ' ἄν.

107. Θρινακίῃ, see on 12. 127.

108. εὖρητε is still in the government of ὁππότε κε. 'You may see your homes again if you can restrain yourselves, when you land on Thrinacia and when you find the grazing herds.'

109. πάντ' ἐφορᾷ, cp. Schol. Q. ὑποσημαίνει ὅτι οὐκ ἂν τις ἀδικήσας τοιοῦτον θεὸν διαλάθαι.

111. καὶ κεν ἔτ'. For a similar introduction of the apodosis by καὶ after a conditional sentence, cp. inf. 358; Il. 5. 898.

113. αὐτός is emphatic in antithesis to ἐταίρους.

114. νεῖαι, 2nd sing. from νέομαι, with future signification, cp. Od. 12. 188.

115. δῆεις... κατέδουσι. The visit of Odysseus to the shades falls at the end of the third year after the taking of Troy. Now the words in Od. 2. 106 foll. make it evident that the misconduct of the suitors, which lasted till Odysseus reached home, did not begin more than four years before his arrival, that is to say it may have shown itself first in the seventh year after the end of the war. But Teiresias speaks as if the outrages in the house of Odysseus were already going on, unless we can persuade ourselves that the tense of δῆεις colours the whole passage, and throws the force of a future upon κατέδουσι. Another way of disposing of the difficulty is to treat κατέδουσι as a sort of prophetic present. But a

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16. dvīpās, harsh apposition to viṣṇava

ἀνδρας ὑπερφιάλους, οἳ τοι βίον καταέδουσι  
 μνώμενοι ἀντιθέην ἄλοχον καὶ ἔδνα διδόντες.  
 ἀλλ' ἦ τοι κείνων γε βίας ἀποτίσσαι ἐλθών·  
 αὐτὰρ ἐπὴν μνηστῆρας ἐνὶ μεγάροισι τεοῖσι  
 κτείνης ἧς δόλω ἦ ἀμφιδὸν ὀξεί χαλκῷ,  
 ἔρχεσθαι δὴ ἔπειτα, λαβὼν εὐήρες ἔρετμον,  
 εἰς δ' κε τοὺς ἀφίκηαι οἳ οὐκ ἴσασι θάλασσαν

120

116. *κατέδουσι*] Aristoph. *κατέδοιεν* Schol. E. H. M. Q. R. S. on Od. 2. 313. See note below.

comparison of vv. 184-189, and 449, shows a further inaccuracy; for Telemachus is spoken of as a grown man, which he may have been at the time of his father's return; but which he was not seven years earlier. This is noticed by Schol. on Od. 2. 313 ἐγὼ δ' ἐτι νῆπιος ἦα, to which is added, τοῦτο σημειοῦται Ἀριστοφάνης, ὅτι ἱκανὰ ἔτη ἔγεγόνει ἀπ' οὗ οἱ μνηστῆρες συνήχθησαν· τοῦτο δὲ πρὸς τὸ ἐν τῇ Νεκυῖᾳ, ὅτι δεῖ εἶναι 'οἳ τοι βίον καταέδοιεν' οὐ 'κατέδουσιν.' But, as La Roche remarks, Aristarchus must have read *κατέδουσι*, as may be gathered from the Schol. of Aristonicus on this passage, ὅτι οὐκ ἐνῆλλαται ὁ χρόνος ὡς τὸ 'σύν τε μεγάλῳ ἀπέτισαν' (Il. 4. 161, where Zenodotus wrote τίσουσιν)· οὐ γὰρ ἦσαν οἱ μνηστῆρες συνηγμένοι ἐς τὸν οἶκον Ὀδυσσεύς.

For the collocation δῆνα δ' ἐν πῆματα οἴκῳ see on Od. 6. 167, crit. note.

120. *κτείνης* is the subjunctive of 1st aor.

119. What is the meaning of the concluding part of Teiresias' speech? Eustath. says, λαφύγματα χρησμοῦ μὲνται ὁ τοιοῦτος λόγος διὰ τὸ ἀσαφὲς καὶ δυσεξηγήτον, but still we seem to see what is, or, at least, what ought to be its meaning.

The commands laid upon Odysseus are evidently serious; they cannot be neglected. When in Od. 23. 248 foll. he shows that he must tear himself away from Penelope again, he explains to her that 'a necessity is laid upon him;' he has a last ordeal to undergo and a last journey to make. As the wrath of Poseidon was the prime cause of his dangers and trials, so a final reconciliation with him must be the

prelude to the peaceful close of his life. He must make his way to some spot far inland, perhaps in the heart of the great continent that lay over against Ithaca; and when he finds by the prophet's test that he has reached a people to whom the very existence of the sea, and, still more, the name of Poseidon is unknown—there, in that most unlikely place, he shall publish the name of the ruler of the ocean, and offer sacrifices in his honour, leaving his oar planted there as a standing memorial. Then,—that last labour performed,—he must return home again and make oblations to all the gods in heaven. After that the terrible sea shall work him no more mischief, but far away from the sight and sound of it, he shall spend a happy and an honoured old age, and then shall come the 'Passing of Odysseus' by a calm and painless death. Penelope, when this prophecy is recounted to her, evidently understands something like this as its meaning, saying (Od. 23. 286) εἰ μὲν δὴ γῆρας γε θεοὶ τελέουσιν ἄριον, | ἐλπωρὴ τοι ἔπειτα κακῶν ὑπάλυξιν ἔσεσθαι.

The difficulty that disturbs this interpretation is the description given of the circumstances of the death which awaits him, 134 foll., where see notes.

121. *ἔρχεσθαι*, as *ἀποστείχεν* inf. 132, has the force of an imperative.

122. οἳ οὐκ ἴσασι θάλασσαν. The ancients understood by these words the Epirots or Thesprotians, who certainly seem to answer very badly to this description. Probably the tradition only means to imply that Odysseus went as far inland as possible on the

ἄνδρες, οὐδέ θ' ἄλεσσι μεμιγμένον εἶδαρ ἔδουσιν  
 οὐδ' ἄρα τοί γ' ἴσασι νέας φοινικοπαρήους,  
 οὐδ' εὐήρ' ἔρετμὰ, τά τε πτερὰ νηυσὶ πέλονται. 125  
 σῆμα δέ τοι ἔρέω μάλ' ἀριφραδὲς, οὐδέ σε λήσει·  
 ὁππότε κεν δῇ τοι ξυμβλήμενος ἄλλος ὁδίτης  
 φῆη ἀθηρηλοῖγδ' ἔχειν ἀνὰ φαιδίμφ' ὦμφ,  
 καὶ τότε δῇ γαίῃ πῆξας εὐήρες ἔρετμδν,  
 ρέξας ἱερὰ καλὰ Ποσειδάωνι ἀνακτι, 130  
 ἀρνειὸν ταῦρβν τε συῶν τ' ἐπιβήτορα κάπρον,  
 οἴκαδ' ἀποστείχειν ἔρδειν θ' ἱερὰς ἐκατόμβας  
 ἀθανάτοισι θεοῖσι, τοὶ οὐρανὸν εὐρὺν ἔχουσι,

continent nearest to Ithaca. If not to know the sea implies not using salt, it is evident that salt was, as a rule, made by evaporating sea-water, and was not dug from mines. Perhaps this is also pointed to in the plural ἄλες, as meaning 'salt-grains' or crystals, rather than lump or block salt, cp. Il. 9. 214. We need not trouble ourselves to speculate whether any particular people is intended by this description; still less, to puzzle about the barbarous names of places suggested by οἱ παλαιοί, and quoted by Eustath. as Βουνίμαν and Κελέαν. We may be content to accept his interpretation of the purpose of this strange journey, ἵνα δηλαδὴ τιμηθῇ Ποσειδῶν ἡπειρώτης ἐν τόποις οἷς οὐ φέρεται αὐτοῦ ὄνομα. Sallust, Bell. Jug. 89, speaking of the Numidians, says, 'plerumque lacte et ferina carne vescabantur, et neque salem neque alia irritamenta gulæ quærebant.'

128. ἀθηρηλοῖγδν. The proof that this country had been reached would be an unmistakable one. The complete ignorance of the sea would be shown by a traveller meeting Odysseus and mistaking the oar that he was carrying, for a winnowing shovel. Nor, under such circumstances, would the mistake be absurd; both may fairly be called πλάται, as Eustath. says, πλάτη θαλασσία ἐστὶ τὸ ἔρετμδν, χειρσαία δὲ τὸ πτόν. Sophocles copies this in his Ὀδυσσεὺς ἀκανθοπλήξ (see inf. on 134), but gives the word in a somewhat different form, (Frag. 404 Dind.) ὦμοις ἀθηρόβρωτον ὄργανον φέ-

ρον, which reminds us of his epithet σιδηροβρώς Aj. 820.

129. εὐήρες ἔρετμδν. The epithet εὐήρης is not connected with ἐρ-ίσου but with ἀρ-ίσκου, its meaning being the same as the Lat. 'habilis' Virg. Aen. 1. 318, etc. Oars are called here the 'wings of ships,' not only because they speed them along, but because the row of oars rising and falling at either side of the ship bears a resemblance to the movements of a bird's wing. In Eur. I. T. 1346 we find the curious phrase ταρσὶ πύγλος ἐπτερομένος to describe the splash made by the wing-like oars, and similarly πῶς ἐπτεροπύγλια (Polyb. 1. 46. 9) represents a ship with her oars ready for a start. As a sort of converse we may quote Virgil's expression 'remigium alarum.' The idea of planting the oar as a memorial reminds us of the request of Elpenor, sup. 77.

131. ἀρνειὸν . . κάπρον. Eustath. ἡ τοιαύτη θυσία τριττία λέγεται παρὰ τοῖς παλαιοῖς, οἱ τριττίαν ἔλεγον τὴν ἐκ τριῶν ζώων θυσίαν. The triplet might be made up in different ways from sheep, oxen, goats, and swine. The number three gave the sense of completeness. Nitzsch compares the τριττία with the Roman 'suovetaurilia.' This sacrifice to Poseidon must be regarded as quite special in its character, for the usual offering to the sea-god was a black bull, see Od. 3. 5.

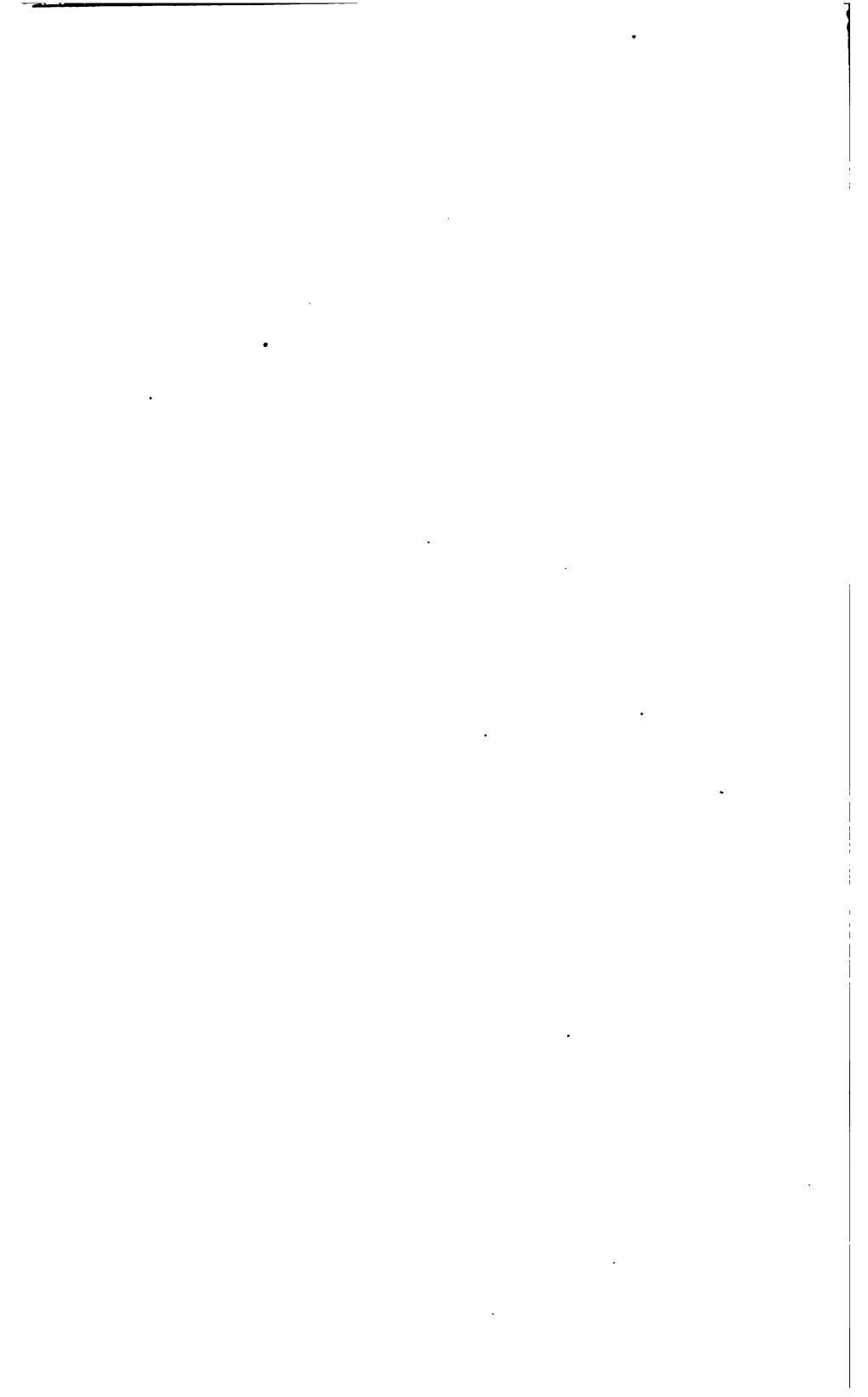
ἐπιβήτωρ, 'mate.' ἐπιβαίνειν is similarly used of the stallion, Arist. H. A. 5. 2. 3; the common word is δχεύειν.

Salt used on meat by Pseudochus I 214. Salt commonly eaten (p 455)

φαινοκοσμάχους: blue & red pious. The blue may have been very dark. κυανόσκιον  
482. - παραχους 'cheeked' hence the bows were not very sharp. The Hom. ship slipped  
on waves rather than cleaves the waves

πτερά: sails: greater importance than sails in Hom. age. Sails: sails are 'wing' of a ship.  
From 468 δινόσπερ... ναυτίλων δέματα

ἀθρηλοισχόν: hence 'broad' ear was broad & thick. The winging-fan (σπύον)  
in Hom. ἀθρ'ε with head of an ear of corn, or ear itself.



πᾶσι μάλ' ἐξείησ' θάνατος δέ τοι ἐξ ἄλλος αὐτῷ

134. ἐξ ἄλλος] ἔφαλος Ptolem. Ascalon. διπλή ἡ ἀνάγνωσις, καὶ ἔφαλος προπαροφύτῳ ἀντὶ τοῦ ἔξω καὶ πύρρον τῆς θαλάσσης, καὶ ἐξ ἄλλος διγρημένως, διὰ τὸ τῆς τρυγόνος κέντρον, ᾧ δ' Τηλέγονος ἀντὶ αἰχμῆς ἐχρήτο Schol. M. N. V. Vind. 56.

134. ἐξ ἄλλος. Interpreters seem almost unanimous in rendering this, 'far away from the sea.' So Eustath. *εἰ καὶ δυστυχέις, ὧ 'Ὀδυσσεύ, κατὰ θάλασσαν, ἀλλ' ὁ θάνατός σοι οὐκ ἐν αὐτῇ ἔσται ἀλλ' ἔξω αὐτῆς.* To establish this, passages are quoted like Od. 15. 272 *ἐκ πατρίδος*, 'far from my country' (but here the context supplies the word *ἦλθον*); Od. 16. 288 *ἐκ παπρῶν κατέθηκα*, 'I stowed it away from the smoke'; Il. 8. 213 *ὅσον ἐκ νηῶν ἀπὸ πύργου τέφρος ἔεργε*, 'outside the ships'; Il. 14. 129 *ἐχώμεθα δημοτῆτος ἐκ βέλτων*, 'out of the range of darts.' To which we may add Hdt. 2. 142 *τετράκις ἔλεγον ἐξ ἡθίων τὸν ἥλιον ἀνατεῖλαι*, 'out of his usual quarter.' But a difficulty was early felt about the meaning, and Ptolemy of Ascalon read *ἔφαλος*, i.e. *ἡμερωτικὸς καὶ οὐ θαλάσσιος*, the Scholl. quoting as a parallel *ἐκβίος* = 'deprived of life.' This evidently shows that they felt how unnatural it was to render *ἐξ ἄλλος*, 'far away from the sea,' especially when used in connection with *ἐλεύσεται*. Unless for some very special reason, anyone would translate this, 'will come upon you out of the sea.' Just as *ἐκ Πύλου εἰλήλουθας* Od. 15. 42; Il. 1. 269; or *ἐλθόντ' ἐξ ἀπίης γαίης* Od. 16. 18; or *ἐκ Λυκίης* Il. 5. 645; *ἐξ ἀστεος ἐκίσθαι* Il. 18. 207; or, more exactly, *ἐνοσίχθων*... *ἐξ ἄλλος ἦλθε* Il. 20. 14. And this so completely falls in with the later legends about the death of Odysseus, that it seems impossible to reject the view that we have in this prophecy of Teiresias a post-Homeric interpolation. So Lauer, (Hom. Quaest. p. 50) speaking of the whole passage, says, 'tantum abest ut poetae sit eiusdem qui fabulam de Ulixē patriam appetente composuerit, ut nonnisi ea potuerit aetate exoriri, qua, cum fabula illa de Telegono conformata esset, hanc rhapsodi studerent cum illa de Ulixis erroribus coniungere.' Now, the Cyclic Epic called 'Telegonia' was ascribed by Proclus to Eugammon of Cyrene (566 B.C.); but he is said to have pirated his poem

from a 'Thesprotis,' written several centuries earlier by the mythic poet Musaeus. The plot of the Telegonia, (and, we may suppose, of the Thesprotis) makes Odysseus come into Thesprotia, and espouse Callidice, the queen of that country. This will account for the view that the Thesprotians are intended by the men, *οἱ οὐκ ἴσασι θάλασσαν*—a strange description of a people possessing a considerable coastline. On the death of Callidice (the story proceeds) Odysseus returns to Ithaca. About the same time, Telegonus, son of Odysseus by Circe, wandering in search of his father, lands on Ithaca and ravages the coast, and Odysseus attacking the invaders falls by the hand of his son. Later forms of the story, however, are careful to introduce the fact that death must come to Odysseus 'out of the sea'; and this is interwoven with the story about Telegonus, the son being represented as having wounded his father with a spear tipped with the bone of a sea-fish, called *τρυγόν*. This legend must have formed the plot of a lost play of Sophocles called 'Ὀδυσσεὺς ἀκανθοπλήξ', and Parthenius (Erot. 3) quotes from the *Εὐρύαλος* of the same poet the line *τραπείας ἀκάνθη τρυγόνος θαλασσίας*. In the *Ψυχαγωγοί* of Aeschylus, the story reappears in a most absurd form, *εραδιὸς* (a heron) γὰρ ὑψόθεν ποτῶμενος | ὄνθη σε πλήξει, νηδύος χειλώμασιν, | ἐξ ἧς ἀκάνθα ποντίου βοσκήματος | σήψει παλαιὸν δέρμα καὶ τριχορρούς. Some current form of this story cannot but be alluded to in our passage, unless we can persuade ourselves that all the stories about 'death coming from the sea' are only refinements upon a misconception of *ἐξ ἄλλος*. In favour of the interpretation, 'far away from the sea,' emphasis is laid upon the words *ἀβαληχρός*, 'mild,' and *λιπαρός*, which through the idea of 'fat and well-liking' takes the meaning of 'comfortable.' To this it may be answered that *ἀβαληχρός* in Homer has far more the notion of 'weak' or 'exhausted,' than 'mild'; cp. Il. 6.



ἀβληχρὸς μάλα τοῖος ἐλεύσεται, ὃς κέ σε πέφνη  
γῆραι ὑπο λιπαρῷ ἀρημένον· ἀμφὶ δὲ λαοὶ  
ὀλβιοι ἔσσονται· τὰ δέ τοι νημερτέα εἶρω.<sup>1</sup>

‘Ὡς ἔφατ’, αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·  
‘Τειρεσίη, τὰ μὲν ἄρ που ἐπέκλωσαν θεοὶ αὐτοί.  
ἀλλ’ ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον·  
μητρὸς τήνδ’ ὀρώω ψυχὴν κατατεθνηυῖα·  
ἣ δ’ ἀέκουσ’ ἦσται σχεδὸν αἵματος, οὐδ’ ἐδὼν υἱὸν  
ἔτλη ἐσάντα ἰδεῖν οὐδὲ προτιμυθήσασθαι.  
εἰπὲ, ἀναξ, πῶς κέν με ἀναγνοίῃ τὸν ἔοντα;’

136. ἀμφὶ δὲ λαοί] ἀμφὶ δ’ ἑταῖροι Eustath.

337; 8. 178 (where ἀβλήχρ’ οὐδενόσωρα are coupled together); and in Ap. Rhod. 2. 205, the miserable exhaustion of Phineus culminates in the phrase ἀβληχρῷ δ’ ἐπὶ κόματι κέκλιτ’ ἀναυδος. It is strange that a death which is only the gradual decay of natural power should be said ‘to slay’ (ὅς κέ σε πέφνη); an expression more suitable to describe sudden death, which death when painless is not called ἀβληχρὸς, but rather ἀγανός, in the familiar phrase οἱ ἀγανοὶς βελέεσσιν ἐποικύμενος (η) κατέπεφνεν. The impersonation of θάνατος too is very suspicious here. Again whatever argument might be grounded on the meaning of λιπαρός seems to lose its force by the use of ἀρημένος, a word commonly employed in connection with such ideas as ‘weariness,’ ‘sleepiness,’ ‘sorrow,’ etc., and not employed with θνῆ, but coupled with the simple dative, compare γῆραι λυγρῷ ἀρημένος Il. 18. 435. No doubt the concluding words are intended to give a picture of a king dying of old age in the midst of loyal and prosperous subjects. But the whole passage must be regarded as a later addition.

135. ἀβληχρὸς (cp. Il. 5. 337; 8. 178), probably from euphon. ἀ and βληχρὸς related to μαλακός; see Buttm. Lex. s. v. βλίττειν.

For μάλα τοῖος = ‘ever so [gentle],’ see on Od. 1. 209. Here the gesture that interprets τοῖος (δευκτικῶς) may be a slow dropping of the hand; as σιγῇ τοῖον (Od. 4. 776) is the finger on the

lip; μέγα τοῖον the outspread arms; μείδῃσε σαρδάνιον μάλα τοῖον (Od. 20. 302) a grimace.

136. Teiresias does not do what Circe foretold. He was to inform Odysseus (Od. 10. 539) of the ὁδὸν καὶ μέτρα κελεύθου, | νόστον θ’ ὡς ἐπὶ πάντων ἐλεύσεαι ἰχθυόεντα. He may perhaps be said to have described the μέτρα κελεύθου, but not the ὁδός.

139. τὰ μὲν ἄρ που. The use of που gives a tone of resignation to the sentence; cp. Il. 2. 116 ὅτω που Διὶ μέλλαι ὑπερμενεί φίλον εἶναι. There is an emphasis upon αὐτοί, at the end of the line, as though he would say, ‘of their own will,’ ‘without consulting me.’

141. τήνδε, ‘yonder.’ Cp. πῶς δέ μοι ᾗδ’ ἔστιν Od. 1. 185, εἶνω δὲ τίς τώδε Od. 4. 26.

144. πῶς κέν ἀναγνοίῃ, ‘how may she recognise me, that I am he;’ i.e. ἔοντα τούτου, ‘being that man,’ sc. ‘her own son.’ This interpretation seems settled by the passage, Od. 24. 156 foll. τὸν δὲ (Ὀδυσσεύα) συμβῶντος ἦγε κακὰ χροὶ αἶμα’ ἔχοντα . . . οὐδέ τις ἡμίονο δύνατο γνῶναι τὸν ἔοντα, | ἐξασίγης προφανέντα. Cp. Od. 23. 116 τοῖνεκ’ ἀτιμῆμαι με καὶ οὐ πῶ φησι τὸν εἶναι, Od. 16. 475 καὶ σφας εἰσέστη· τοὺς ἔμμεναι, οὐδέ τι ἄλλα. The ghost of Anticlea seems to be lingering about the place, as though she had a dim consciousness of some familiar presence. πῶς here introduces a direct question, and is not to be taken in dependence on εἰπέ.





ἄΩς ἐφάμην, ὃ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπε· 145  
 ' ῥηϊδίον τοι ἔπος ἐρέω καὶ ἐνὶ φρεσὶ θήσω·  
 ὅν τινα μὲν κεν ἔᾱς νεκύων κατατεθνηώτων  
 αἵματος ἄσσον ἵμεν, ὃ δέ τοι νημερτὲς ἐνίψει·  
 ᾗ δέ κ' ἐπιφθονέοις, ὃ δέ τοι πάλιν εἰσιν ὀπίσσω·'  
 ἄΩς φαμένη ψυχὴ μὲν ἔβη δόμον Ἄϊδος εἶσω 150  
 Τειρεσίαο ἀνακτος, ἐπεὶ κατὰ θέσφατ' ἔλεξεν·  
 αὐτὰρ ἐγὼν αὐτοῦ μένον ἔμπεδον, ὄφρ' ἐπὶ μήτηρ  
 ἦλυθε καὶ πῖεν αἶμα κελαϊνεφές· αὐτίκα δ' ἔγνω,  
 καὶ μ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·  
 ' Τέκνον ἐμὸν, πῶς ἦλθες ὑπὸ ζόφον ἡρόεντα 155  
 ζωὸς ἑών; χαλεπὸν δὲ τάδε ζωοῖσιν δρᾶσθαι.  
 [μέσσω γὰρ μεγάλοι ποταμοὶ καὶ δεινὰ βέεθρα,

146. ἐνὶ φρεσὶ] La Roche with good MSS. reads ἐνὶ φρεσί, as in Il. i. 55  
 149. ἐπιφθονέοις] So Vulg. But Codd. Aug., Meermann, Stuttg., give ἐπιφθονέεις  
 Bekk. ii., Ameis, La Roche, and Nauck read ἐπιφθονέης. 157-159.] ἀθετοῦνται  
 τρεῖς Schol. H. See note below.

146. ῥηϊδίον .. ἔπος means a 'simple rule,' for holding or refusing communication with the dead.

147. ὅν τινα μὲν, 'whomsoever of the departed dead thou mayest suffer to draw near the blood, he shall tell thee what is true; but to whomsoever thou mayest refuse it, he will go back again.'

148. For this use of ὃ δέ in introducing the apodosis cp. Il. 2. 188-9 ὅν τινα μὲν .. κίχη, | τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε, Od. 12. 41 ὅς τις ἀκούσῃ .. τῷ δ' οὐ τι γυνή .. παρίσταται κ.τ.λ.

149. ἐπιφθονέοις. It seems simpler to write the subjunctive in exact parallelism with ἔᾱς, but if (see crit. note) we decide in favour of ἐπιφθονέοις, it must be taken to mark a degree further from probable occurrence than the subjunctive. So Herm. de legg. subtil. serm. Hom. i. 19 'colloqui enim Ulixes cum umbris cupiebat, quaesieratque non quomodo eas arceret sed quomodo perduceret ad colloquendum.' Cp. Od. 12. 345, 349 ἀφικοίμεθα .. ἐθέλω, marking a remoter and nearer contingency; Od. 14. 183 ἀλόη .. φύγοι, and Od. 22. 444 ἐξαφέλῃσθε .. ἐκλελάθοιντο.

With πάλιν .. ὀπίσσω cp. ἀψ αὐτίς, ἀψ πάλιν, etc.

157-159. The lines were rejected by the Alexandrian critics; the reason of the objection being implied in the mutilated Schol. V. τὸ γὰρ ἐξῆς, μέσον Ἀκταινός γελοῖον δὲ καὶ περὶν ἔοντα. The difficulty is rather this: Anticlea marvels to see her living son in the kingdom of death; so that πῶς ἦλθες; is almost exclamatory. Whereas the three discredited lines emphasise the interrogatory force of πῶς, as though Anticlea were questioning her son about the method of his coming, and were dealing with the difficulties of the route. In accordance with this idea, then, we have the description of the intervening rivers, introduced by γὰρ, to explain in what the difficulty consists; and the allusion to the ship, as a tentative answer to πῶς ἦλθες; In itself the naiveté of περὶν ἔοντα (Eustath. ἔοντα) is not un-Homeric: cp. Od. i. 173 οὐ μὲν γὰρ τί σε περὶν ὀλομαι ἐνθάδ' (sc. to Ithaca) ἰκίσθαι. In Od. 10. 502 the direct contrary of this line is asserted, εἰς Ἄϊδος δ' οὐ πῶ τις ἀφίκετο νηὶ μελαίνῃ. The words μὲν πῶτα would lead us to believe that a description of the ποταμοὶ and βέεθρα was intended to follow: but nothing more is said about them.

- ᾽Ωκεανὸς μὲν πρῶτα, τὸν οὖ πῶς ἔστι περῆσαι  
 περὶν ἐόντ', ἦν μή τις ἔχῃ εὐεργέα νῆα.]  
 ἦ νῦν δὴ Τροίηθεν ἀλώμενος ἐνθάδ' ἰκάνεισσι 160  
 νηί τε καὶ ἐτάροισι πολὺν χρόνον; οὐδέ πῶς ἦλθες  
 εἰς Ἰθάκην, οὐδ' εἶδες ἐνὶ μεγάροισι γυναῖκα;  
 ᾽Ως ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·  
 ᾽μήτερ ἐμή, χρεῖώ με κατήγαγεν εἰς Ἀῖδαο  
 ψυχῇ χρησόμενον Θηβαίου Τειρεσίαιο· 165  
 οὐ γάρ πῶς σχεδὸν ἦλθον Ἀχαιῖδος, οὐδέ πῶς ἀμῆς  
 γῆς ἐπέβην, ἀλλ' αἰὲν ἔχων ἀλάλημαι οἷζυν,  
 ἐξ οὗ τὰ πρῶτισθ' ἐπόμην Ἀγαμέμνονι δίφῳ  
 Ἴλιον εἰς εὐπωλον, ἵνα Τρώεσσι μαχοίμην.  
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατὰλεξον· 170  
 τίς νύ σε κῆρ ἐδάμασσε τανηλεγέος θανάτοιο;  
 ἦ δολιχὴ νοῦσος; ἦ Ἄρτεμις ἰοχέαιρα  
 οἷς ἀγανοῖς βελέεσσιν ἐποικομένη κατέπεφνεν;  
 εἰπὲ δέ μοι πατὴρ τε καὶ υἱός, ὃν κατέλειπον,

161, 162.] Ἀριστοφάνης ἀθετεῖ Schol. H.  
 οὐς κατέλειπον Schol. H.

174. ὃν κατέλειπον] Ἀριστοφάνης.

161. νηί τε καὶ ἐτάροις. This is not an omission of σύν, but a regular dative of the instrument, the ship and the rowers being the means by which one comes on one's journey. Nitzsch would prefer to read νηί τε σύν θ' ἐτάροις, but ἐτάροις is drawn into the same construction as νηί, and, indeed, we have an instrumental dative of the person in Il. 21. 45 ἔνδεκα δ' ἡματα θυμὸν ἐτέρπετο οἷσι φίλοισι, compared with φρίκα τερπόμενον φόρμυγγι λιγείῃ Il. 9. 186. Cp. also Od. 4. 8 ἱπποῖσι καὶ ἄρμασι πέμπε νέεσθαι, and note on Od. 10. 140.

Join ἀλώμενος with πολὺν χρόνον, as Virg. Aen. 6. 532 'pelagine venis erroribus actus?'

166. Ἀχαιῖδος, sc. γῆς, so Τροίης Od. 10. 332. Not only has he not been home, but he has not even been near Achaëa.

ἀμῆς, 'our' land; i.e. 'thine and mine,' for he is speaking to his mother. Most modern editors write

ἀμός with the rough breathing, following the rule of Apollon. de pron. There seems to have been much uncertainty about the word, whether it stood for ἡμέτερος or ἐμός. In Il. 6. 414 Andromache laments the death of πατέρ' ἀμόν, which might seem to support the latter view; but in v. 421 foll. she mentions her brothers as included in the slaughter. Herodian remarks on the passage, Δημήτριος φησιν ἀντὶ τοῦ ἐμόν, διὸ καὶ ἀντικρὺς φιλοῖ πῖθανώτερον δέ ἐστι Δαρικιώτερον εἶναι ἀντὶ τοῦ ἡμέτερον ἀμόν, οὕτως Ἀπολλώνιος. We have ὅμός as the corresponding form of the 2nd pers., as πόλιν ὅμην Il. 5. 489.

171. κῆρ.. θανάτοιο is the special form of death that comes to each one, in contrast with μοῖρα ὁμοῖα. Cp. Il. 12. 326 κῆρες ἐφεισάσιν θανάτοιο | μυρίαί, and Od. 12. 341 πάντες... θάνατοι.

174. εἰπὲ.. πατρός, in Od. 15. 347 εἰπεῖν περὶ πατρός. The construction with the simple genitive is analogous



78. But in 17 ff. Jurensis informed him that he would stay 'anitors

84. Hence Tel. is regarded as a father's representative and as rightful claimant & share.  
The feasts were held successively at houses of different princes. The King has a right to share  
in all feasts given by subjects.

ἢ ἔτι παρ κείνοισιν ἐμὸν γέρας, ἢέ τις ἤδη 175

ἀνδρῶν ἄλλος ἔχει, ἐμὲ δ' οὐκέτι φασὶ νέεσθαι.

εἰπέ δέ μοι μνηστῆς ἀλόχου βουλὴν τε <sup>κῆρτι</sup> νῦον τε,

ἢέ μένει παρὰ παιδὶ καὶ ἔμπεδα πάντα φυλάσσει,

ἢ ἤδη μιν ἔγνημεν Ἀχαιῶν ὅς τις ἄριστος·

ᾧς ἐφάμην, ἢ δ' αὐτίκ' ἀμείβετο πότνια μήτηρ· 180

καὶ λῆν κείνη γε μένει τετληότι θυμῷ

σοῖσιν ἐνὶ μεγάροισιν διζυραὶ δέ οἱ αἰεὶ

φθίνουσιν νύκτες τε καὶ ἡματα δάκρυ χεοῦση.

σὸν δ' οὗ πῶ τις ἔχει καλὸν γέρας, ἀλλὰ ἐκηλος

Τηλέμαχος τεμένεα νέμεται καὶ δαίτας ἑίσας 185

δαίνυται, ὃς ἐπέοικε δικασπύλον ἀνδρ' ἀλεγύνειν·

178.] After φυλάσσει a few MSS. add κτῆσιν ἐμὴν δμοῦς τε καὶ ὑπερεφὲς μέγα δῶμα, [εὐνὴν τ' αἰδομένη πόσιος δῆμοιό τε φῆμην (Od. 19. 526, 7). 185. τεμένεα] So La Roche with most edd. since Bekk., for τεμένη. The Scholl. seem contradictory. σεσημειώται τὸ ὄνομα ἀδιαίρετος ἐξενεχθέν H. Q. Ἀρίσταρχος τεμένεα Schol. H.

to that with πυνθάνεσθαι and ἀκούειν. Cp. ἀγγελίην ἐτάρων Od. 10. 245, Soph. Trach. 1122 τῆς μητρὸς ἦκω τῆς ἐμῆς φράσων.

181. καὶ λῆν, like καὶ μάλα, 'in very truth.'

Besides the phrase τετληότι θυμῷ, which occurs nine times in the Odyssey, but not in the Iliad, we find κραδίη τετληνῖα Od. 20. 23.

184. γέρας. 'Telemachus is living in undisturbed possession (ἐκηλος) of the crown-lands (τεμένεα), and feasts on the fairly-portioned feasts, which it is meet that a man who dispenses justice should enjoy (ἀλεγύνειν, see below), for all invite him.' Telemachus is represented as acting king in his father's absence. Or, if we must press the fact that at this period Telemachus could not have been more than fourteen years old, it will be possible to say that he already takes his part in the feasts, which it is the privilege of a king, as dispenser of justice, to enjoy. He is admitted to some of the royal honours.

186. For δικασπύλος see Il. 1. 238, and cp. Callim. h. in Iov. 3 δικασπύλος οὐρανῶσι. The γέροντες might collectively be called δικασπύλοι, the king especially so, as head of the βουλή.

See Buchholz. Hom. Real. vol. 2nd, part 1, § 3. This invitation to public banquets was a regular part of the royal prerogatives, which are summed up in Il. 12. 310 foll., where Sarpedon says to Glaucus, Γλαῦκε, τίη δὴ νῦν τετιμῆμεσθα μάλιστα | ἔδρη τε κρέαςιν τε ἰδὲ πλείους δεπέσσιν | ἐν Λυκίῃ, πάντες δὲ θεοὺς ὃς εἰσορώσι; | καὶ τέμενος νεμόμεσθα, etc. The description given by Anticlea of the state of things in Ithaca shows that she must have died before the suitors began their molestation of Penelope; otherwise she could not have said, Τηλέμαχος ἐκηλος νέμεται τεμένεα.

ἀλεγύνειν. Seiler points out that here ἀλεγύνειν has the force of 'taking interest in,' 'busying oneself about;' not in the sense, generally assigned, of *preparing* the meal, but of *partaking* of it. He compares μεμῆσθαι δαιτός Od. 20. 246, μεμῆσθαι πόσιος καὶ ἰδητύος Il. 19. 231, μεμῆσθαι δόρπου Od. 4. 213, etc. The same meaning is found in ἄλλας δ' ἀλεγύνετε δαίτας Od. 1. 374, etc., and σὸν ἀλεγύνετε δαίτα Od. 8. 38, where the Schol. gives εὐτρεπίετε, unnecessarily. This view of ἀλεγύνειν renders Nitzsch's proposed alteration for καλέουσι (see crit. note) needless.



πάντες γὰρ καλέουσι. πατὴρ δὲ σὸς αὐτόθι μίμνει  
 ἀγρῷ, οὐδὲ πόλινδε κατέρχεται· οὐδέ οἱ εὐναί  
 δέμνια καὶ χλαῖναι καὶ ῥήγεα σιγαλόντα,  
 ἀλλ' ὃ γε χεῖμα μὲν εὐδαι δθι δμῶες ἐνὶ οἴκῳ 190  
 ἐν κόνι ἀγχι πυρὸς, κακὰ δὲ χροῖ εἴματα εἴται·  
 αὐτὰρ ἐπὴν ἔλθῃσι θέρος τεθαλυῖά τ' ὀπώρη,  
 πάντῃ οἱ κατὰ γουνὸν ἀλώῃς οἰνοπέδιοιο  
 φύλλων κεκλιμένων χθαμαλαὶ βεβλήταται εὐναί·  
 ἔνθ' ὃ γε κεῖτ' ἀχέων, μέγα δὲ φρεσὶ πένθος ἀέξει 195  
 σὸν νόστον ποθέων· χαλεπὸν δ' ἐπὶ γῆρας ἰκάνει.  
 οὕτω γὰρ καὶ ἐγὼν ὀλόμην καὶ πότμον ἐπέσπον·  
 οὗτ' ἐμέ γ' ἐν μεγάροισιν εὐσκοπος ἰοχέαιρα  
 οἷς ἀγανοῖς βελέεσσιν ἐποικομένη κατέπεφνε,  
 οὔτε τις οὖν μοι νούσος ἐπήλυθεν, ἥ τε μάλιστα 200  
 τηκεδὼνι στυγερῇ μελέων ἐξείλετο θυμόν·  
 ἀλλὰ με σὸς τε πόθος σά τε μήδεα, φαίδιμ' Ὀδυσσεῦ,

187. καλέουσι] γρ. κοτέουσι Vind. 56, probably a mistake for ποθέουσι, in Cod. Venet. Nitzsch proposes κοτέουσι. 191. εἴται] Here Schol. H. gives ἥσται] οὕτως Ζηρόδοτος. Ἀρίσταρχος, ἥστο. The latter reading is hardly conceivable. 196. σὸν νόστον ποθέων] This is the reading of αἱ χαριέστεραι γραφαὶ according to Schol. H. Most MSS. σὸν πότμον γόδων. 202. μήδεα] Cod. Venet. κήδεα.

187. αὐτόθι, explained by the epexegeticis ἀγρῷ.

188. οὐδέ οἱ, 'nor has he for bedding (εὐναί as predicative) couches and cloaks and bright-coloured rugs, but in winter time he sleeps where the servants sleep in the house, in the dust near the fire, and sorry clothes has he got on his back.'

191. εἴται, as εἶμαι Od. 19. 72, is referred to pres. ἔννυμι, root *is*, *fer*. Laertes is represented as having no θάλαμος of his own, or as not caring to use it.

192. For ὀπώρη, as the latter part of the summer, see Od. 5. 328; 12. 76.

194. βεβλήταται εὐναί. The low bed of leaves strown on the ground is contrasted with the δέμνια of sup. 189.

195. πένθος ἀέξει, so in Od. 17. 489 ἀέξειν is used of cherishing or fostering sorrow. μέγα is to be taken predicatively with ἀέξει.

196. ἐπεί, adverbial, 'while old age cometh on him besides;' i. e. to add to

his other discomfords: the clause is in parataxis. So ἀλγος, πένθος, ἰκάνει με Od. 2. 41, etc.

197. οὕτω, i. e. σὸν νόστον ποθέουσα.

201. ἐξείλετο, gnomic aorist, expressing common occurrence. So εἰσέβλυθεν Od. 4. 338, ἤρυσεν ib. 357, ἐφέηκε 14. 464.

202. ἀλλὰ με. 'But longing for thee, and [for] thy counsels and [for] thy tenderness robbed me of sweet life.'

In the phrase σὸς πόθος the possessive pronoun represents the objective genitive of the personal pronoun. Cp. σὴ ποθῇ Il. 19. 321, where La Roche quotes, ἐμὴν, σὴν χάριν ('mea causa', 'tua gratia'), Aesch. Pers. 1046; Soph. Phil. 1413; Trach. 485; ἐμὴν ἀγγελίην Il. 19. 336, ἐμὴν αἰδῶ Aesch. Pers. 699, σὴ προμηθεῖα Soph. O. C. 332, χρεῖα ἐμῇ Eur. Suppl. 20, τὴν θυμέταν εὐνοίαν Lysias, 11. 10, εὐνοία τῇ σὴ Plat. Gorg. 486 A, ἐπὶ διαβολῇ τῇ ἐμῇ

S. O. is given a bed near the fire in Urmassu's hut (S 176). Eeven. has no bedstead or mattresses; Palyphorum has no table, bed, or chair. Hom. says nothing about separate servants' quarters. In house O. the women slept together in a room back of the gate; they probably slept on the floor.

2. σώω, time of the dog. star (X 17). If σώω is diff. from σώω, there are four reasons H. does not know: equinoctial division between the seasons.



σή τ' ἀγανοφροσύνη μελιηδέα θυμὸν ἀπήγυρα·

ᾧς ἔφατ', αὐτὰρ ἐγὼ γ' ἔθελον φρεσὶ μερμηρίζας

μητρὸς ἐμῆς ψυχὴν ἐλέειν κατατεθνηυῖης. 205

τρίς μὲν ἐφωρμήθην, ἐλέειν τέ με θυμὸς ἀνώγει,

τρίς δέ μοι ἐκ χειρῶν σκιῇ εἴκελον ἦ καὶ ὀνείρω

ἔπτατ'· ἐμοὶ δ' ἄχος ὅξυ γενέσκετο κηρόθι μᾶλλον,

καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδων·

ᾠῆτερ ἐμῇ, τί νύ μ' οὐ μῖνεις ἐλέειν μεμαῶτα, 210

δῶρα καὶ εἰν Ἀΐδαο φίλας περὶ χεῖρε βαλόντε

ἀμφοτέρω κρυεροῖο τεταρπόμεσθα γόοιο;

ἦ τί μοι εἶδωλον τὸδ' ἀγανὴ Περσεφόνεια

207. εἴκελον] γρ. ἱκέλη, ἡ ψυχὴ Schol. H. Bekk. ἱκελον σκιῇ, metri grat., because εἴκελον takes initial *f*.

Apolog. 20 E, Sallust, Jug. 14 'in mea iniuria despecti estis,' to which add Ter. Hantou. 2. 3. 66 'desiderio id fieri tuo.'

σά τε μήδεα must not be rendered, as by Bothe, 'tuas curae,' for μήδεα has as its regular meaning 'counsels,' 'devices,' etc. and is thus coupled with βουλαί in Il. 2. 340. The word πόθος gives, as it were, the keynote to the whole sentence, and μέδεα and ἀγανοφροσύνη are added as details of what she missed most. 'Longing for thee, that is, for thy loving counsels and thy tender ways.' When Helen is raising the lament over Hector's body, she recalls how he protected her from reproaches—εἰ τίς με καὶ ἄλλος ἐνὶ μεγάροισιν ἐνίπτοι | ... σὺ τὸν γ' ἐπέεσσι παραφύμενος κατέρυκες | σῇ τ' ἀγανοφροσύνῃ καὶ σοῖς ἀγανοῖς ἐπέεσσι Il. 22. 768.

206. τρίς μὲν, cp. Virg. Aen. 2. 792 'Ter conatus ibi collo dare brachia circum: | ter frustra comprehensa manus effugit imago, | par levisbus ventis volucricue similima somno.'

207. εἴκελον is probably best taken adverbially, as ἴσον inf. § 57; 14. 203; though Nitzsch speaks of it as 'almost substantival.' If it be not taken adverbially, it might better be referred to the usage which sometimes introduces a neuter adjective, in loose apposition to a preceding noun in a different gender. See note on Od. 12. 74.

208. γενέσκετο, iterative aorist, ap-

propriate to τρίς. Each disappointed effort brought its sorrow.

211. φίλας περὶ χεῖρε βαλόντε (join περὶ-βαλόντε), 'with a loving embrace.' Notice the mixture of dual and plural. In Il. 23. 97 we have μινυνθά περ ἀμφιβαλόντε | ἀλλήλους ὀλοοῖο τεταρπόμεσθα γόοιο, which is the only passage where χεῖρας, χεῖρε, or πῆχε is omitted; cp. Od. 4. 454; 7. 142; 21. 223; 23. 208; 24. 347. The omission of the direct object enables ἀμφιβαλόντε to be used directly with a personal object, as, probably, ἀμφιχεῖσθαι Od. 16. 214 Τηλέμαχος δὲ | ἀμφιχυθεὶς πατὴρ ἐσθλὸν ὀδύρετο, Od. 22. 498 αἱ μὲν ἄρ' ἀμφεχέοντο καὶ ἡσπάζοντ' Ὀδυσῆα. In the present passage ἀμφοτέρω stands as the equivalent of the reciprocal ἀλλήλους in Il. 23. 98 (quoted above), and therefore is in close connection with the participle, although grammatically the subject of τεταρπόμεσθα. τέρπεσθαι γόοιο (Il. 23. 10; 24. 513; Od. 19. 213, 251) is 'to take one's fill of lamentation.' Seiler quotes Ov. Trist. 4. 3. 37 'est quaedam flere voluptas.'

213. εἶδωλον is best represented by our word 'phantom.' It is used almost identically with ψυχῇ, as the immaterial ghost that remains when the body is dead, and the θυμὸς extinguished. But it implies more than the notion of ψυχῇ, first, as conveying specially the idea of something unreal and illusive, and secondly, as presenting a visible though unsubstantial copy of the person whom

δτρυν', ὅφρ' ἔτι μᾶλλον ὀδυρόμενος στεναχίζω;

ἌΩς ἐφάμην, ἣ δ' αὐτίκ' ἀμείβετο πτόντια μήτηρ 215

ᾧ μοι, τέκνον ἐμὸν, περὶ πάντων κάμμορε φαστῶν,

οὐ τί σε Περσεφόνηια, Διὸς θυγάτηρ, ἀπαφίσκει,

ἀλλ' αὕτη δίκη ἐστὶ βροτῶν, ὅτε τίς κε θάνησιν·

οὐ γὰρ ἔτι σάρκας τε καὶ ὀστέα ἴνες ἔχουσιν,

ἀλλὰ τὰ μὲν τε πυρὸς κρατερὸν μένος αἰδομένοιο 220

δαμνᾷ, ἐπεὶ κε πρῶτα λίπη λεύκ' ὀστέα θυμῶς,

218. *ὅτε τίς κε θάνησιν*] So Ameis and La Roche, with good MSS, for the common *ὅτε κέν τε θάνωσι*. Eustath. gives *ὅτε τις θάνησι*. See note below. 221. *δαμνᾷ, ἐπεὶ*] *δάμναται ὡς*, Κράτης Schol. H. See Porson and Butt'm. in Dind. Scholl. ad loc.

it represents. Thus it is coupled with *ψυχαί* in Il. 23. 72; Od. 24. 14 *ψυχαὶ εἰδῶλα καμόντων*, and in Il. 23. 104 the apparition of Patroclus is called *ψυχὴ καὶ εἰδῶλον*, while inf. 475 we even have *νεκροὶ . . . βροτῶν εἰδῶλα καμόντων*. The seer Theoclymenus, Od. 20. 355, when he beholds the prophetic vision of the suitors passing to their doom, cries, *εἰδῶλαν δὲ πλεόν πρόθυρον, πλείη δὲ καὶ αὐλή | ἱερίαν* Ἐρεβόσδε ὑπὸ ζόφον. But the strongest passage for deciding the use of the word, as meaning the unreal and phantom image, is inf. 601 *ἐνόησα βίην Ἑρακλείην | εἰδῶλον, αὐτὸς δὲ μετ' ἀθανάτοισι θεοῖσι | τέρεται*, where the contrast between *εἰδῶλον* and *αὐτός* is vividly brought out. In exact harmony with this view we have the phantom of Aeneas, which Apollo fashioned to delude the Greeks, called *εἰδῶλον . . . αὐτῷ τ' Αἰνείας ἱελέον καὶ τεύχεσι τοῖον* Il. 5. 449; and when Athena sends a warning dream to Penelope, in the form of her friend Iphthime, we read *εἰδῶλον ποίησε, δέμας δ' ἦκυτο γυναικί* Od. 4. 796, called ib. 824. 835 *εἰδῶλον ἁμυνρόν*. This notion of *εἰδῶλον* has many points in common with the Lucretian *simulacra*.

216. *περὶ πάντων*. See on Od. 1. 235.

*κάμμορε*, Od. 2. 351.

218. *αὕτη δίκη ἐστὶ βροτῶν*, 'this is the way with mortals.' Cp. Od. 4. 691.

The reading *ὅτε κέν τε θάνωσι* may be supposed to be a later assimilation to the number of *βροτῶν*, but the com-

bination *κέν τε* is suspicious. For the change from plural to singular cp. Od. 5. 120 *θεαὶ ἀγάσθε . . . ἦν τίς τε ποσειταί*, 13. 180 *πομπῇ μὲν παύσασθε βροτῶν ὅτε κέν τις ἱσθται*. See also Il. 20. 454. The singular is also more appropriate, as it suggests the special instance of Anticlea herself. For the resumption of the plural cp. Od. 9. 96 *ὅς τις φάγοι . . . οὐκ ἤθελεν . . . ἀλλὰ βοῦλαστο*. 219. *ἔχουσιν*, 'hold together.' Not unlike is *φρένες ἦπαρ ἔχουσι* Od. 9. 301. Cp. *δοιοὶ δ' ἐντοσθεν ὀχῆες | εἴχον ἐπημοιβόι*, sc. *πύλας*, Il. 12. 455, *θύρην δ' ἔχε μῶνος ἐπὶ βλήθι* Il. 24. 453.

221. *θυμός . . . ψυχῇ*. The etymology of *θυμός*, root *θυ*, as in *θύελλα*, *θύσις*, is the Skt. *dhā*, seen in *dhāmas*, 'smoke.' Lat. 'fumus.' Plato, Cratyl. 419, speaks of *θυμός ἀπὸ τῆς θύσεως καὶ ζέσεως τῆς ψυχῆς*. The connection of *ψυχῇ* with root *srū*, *sṛhu*, signifying 'to blow,' suggests its identity of meaning with *anima* and *spiritus*. The general meaning of *θυμός* is 'feeling,' 'temper,' 'affection,' or 'desire,' the seat of it is *ἐν στήθεσσι* Od. 23. 215, or *ἐν φρεσὶ*. It is often used for vital principle or vital powers; so we have *θυμὸν ἀλέσσαι*, *ἀφελέσθαι*, *ἀποσπείνειν*, *ἀγείρειν ἐς φρένα*, etc.; and, as here, *λίπ' ὀστέα θυμός*. Generally it is applied to men, but we also find it used for the life of animals, as in Il. 3. 294; 12. 150. We have *ψυχῇ* coupled with *θυμός* in Il. 11. 334, and frequently with *μένος*.

With the phrase *λίπη . . . ὀστέα θυμός* we may compare *τόν δ' ἔλιπε ψυχῇ*, used of swooning, Il. 5. 696; of death,

"An attempt" post to operate with his own belief the old recital taken over by him.  
The groups of people that swarmed about the branch came in this "more than mere  
shades, they were real spirits" Funtin 4/14.



ψυχὴ δ' ἥτ' ὄνειρος ἀποπταμένη πεπότηται.  
ἀλλὰ φῶσδε τάχιστα λιλαίεο' ταῦτα δὲ πάντα  
ἴσθ', ἵνα καὶ μετόπισθε τεῇ εἴπησθα γυναικί.'

Νῶϊ μὲν ὥς ἐπέεσσιν ἀμειβόμεθ', αἱ δὲ γυναῖκες 225  
ἤλυθον, ὄτρυνεν γὰρ ἀγανὴ Περσεφόβεια,  
δοσαι ἀριστῶν ἄλοχοι ἔσαν ἡδὲ θύγατρες.  
αἱ δ' ἀμφ' αἶμα κελαινὸν ἀολλέες ἡγερέοντο,  
αὐτὰρ ἐγὼ βούλευον ὅπως ἐρέοιμι ἐκάστην.  
ἦδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνεται βουλή· 230  
σπασσάμενος τανύηκες ἄορ παχέος παρὰ μηροῦ  
οὐκ εἶων πῖεῖν ἄμα πάσας αἶμα κελαινόν.

in Od. 14. 426. Life, as expressed by *ψυχή*, is a separable principle. When the body dies, the *ψυχή* may escape by the mouth, Il. 9. 409; or through a wound, Il. 14. 518. The *ψυχή*, when separated from the body, finds its natural home in the realm of Hades. It is in the fact of having an existence of its own, separate from the body, that *ψυχή* is characteristically distinguished from *θυμός*, which is considered to be extinguished with the death of the body; though in Il. 7. 131 we find *θυμὸν ἀπὸ μελέων δύναι δόμον Ἄϊδος εἶσω*. The disembodied *ψυχή*, though unsubstantial, might preserve exactly the form and lineaments of the body which it had occupied, Il. 23. 65 foll. See note on *εἰδωλον* sup. 213. In this passage we may render *θυμός* 'life,' and *ψυχή* 'soul.'

222. *πεπότηται*. The tense here has the force of a continuous condition = 'hovers to and fro.' So *πεποθήσεται* Il. 2. 90, *δέχεται* Il. 12. 147. Nitzsch prefers to regard it as equivalent to *οἴχεται*, and illustrates the tense by Virgil's 'fugere ferae' Georg. 1. 330.

223. *ἀλλὰ φῶσδε*. His mother ends her words by bidding him press forward to regain the light of the upper world again, and 'bear in mind' (*ἴσθ*), she says, 'all these things, that thou mayest hereafter tell them to thy wife.' We may interpret the last words of Anticlea's speech as expressive of nothing more than a kindly feeling towards Penelope: as Eustath., *πρὸς ἐνδύειν δηλαδὲ φιλίας*.

225. The next hundred lines or so are taken up with a catalogue of noble ladies, mothers and daughters of heroes. It will be noticed (if we omit vv. 321-325, of very questionable authenticity) that all the characters are taken from legends of the Minyans and Thebans, seeming this to point to a Boeotian origin of the passage. Lauer (Hom. Quæst. p. 70 foll.) claims a Boeotian author for the whole of the 11th book; thinking that the entire story of the visit of Odysseus to Hades belongs most appropriately to a country that was singularly devoted to the worship of Hades and Persephone; and where so many oracles of the dead (*νεκρομαντεῖα*) were established. He reminds us that there were oracles of Amphiaraus in Thebes; of Teiresias at the springs of Tilphosa; of Trophonius at Lebadea; and at Coronea there was said to be an opening into the nether-world. Whether we go as far as Lauer in assigning the whole book to Boeotian authorship, we can hardly help accepting his arguments for the nationality of the present passage, especially when he reminds us that the Boeotians had a peculiar fondness in grouping together lists of noble women, as illustrated by the *Ῥοῖαι*, or *κατάλογος γυναικῶν*, of Hesiod. And we may remark that the *κατάλογος νεῶν* in Il. 2 was known by the distinctive title *Βοιωτία*. Cp. Od. 15. 225 foll.

229. *ὅπως* does not point to the *form* of the intended questions, but to the *possibility* of putting them.



αἱ δὲ προμνηστῖναι ἐπήισαν, ἥδ' ἐκάστη  
 ὃν γόνον ἐξαγόρευεν ἐγὼ δ' ἐρέεινον ἀπάσας.

Ἔνθ' ἣ τοι πρώτην Τυρῶ ἴδον εὐπατέρειαν, 235

ἣ φάτο Σαλμωνῆος ἀμύμονος ἔκγονος εἶναι,  
 φῆ δὲ Κρηθῆος γυνὴ ἔμμεναι Αἰολίδαο·  
 ἣ ποταμοῦ ἠράσσατ', Ἐνιπῆος θείοιο,  
 ὃς πολὺ κάλλιστος ποταμῶν ἐπὶ γαῖαν ἴησι,  
 καί ρ' ἐπ' Ἐνιπῆος πωλέσκετο καλὰ ῥέεθρα. 240

τῷ δ' ἄρ' εἰσιάμενος γαιήοχος ἐννοσίγαιος  
 ἐν προχοῆς ποταμοῦ παρελέξατο δινῆεντος·  
 πορφύρεον δ' ἄρα κύμα περιστάθη, οὐρεῖ ἴσον,  
 κυρτωθὲν, κρύψεν δὲ θεὸν θνητὴν τε γυναῖκα.

233. ἡδὲ] τὸ δὲ, ἣ δὲ, Ἀρίσταρχος ψιλοῖ καὶ οἱ ἄλλοι Schol. H. 236. ἀμύμονος  
 τινὲς ἀτασθάλου γράφουσι Schol. H. See on Od. 1. 29.

233. προμνηστῖναι, 'one before another,' or, as we say, 'one after another.' Eustath. supposes the word to be equivalent to προμενίστναι (or, acc. to Buttm. προμενίσσιναι), i. e. μία μένουσα τὴν ἄλλην. It is more probably a lengthened form of πρόμος, analogous in structure to ἀγχιστῖνοι from ἀγχι. Cp. Od. 21. 230 προμνηστῖνοι ἐσέλθετε, μηδ' ἅμα πάντες, where the meaning is sufficiently explained.

235. Τυρῶ. Cp. Schol. H. T. ταύτην ἐπανύμωις οὕτω καλεῖσθαι φασὶ διὰ τὴν λευκότητα, the name no doubt coming from τυρός, and meaning 'fair-faced,' lit. 'curd-white.' She was the daughter of the Thessalian Salmoneus and wife of Cretheus, the founder of Iolcus. By Poseidon she became mother of Pelias and Neleus; by her husband Cretheus, of Aeon, Pheres, and Amythaon. Cretheus was brother to Salmoneus, both being sons of Aeolus by Laodice; so that, like Arete, Tyro married her uncle. Salmoneus, who originally lived in Thessaly, migrated afterwards to Elis, where he built a city Salmone. The river Enipeus rises in Mount Othrys in Thessaly, and, after receiving the waters of the Apidanus, falls into the Peneus; but as Salmoneus had two homes, one in Thessaly and the other in Elis so we find the name of the river on which his Elean city, Sal-

mone, was built was also called Enipeus.

εὐπατέρειαν. With this form compare εὐρυδῆα, κυανοτράχειος, and, perhaps, ἠγυγέειος. It is used as an epithet of Helen in Il. 6. 292; Od. 22. 227.

239. ἴησι, see on Od. 7. 130.

241. τῷ δ' ἄρ'. 'Now the Earth-shaker having made himself like unto him,' sc. to the river-god. Compare τῇ εἰσαμένη Od. 6. 24. For marriage between a mortal woman and a river-god cp. Il. 21. 142 foll.; 16. 175 foll.

242. ἐν προχοῆς can only mean the outfall or mouth of the river, cp. Od. 5. 453; Il. 17. 263. But the expression is used loosely here, for to admit Poseidon, the river should flow directly into the sea, whereas the Enipeus falls into the Peneus, but see inf. 253.

244. κυρτωθὲν. Cp. Virg. Georg. 4. 350 'At illum | (Aristaeum) curvata in montis faciem circumstetit unda, accepitque sinu vasto.' On which passage Conington interprets the Homeric expression as describing 'a wave swelling to the height of a mountain, and furnishing by the displacement occasioned by its rising a cavity beneath its surface, in which a person might hide himself.' The idea readily suggests itself to anyone who watches the over-arching of a wave just before its fall

The subject matter of this review is of no vital interest to OD. - Lawrence H.  
appears from Dante, who unconsciously is an imitator of Nietzsche. In the end  
is "hence there is of D's. The catalogue becomes a desecration who combines  
with the (which represent a newaking).

54. Spurious birth : Polydore, sister Abigail, had a spurious son. Each boy  
has a spurious brother. Melchior in Megapenthes born of a slave woman after  
Helen left her husband

[λῦσε δὲ παρθενίην ζώνην, κατὰ δ' ὕπνον ἔχουεν.] 245

αὐτὰρ ἐπεὶ β' ἐτέλεσσε θεὸς φιλοτήσια ἔργα,  
ἐν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζε·

‘Χαῖρε, γύναι, φιλότῃτι, περιπλομένου δ' ἐνιαυτοῦ

τέξεις ἀγλαὰ τέκνα, ἐπεὶ οὐκ ἀποφώλιοι εὐναὶ  
ἀθανάτων· σὺ δὲ τοὺς κομέειν ἀτιταλλέμεναί τε. 250

νῦν δ' ἔρχου πρὸς δῶμα, καὶ ἴσχεο μηδ' ὀνομήνῃς·  
αὐτὰρ ἐγὼ τοί εἰμι Ποσειδάων ἐνοσίχθων·

ᾧ Ως εἰπὼν ὑπὸ πόντον ἐδύσετο κυμαίνοντα.

ἣ δ' ὑποκυσαμένη Πελὴν τέκε καὶ Νηληϊα,

245.] ἀθετεῖται. πρὸς τί γὰρ ἐρώση καὶ ἐκουσίας βουλομένη μῆνην κατέχευεν ὕπνον; Ζηρόδοτος δὲ ἀγνοεῖ τὸν στίχον. Eustath. has the line, and all MSS. Modern editors, except La Roche, bracket it. 249. τέξεις οὕτως Ἀρίσταρχος. Ζηρόδοτος δὲ κακῶς τέθειαι Schol. H. τέξεις is the reading of the MSS. and Eustath., but Bekk., Dind., and Nauck adopt τέθειαι. La Roche adds, ‘Aristarchea lectio potior est, media enim forma Homerus nonnisi de patre aut de ambobus parentibus utitur.’ ἀποφώλιοι] τινὲς ἀνεμώλιοι εὐναὶ γράφουσιν. οὐκ εὖ Schol. H.

—‘the hollow ocean ridges.’ Eustath. expresses it neatly, τὸ δὲ κυρτωθὲν κύμα ὡς εἰς θαλάμῳ ὄροφον ἐσχεδιάσται. Cp. Il. 21. 239.

245. λῦσε δέ. The Schol. A. speaks of Tyro as already wife of Cretheus, so that λῦσε παρθενίην ζώνην would be incorrect. The expression does not occur elsewhere in Homer. For the objection raised to the latter half of the verse see crit. note. Dr. Hayman suggests that the sleep might have been intended to give the god an opportunity of resuming his own form, but the clause in parataxis is more likely only equivalent to κατὰ.. χεύας ὕπνον. He compares, however, h. Hom. Ven. 171 foll., where Aphrodite, as she rises from the bed of Anchises, Ἀγκίστη μὲν ἐπὶ γλυνὸν ὕπνον ἔχουεν, and then resumes her immortal shape, and reveals herself to her lover.

248. χαῖρε, intended as a blessing, ‘Be happy in this love.’

περιπλομένου. Eustath. συμπληρομένου οὐ μὴν καὶ πεπληρουμένου ἤδη. Cp. Aul. Gell. N. A. 3. 16 ‘Quod si ita est neque ultra decimum mensem fetura mulierum protolli potest, quaeri oportet cur Homerus scripserit, Neptunum dixisse puellae ab se recens compressae, χαῖρε.. τέκνα,—sed Favorinus

mihī ait περιπλομένου ἐνιαυτοῦ non confecto esse anno sed affecto. In qua re usus est verbo nōn vulgaris significationis; affecta enim, (sicuti M. Cicero et veterum elegantissimi locuti sunt) ea proprie dicebantur, quae non ad finem ipsum sed proxime finem progressa productave sunt.’ But it is not impossible to render π. ἐ. of the year coming to its close, if we take it as the short year of ten months. Cp. Virg. Ecl. 4. 61 ‘matri longa decem tulerunt fastidia menses.’

249. εὐναί, ‘embraces.’ For ἀποφώλιοι cp. Od. 8. 177. Autenrieth connects it here with φῶς and φῶν, and so makes it mean ‘without offspring.’

250. ἀτιταλλέμεναι, (with imperative force), is a reduplicated form of ἀτάλλω. See on ἀτάλλω sup. 39. The gender of τοὺς is assimilated to the idea of ‘sons,’ implied in τέκνα.

251. ἴσχεο, ‘refrain thyself,’ sc. from speaking. Cp. Od. 22. 356 ἴσχεο, μηδέ τι τοῦτον ἀνείποιον οὐταε χαλεπῶ, Il. 1. 214 σὺ δὲ ἴσχεο.

254. ὑποκυσαμένη ‘having conceived,’ so the uncompounded form ἐκύει υἱόν Il. 19. 117. The root κυ is seen in Skt. *cuī*, *cuaj-d-mī* = ‘tumere,’ Lat. *cu-mu-lu-s*, etc.

τὰ κρατερὰ θεράποντε Διὸς μέγαλοιο γενέσθην  
 ἀμφοτέρω Πελίης μὲν ἐν εὐρυχόρῳ Ἰωλκῷ  
 ναῖε πολύρηνος, ὃ δ' ἄρ' ἐν Πύλῳ ἤμαθβεντι.  
 τοὺς δ' ἑτέροισι Κρηθῇ τέκεν βασιλεια γυναικῶν.  
 Αἰσονά τ' ἠδὲ Φέρετ' Ἀμυθάονά θ' ἱπποχάρμην.

Τὴν δὲ μετ' Ἀντιόπην ἴδον, Ἀσωποῖο θυγάτρα,

255

260

257. πολύρηνος] According to La Roche, the Aristarchean reading, instead of the common πολύρηνος. 260. τὴν δὲ μετ' οὐκ ἀναστρεφῶν τὴν μετὰ πρότερον Herodian, quoted by La Roche.

255. θεράποντε Διός, i. e. 'kings;' as θεράποντες Ἀργεῖοι are 'warriors,' and θεράποντες Μουσῶν, 'singers.'

256. εὐρυχόρῳ, cp. Od. 4. 635.

Ἰωλκῷ, epic form of Ἰωλκῶ, a town in the Thessalian Magnesia, the capital city of the Aeolids, and the rendezvous of the Argonauts.

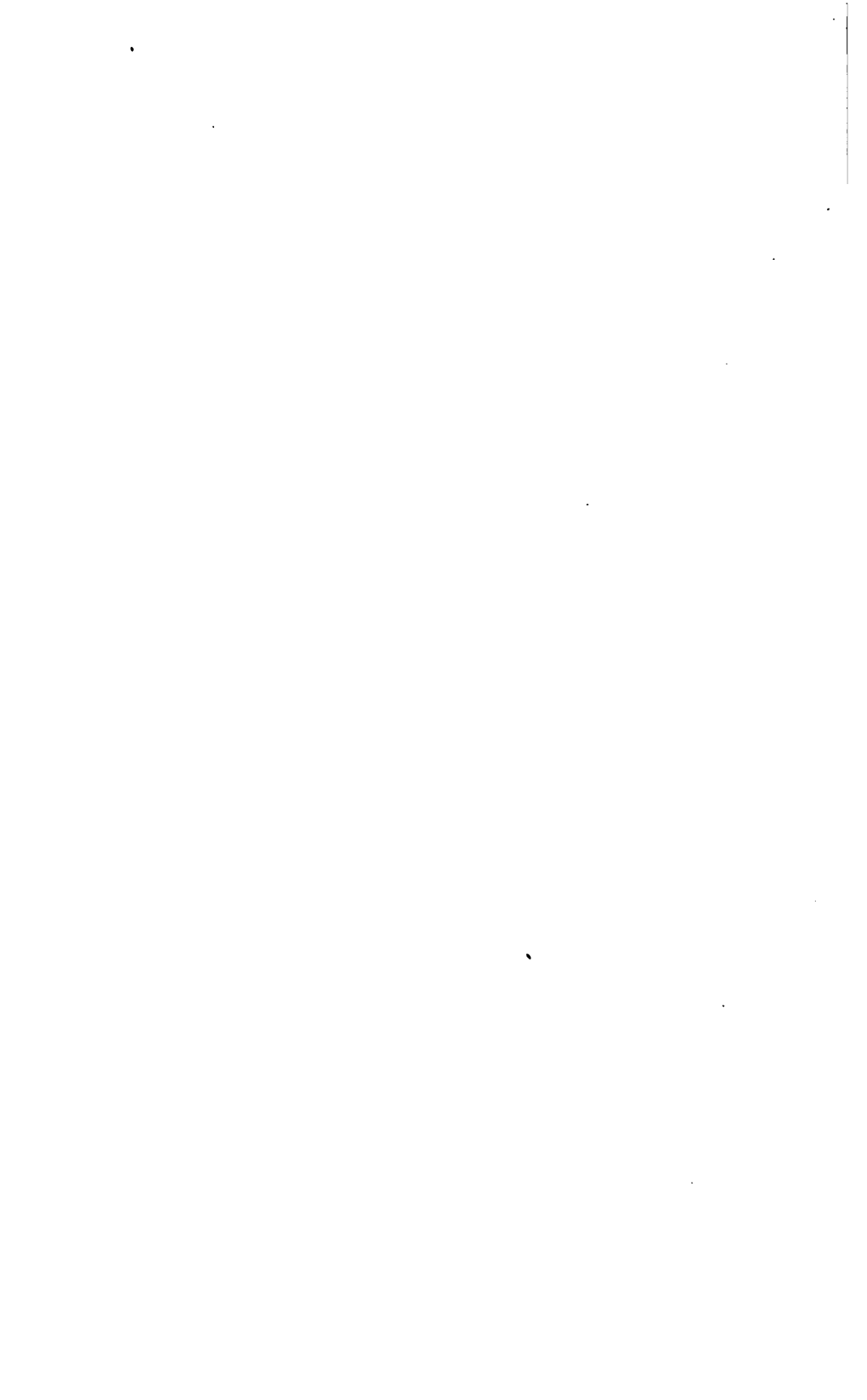
257. πολύρηνος, epic form of πολύρην (πολύρηνος Il. 9. 154). We must suppose the true form to be πολύρην, from φραν-, metathesis for φαν-, 'sheep.'

259. ἱπποχάρμης = 'fighting from the war chariot.'

After the death of Cretheus, Pelias refused any share in the kingdom to his half brother Aeson, expelled his brother Neleus, and made himself king in Iolcos. He then sent Jason, Aeson's son, to Colchis on the dangerous quest of the golden fleece, fearing that he might claim his royal rights. For an account of Neleus see on Od. 3. 4 foll. Aeson was murdered by Pelias during Jason's absence; Pheres, father of Admetus, founded the town of Pherae in Thessaly, Od. 4. 795; Il. 2. 713. Amythaon was father by Idomene of Bias and Melampus: see inf. 288; Od. 15. 225 foll.

260. Ἀντιόπην. Here again we have Boeotian legend; the Asopus flowing between the territories of Thebes and Plataeae. Homer calls the river (Il. 4. 383) βαθύσχονον λεχέοισιν. Amphion and Zethus, the two sons of Antiope by Zeus, are represented here as the first builders and fortifiers of Thebes. This is an earlier account than the common story of the foundation of Thebes by Cadmus. The Scholl. attempt to reconcile the two forms of the legend, by representing

Eurymachus, king of the Phlegyae, as having sacked the newly settled town after the death of Amphion and Zethus, so that Cadmus had to found it anew. But Apollodorus, following the older logographers, places Cadmus first, and introduces Amphion and Zethus at a later point in the series, representing them as having built the lower city of Thebes at the foot of the citadel Cadmeia. So Pausan. 9. 5, 6 τὴν πόλιν τὴν κάτω προσέκτισαν τῇ Καδμείᾳ. To this later stage of the legend belong the stories of Lycus, Dirce, and Nycteus, in connection with Antiope, and of the walls of Thebes rising to the sound of Amphion's lyre. Grote notices on this legend that the logographers, having by their connecting artifices, opened a vacant place for it in the descending series of Theban myths, 'have proceeded in a way not usual with them. For whereas they are generally fond of multiplying entities, and supposing different historical personages of the same name, in order to introduce an apparent smoothness in the chronology—they have here blended into one person Amphion the son of Antiope, and Amphion the father of Chloris (inf. 283), who seem clearly distinguished from each other in the Odyssey,' vol. I. cap. 14. The analogy of the Theban Amphion and Zethus to the Lacedaemonian Dioscuri is worth notice. Euripides (Phoeniss. 606) calls them θεοὶ λευκόπαιδες, and in Aristoph. (Ach. 906) the Boeotian swears νῆ τῷ σὺν, where see Bergk. 'Iurat per Amphionem et Zethum tanquam Thebanus. Cum Lacon aliquis aut Lacaeia iurat val τῷ σὺν intellegit Castorem et Pollucem.' Later





ἥ δὲ καὶ Διὸς εὔχετ' ἐν ἀγκοῖνησιν ἰαυσαι,  
καὶ ῥ' ἔτεκεν δύο παῖδ', Ἀμφιόνά τε Ζῆθόν τε,  
οἱ πρῶτοι Θήβης ἔδος ἔκτισαν ἑπαπύλοιο,  
πύργωσάν τ', ἐπεὶ οὐ μὲν ἀπύργωτόν γ' ἐδύναντο  
ναίεμεν εὐρύχορον Θήβην, κρατερῶ περ ἔοντε. 265

Τὴν δὲ μετ' Ἀλκμήνην ἴδον, Ἀμφιτρώωνος ἄκοιτιν,  
ἥ ῥ' Ἑρακλῆα θρασυμέμνονα θυμολέοντα  
γείνατ' ἐν ἀγκοῖνησι Διὸς μέγαλοιο μιγείσα·  
καὶ Μεγάρην, Κρείοντος ὑπερθύμοιο θύγατρα,  
τὴν ἔχεν Ἀμφιτρώωνος υἱὸς μένος αἰὲν ἀτειρής. 270  
Μητέρα τ' Οἰδιπόδαο ἴδον, καλὴν Ἐπικάστην,

264. οὐ μὲν] Ἀριστοφάνης οὐ μὲν Schol. H.

mythology regarded Zethus as the son of Epopeus, and therefore mortal and inferior to Amphion the son of Zeus. Similarly in the case of Castor and Polydeuces, of Iphicles and Heracles, the former in each pair was the inferior mortal of human parentage.

261. καὶ Διὸς, her boast was that she had a lover higher than Poseidon himself, even Zeus. Compare Ζηὸς γὰρ τοῦ ἀρίστου ἐν ἀγκοῖνησιν ἰαύεις, the words of Aphrodite to Hera, II. 14. 213.

263. Θήβης ἔδος, as Ἰθάκης ἔδος Od. 13. 344; Οὐλύμποιο ἔδος II. 24. 144. Cp. II. 4. 406. A fenced city was needed as a protection against the wild tribes living round Thebes. For the form Θήβη, later Θῆβαι, compare Μυκῆνη Μυκῆναι, Ἀθήνη Ἀθήναι.

266. Ἀλκμήνη was the daughter of Electryon, king of Messene. The common form of the legend represents Zeus as having visited her in the likeness of her husband, so that she was pregnant of two sons at once, of Heracles by Zeus and of Iphiclus by Amphitryon. Thus Heracles is called by Catullus, (68. 112) 'falsiparens Amphitryoniades.'

267. θρασυμέμνονα, epithet of Heracles here and in II. 5. 639, was generally regarded as equivalent to *θερασίης μένει*. It is rather *θερασίης μεμαῖς*, as if *θρασυ-μέν-μον*, where *μεν* = root *μα*, or, more directly, from *μέ-μονα*.

θυμολέοντα is used of Odysseus Od. 4. 724, 814.

269. Μεγάρη was the first wife of Heracles. Creon her father, king of Thebes, bestowed her hand upon Heracles for his gallant defeat of Erginus, king of Orchomenus, who had laid Thebes under tribute. She bore several children to Heracles, but, in a paroxysm of madness inspired by Hera, he slew them and their mother (*παῖδας φονεύσας καὶ δάμαρτα* Eur. H. F. 1015). This Creon is not identical with the brother-in-law of Oedipus.

270. ἀτειρής (*ἀ, τεῖρα, τερ*) = 'sturdy,' lit. 'unwearying.' Cp. *κραδίη πέλειος ὥς ἔστιν ἀτειρής* II. 3. 60. The epithet is used of *χαλκός* II. 5. 292; of a voice, II. 13. 45, etc.; of persons, II. 15. 697.

271. The story of Oedipus, as related here, appears in its simplest and probably earliest form. The incest and the parricide, and Epicaste's suicide are the only events recorded. Perhaps the marriage with Epicaste (in later times Iocaste) may be taken as implying the legend of the Sphinx and the solving of her riddle. But a real divergence is apparent in the words *ἄφαρ... ἀνθρώποισιν*, which can have no other meaning than that the union had but just taken place, when its incestuous nature was revealed, and that Epicaste, instead of living many years in wedlock with Oedipus and bearing children to him, at once put an end to her life;



ἡ μέγα ἔργον ἔρεξεν ἀιδρεΐησι νόοιο,  
 γημαμένη φ' νῦν· ὁ δ' ὃν πατέρ' ἐξεναρίζας  
 γῆμεν ἄφαρ δ' ἀνάπυστα θεοὶ θέσαν ἀνθρώποισιν.

273. νῦν] So La Roche, following G. Hermann on h. Hom. Apoll. 48, for the common νῆνι. The reading is supported by several good MSS, others give νῆ.

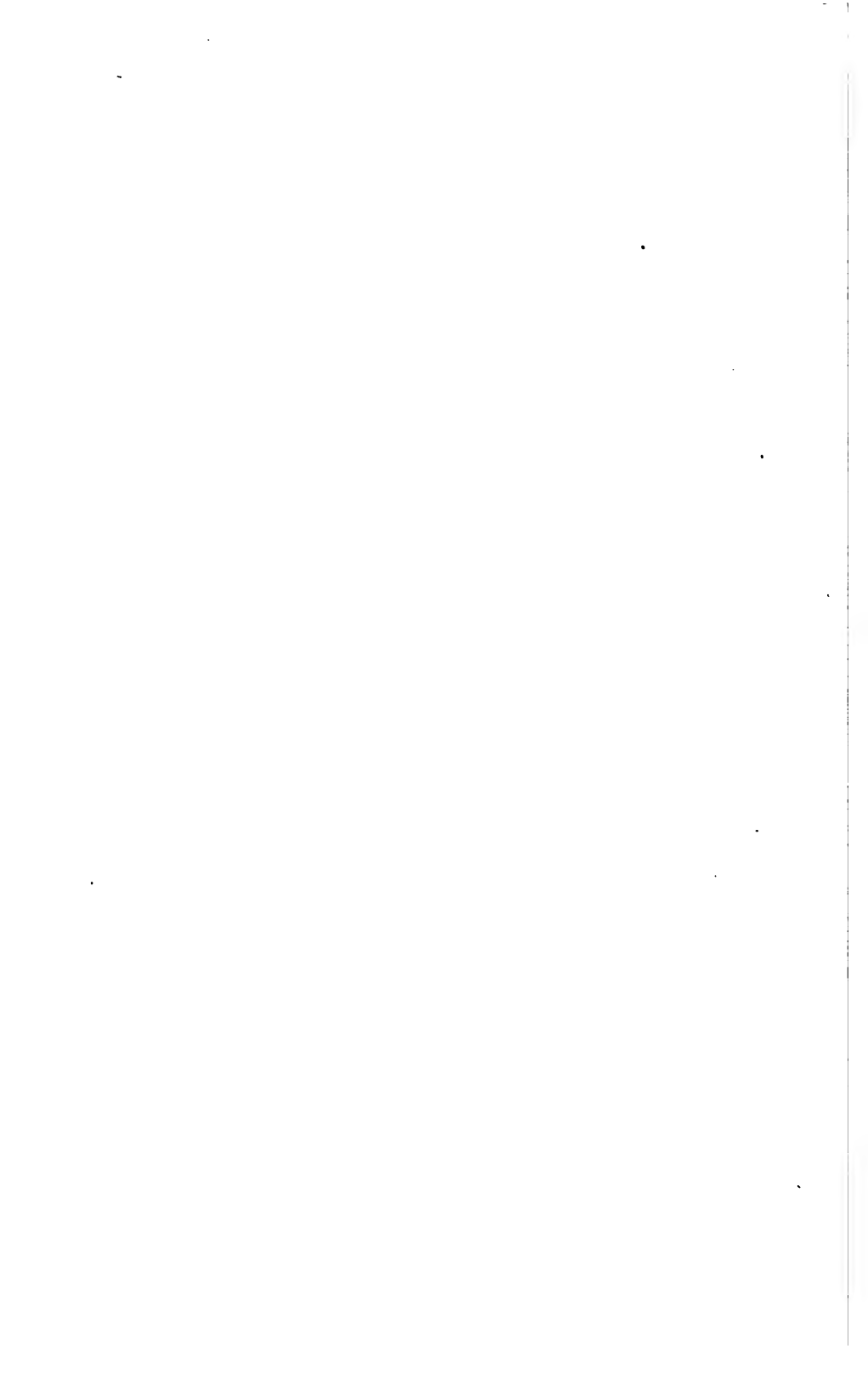
while Oedipus still continued king at Thebes, though haunted by the avengers of his mother's wrong. No allusion is made to his self-inflicted blindness, nor of his wandering to Athens to find a grave; and it is not unlikely that the connection of the king of Thebes with Theseus was the later invention of an Attic poet or rhapsodist. Indeed, Homer makes it evident (Il. 23. 679) that Oedipus died at Thebes, and that his funeral games were held there. The manner of his death is not recorded, but the expression *δεδουπότος* *Οἰδιπόδου* has been supposed to imply that he fell in war, or, at any rate, by violence; for it seems too artificial to interpret it of his sudden fall from prosperity. The Attic tragedians represent the discovery of his relationship to his mother as long deferred, and his four children as all born to him by Jocasta. But Grote (vol. i. chap. 14) reminds us that the 'ancient epic called Oedipodia, treading more closely in the footsteps of Homer, represented him as having after her death married a second wife Euryganeia, by whom the four children were born to him; and that the painter Onatas adopted this story in preference to that of Sophocles.' See Pausan. 9. 5. 5. In the old narrative of the Cyclic Thebais, Oedipus does not appear to be described as blind; nor, as far as can be known, is the blindness mentioned in the narrative of Pherecydes (Schol. Eur. Phoen. 52), though it forms part of the narrative of Hellanicus (ib.).

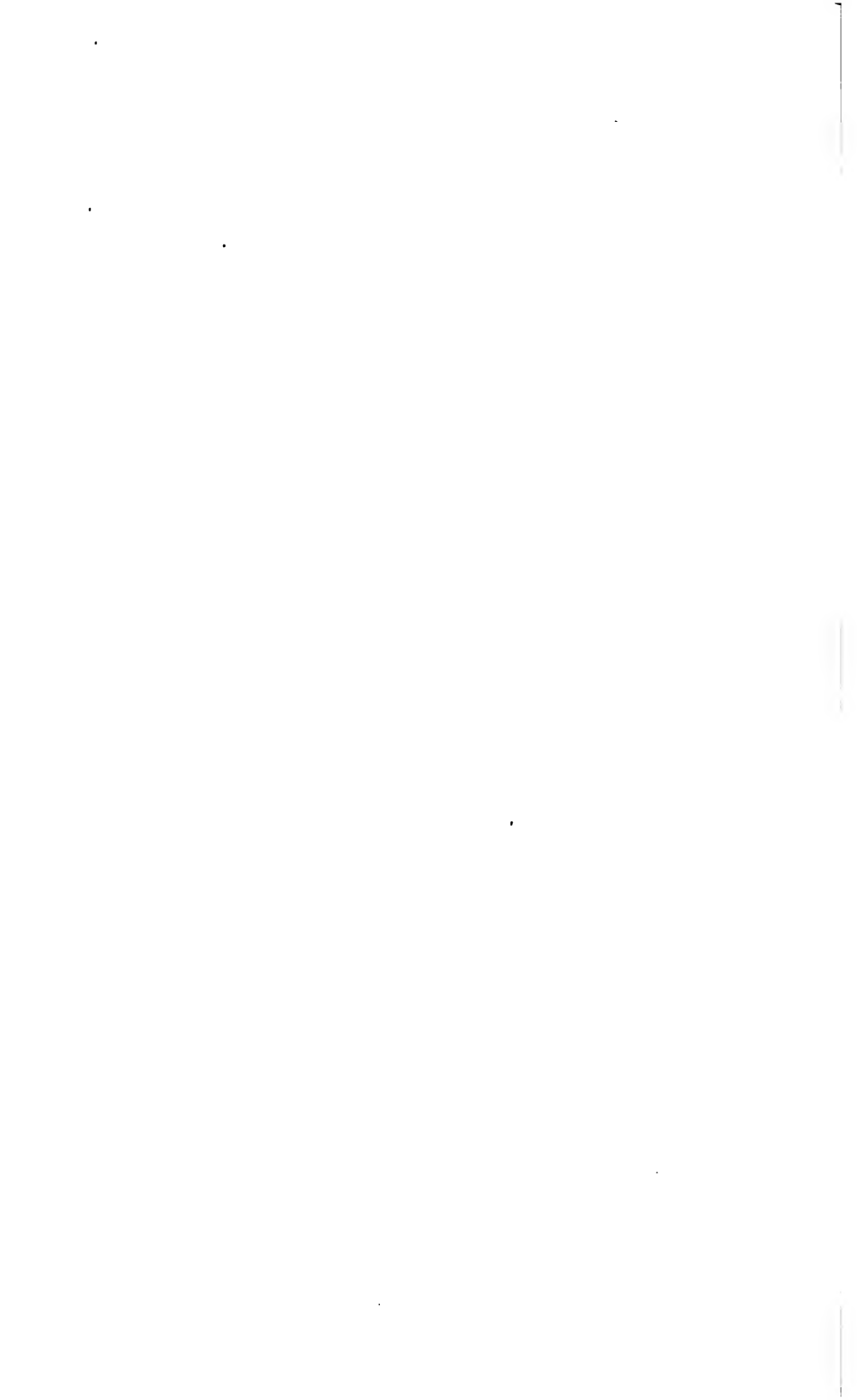
*Οἰδιπόδου*. This form occurs in Il. 23. 679; Hesiod, Opp. et Di. 163; cp. Pind. Pyth. 4. 263. If the nom. *Οἰδιπόδης* exists, it may be compared with *ἑπταπόδης* Il. 15. 729. This universally received account makes the name of Oedipus a reminiscence of his exposure on Cithaeron, when his 'feet were swoln' with the cords that bound them; 'forata ferro gesserat vestigia, | tumore nactus nomen et vitio pedum' Senec. Oed. 812. It is more likely that

the story formed round the name, and was suggested by the apparent etymology. No allusion is made to the circumstance in Homer; and Döderlein, n. 964, seeks to derive the name simply from *οἰδεῖν*, as it were 'tumidus in', regarding *-πους* as a mere termination. Schneidewin (Einleit. zum Oed. Tyr. s. 25), with greater probability, refers the word to *οἶδα*, as though Oedipus were *par excellence* the *insipiens sapiens*; cp. O. T. 397 ὁ μὲν εἶδος Οἰδίου, where the jingle can hardly be unintentional. *Ἐπικάστη*, from root *καθ*, as in *κτεσσαι*, meaning 'brightness'.

272. μέγα ἔργον, see on Od. 3. 261. It is interesting to see how μέγας gets the bad sense of 'monstrous,' through the instinctive feeling in the Greek mind of the connection between moderation and propriety. See Od. 11. 373.

274. ἄφαρ has variously been connected with root *δω*, as in *ἐξάντης* or *ἀφνω*, or with *σκα*, *σκατα*. The older commentators referred it to *ἀπρω* or to *ἀπό* and *ἀρα*, Hartung to *αἰψα* and *ἄρα*. It is important to settle the meaning here, for one of the main features of the story depends upon it, as Schol. B. sup., interpreting it *οὐκ εὐθέως ἐπὶ τῷ ἔσχε παῖδας*; ἀλλ' ἐξαιφνης. We know however that if we keep to the old form of the story, the Scholiast's difficulty disappears. Now the Et. Mag. gives four shades of meaning to *ἀφαρ*, viz. τὸ ταχέως, καὶ τὸ πρόχειρον καὶ παραχρήμα, καὶ τὸ αἰφνίδιον, καὶ τὸ βραδίως, but the adverbs used by the paraphr., by the Scholl., and by Apollon., to interpret *ἀφαρ*, are generally *ταχέως*, *εὐθέως*, *εὐθύς*, and *ἐσπευσμένως*. and Schol. B. L. V. on Il. 1. 349 *εἰς, δηλοὶ δὲ καὶ τὸ ἐπειτα*. The last remark is valuable, as it seems to hit the real point in the use of *ἀφαρ*, which is to express immediate sequence upon what has gone before. In Il. 23. 311 we have *ἔπειτα ἀφάρτεροι*, an adjective, perhaps of comparative degree, from *ἀφάρ*, the Scholl. and Ap. rendering the word





ἀλλ' ὁ μὲν ἐν Θήβῃ πολυηράτῳ ἀλγεα πάσχων 275  
 Καδμείων ἤνασσε θεῶν ὁλοὰς διὰ βουλὰς·  
 ἡ δ' ἔβη εἰς Αἶδαο πυλάρταο κρατεροῖο,  
 ἀψαμένη βρόχον αἰπὺν ἀφ' ὑψηλοῖο μελάθρου,  
 ᾧ ἄχει σχομένη· τῷ δ' ἀλγεα κάλλιπ' ὅπισσιν  
 πολλὰ μάλ', ὅσσα τε μητρὸς ἐρινύες ἐκτελέουσιν. 280  
 Καὶ Χλωρίν εἶδον περικαλλέα τήν ποτε Νηλεῖδς

by εἰθεῖς and ταχεῖς. Seber gives as a complete list of its occurrences, Il. 1. 349, 594; 2. 453; 10. 537; 11. 13, 418; 12. 221; 13. 814; 16. 323; 17. 392, 417, 750; 19. 405; 21. 528; 22. 270; 23. 375, 593; 24. 446; Od. 1. 410; 2. 95, 169; 3. 456; 4. 85; 5. 482; 6. 49; 8. 270, 409; 9. 328; 10. 122; 11. 273; 17. 305; 19. 140; 21. 307; 24. 129. Translate, 'at once.'

ἀνάπυστα is the adjective from ἀναπυνθάνομαι, as τὰς πάτρας αὐτῶν ἀνεπύθετο Hdt. 6. 128, 'he enquired closely into.' The transition of meaning from 'enquired into' to 'well-known' is easy. It seems to imply that the gods made no special revelation, but secured the discovery of the deed by stimulating men's curiosity, and setting them on the right track of enquiry.

275. πολυηράτῳ. Perhaps a contrast is here intended between the 'loveliness' of Thebes and the 'misery' of the king who reigned there.

Join θεῶν διὰ βουλὰς with ἀλγεα πάσχων, and for this use of διὰ with the accusative cp. Od. 8. 520; 13. 121; 19. 154.

277. πυλάρτης, 'the warder,' is used of Hades, here and in Il. 8. 367; 13. 415. Apion interprets it ὁ ταῖς πύλαις προσσηρημένος. It is rather ὁ τὰς πύλας ἀραρυίας ἔχων, as πύλαι . . πύκα στιβαρῶς ἀραρυῖαι Il. 12. 454, etc.

278. ἀψαμένη, 'having fastened high a noose from the lofty beam;' αἰπὺν has here its simple physical meaning, and stands predicatively with ἀψαμένη, the words ἀφ' ὑψ. μελ. being added as exegesis; cp. γυμνὸν ἄτερ κόρυθός τε καὶ ἀσπίδος Il. 21. 50. As Hephaestus, Od. 8. 279, let down his fine nets over the bed where Ares and Aphrodite lay (καθ' ὑπερθε μελαθρόφιν ἐξεκένυτο), so here Epicaste makes fast the rope ἀφ' ὑψηλοῖο μελάθρου. This long rafter, which went across from wall to wall,

carried the weight of the roof. Athena, in the form of a swallow, sits ἀνὰ μεγάροιο μελάθρῳ, and the eagle in Penelope's dream perches ἐπὶ προύχοντι μελάθρῳ, which may be the free end that came through the wall to the outside.

μελάθρου was also used more widely, in the senses in which we use 'roof,' as μελάθρου ἐπελθεῖν Od. 18. 150, φίλτατοι ἄνδρες ἐμῷ ὑπέσσι μελάθρῳ Il. 9. 204. The ethical meaning attached to it is seen in the words αἰδεσσαι μελάθρου Il. 9. 640.

279. With ᾧ ἄχει σχομένη it seems most natural to compare such usages as ἀσθματι ἔχεσθαι Il. 15. 10, and to assign a passive force to the aor. mid. σχομένη, making it mean 'held fast by,' 'absorbed in' her own sorrow. Cp. κληθμῷ δ' ἔσχοντο inf. 334. The Schol. interprets by κατασχεθεῖσα.

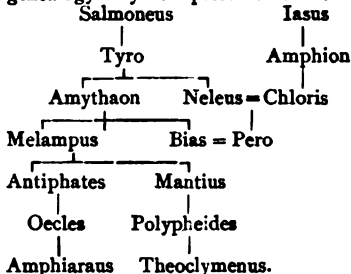
280. ἐρινύες. See on Od. 2. 135.

281. Χλωρίν. Chloris, daughter of Amphion, king of the Minyan Orchomenus, was married to Neleus king of Pylos, and was mother by him of three sons and one fair daughter Pero, whose hand was to be bestowed upon the man who could succeed in bringing from Phylace the cows of Iphiclus. There was a noble prophet who undertook the task, but he was caught and imprisoned for a year by Iphiclus, who then set him free as a reward for his prophetic revelations. This is the whole of the story as it stands here; but it reappears in a somewhat different form, or at any rate with additional details, in Od. 15. 225 foll., when Theoclymenus is first introduced upon the scene, the descendant of Melampus, who is the μάντις ἀμύμων of the present passage. Melampus, according to this version, had once lived in Pylos, but had sought a new home; for, while he was prisoner in the house of Phylacus,

γῆμεν ἔδν διὰ κάλλος, ἐπεὶ πόρε μυρία ἔδνα,  
 ὀπλοτάτην κούρην Ἀμφίονος Ἰασίδαο,  
 ὅς ποτ' ἐν Ὀρχομενῷ Μινυεῖφ Ἰφι ἀνασσειν  
 ἡ δὲ Πύλου βασιλευε, τέκεν δὲ οἱ ἀγλαὰ τέκνα, 285  
 Νέστορά τε Χρομίον τε Περικλύμενόν τ' ἀγέρωχον.

284. Μινυεῖφ] So La Roche, with Bekk. ii, for the common Μινυίφ. The shortening of a long vowel before Ἰφι (Φίφ) is unprecedented in Homer. The MSS. give these and several other forms of the word. 285. ἡ δὲ] So Wolf and subsequent editors, with Herodian, instead of the reading of the MSS. ἡδὲ. See note below.

Neleus had seized and kept his possessions. He had fallen into the hands of Phylacus while attempting to carry off his cows, the price demanded by Neleus for the hand of Pero; but at last he succeeded in bringing away the cows to Pylos, when he avenged himself on Neleus, handed the lady he had won to his brother (Bias), and went to be a great chieftain among the Argives, where he married, and begot among other children Oecles, who was father of Amphiarus. The steps in the genealogy may be represented thus:—



The story is briefly summed up by Propertius, Eleg. 2. 4. 17 foll.

'Turpia perpressus vates est vincla Melampus,

Cognatus Iphicli surripuisse boves.

Quem non lucra, magis Pero formosa coëgit,

Mox Amythaonia nupta futura domo.'

283. Ἀμφίονος. This Amphion, son of Iasus, is distinct from the Theban Amphion; but a later form of the story identified the two, and represented Chloris as daughter of Amphion by Niobe, and the only one of the children whom the gods spared.

284. Ὀρχομενῷ. This ancient

Boeotian city, at the influx of the Cephissus into the Copaic lake, was the capital of the kingdom of the Minyae, so called after their eponymous king Minyas, who built the famous treasure-house at Orchomenus. The legends speak of a Minyan Orchomenus in Thessaly, and Nitzsch prefers to regard the city here spoken of as Thessalian, comparing Il. 2. 511; 9. 381. If the question could be decided it would make but little difference to the story, as the Minyae are represented as having immigrated from Thessaly into Boeotia, and if there were two Minyan cities called Orchomenus, they would be inhabited by the same people. There was an Arcadian Orchomenus, Il. 2. 605. For the discrepancies of Orchomenian genealogy see Grote's Greece, vol. i. chap. 6.

285. ἡ δὲ Πύλου βασιλευε. The regular use of βασιλεύειν is as an intransitive verb; compare βασιλεύειν ἰθάκη Od. 1. 401, κατὰ δῆμον 22. 52, ὑπὸ Πάριον Il. 6. 425. This inclines us to take Πύλου as a purely local genitive, and not in government with the verb. In Od. 7. 59 we find Γηγάρτεσσι βασιλεύειν, where the dative is ethical. Translate, 'she was queen in Pylos, and bare the king noble children;' so μητέρα δ' ἡ βασιλευεν ὑπὸ Πάριον Il. 6. 425. It was her marriage with Neleus that made her queen, so that οὐ readily refers to βασιλῇ implied in βασιλευε. The former clause would naturally be participial, as ἡ δὲ Πύλου βασιλῇ γημαμένη, τέκεν οἱ, etc., but it is here put as an independent sentence. Neleus had twelve sons in all (Il. 11. 693 foll.), but all except Nestor were slain by Heracles.

286. ἀγέρωχον. This word has



89 A daughter offered as wife to the door of a law of original merit. L 191, N 366  
1 Sam. XVIII. 25 and it shall be that the man who killeth him (Goliath), the king will marry him  
with great riches, and will give him his daughter; and make his father's house free in Israel.  
Joshua XV. 16 And Caleb said, The Lord God of Israel, and I will give it, to him who slayeth  
Achan my daughter to wife

τοῖσι δ' ἐπ' ἰφθίμην Πηρὰ τέκε, θαῦμα βροτοῖσι,  
 τὴν πάντες μύωντο περικτῖται· οὐδ' ἄρα Νηλεὺς  
 τῷ ἐδίδου δς μὴ ἔλικας βόας εὐρυμετώπους  
 ἐκ Φυλάκης ἐλάσειε βίης Ἰφικληΐης 290  
 ἀργαλέας· τὰς δ' οἶος ὑπέσχετο μάντις ἀμύμων  
 ἐξελάαν· χαλεπὴ δὲ θεοῦ κατὰ μοῖρα πέδησε,  
 δεσμοὶ τ' ἀργαλεοὶ καὶ βουκῶλοι ἀγροῖῳται.  
 ἀλλ' ὅτε δὴ μῆνές τε καὶ ἡμέραι ἐξετελεύντο  
 ἄψ περιτελλομένου ἔτεος καὶ ἐπήλυθον ὄραι, 295  
 καὶ τότε δὴ μιν ἔλυσε βίη Ἰφικληΐη,  
 θέσφατα πάντ' εἰπόντα· Διὸς δ' ἐτελείετο βουλή.  
 Καὶ Λήδην εἶδον, τὴν Τυνδαρέου παρακόιτιν,

288. οὐδ' ἄρα] Ἀρίσταρχος, οὐδ' ἄρα Schol. H. The common-reading is οὐδέ τι.

thoroughly exercised the ingenuity of etymologists. Aristonicus and the older commentators regarded it as equivalent to γεράοχος. Hesych. and Et. Mag. διὰ τὸ ἀγείρειν ὀχρὴν τούτεστι τὴν τροφήν. Modern philologists have proposed ἀγείρειν—ὀχρὸν—'currus colligere'; ἀγείρειν—ὀκύς, etc., etc. Buttm. and Lobeck, not unnaturally, despaired of any derivation being discoverable.

287. Join τοῖσι with ἐπὶ, 'besides these.'

289. τῷ, not τῇ, for the enclitic cannot well begin a verse. For the use of the demonstrative to prepare for a relative sentence compare τάνν αἱ πάρος ἦσαν Od. 2. 119, γαμέσθαι | τῷ ὅτῳ τε πατήρ κέλεται Od. 2. 114, τῷ δόμεν δς.. εἶποι Il. 18. 508.

ἔδιδου. Notice the tense, 'was not ready to give'; 'was not for giving'; compare ἔμψοῦτο παρ' οὐκ ἐκδιδόντος τὴν αὐλήν Hdt. 1. 68.

290. ἐλάσεια represents a sort of 'oratio obliqua' implied in the former clause, = 'nisi abegisset.'

βίης Ἰφικληΐης, cp. Od. 2. 409. Iphiclus or Iphicles was son of Phylacus, living in Phylace on Mount Othrys in the Thessalian Phthiotis. Phylacus seems to have stolen these kine from Tyro, mother of Neleus (v. 235); and Iphiclus was now keeping them guarded by savage herdsmen, and, as later legends added, by a furious watch-dog. The story of the

imprisonment of Melampus may have come from the ideas suggested by the words Φύλακος and Φυλάκη.

291. With ἀργαλέας supply ἐλάσαι from ἐλάσειε, 'hard' or 'dangerous' to drive away, as being so well guarded.

293. δεσμοὶ and βουκῶλοι describe and define the μοῖρα θεοῦ. With the form ἀγροῖῳται (= ἀγρῶλοι) compare σπαργανιάτης h. Hom. Merc. 301; εἰραφιώτης h. 26. 2.

297. θέσφατα.. εἰπόντα. Eustath. interprets this of a special prediction made by him, περὶ παιδοποιίας μαντευσάμενος τῷ Ἰφίκῳ (ἦν γὰρ ἄπαις), καὶ ἐπιτυχὸν ἀπελύθη. The Schol. V. refers it to the fact of the prophet having foretold the fate that would befall him on this enterprise, εἰδὼς, ὅτε δὴ μάντις, ὅτι ἐλάσεια ἐνιαυτὸν. Melampus was supposed by the later logographers to understand the language of all animals; and many stories are told about his questioning of the birds, and his listening to the talk of the worms as they bored through the beam of his chamber.

The phrase Διὸς δ' ἐτελείετο βουλή appears in Il. 1. 5.

298. Λήδην. This passage, if it be genuine, makes a break in the list of Boeotian or Thessalian legends. Leda (whose name may be identical with *Iada*, 'wife,' found in Lycian inscriptions: compare the name of the



ἥ δ' ὑπὸ Τυνδαρέῳ κρατερὸφρονε γείνατο παῖδε,  
 Κάστορά θ' ἱππόδαμον καὶ πύξ ἀγαθὸν Πολυδεύκεα, 300  
 τοὺς ἀμφω ζῶους κατέχει φυσίζους αἶα  
 οἱ καὶ νέρθεν γῆς τιμὴν πρὸς Ζηνὸς ἔχοντες  
 ἄλλοτε μὲν ζῶουσ' ἑτερήμεροι, ἄλλοτε δ' αὐτε  
 τεθνᾶσιν· τιμὴν δὲ λελόγχᾳσιν ἴσα θεοῖσι.

304. λελόγχασιν] The MSS. all give this form, notwithstanding the unusual shortening of the penult. Eustath. adopts the reading, remarking how τὸ λελόγχασιν συστέλλει τὸ παραληγόμενον, but suggests that it might be written κατ' ἐκθλυσιν τῆς ληγούσης, sc. λελόγχασ', which Wolf writes in his text. See on Od. 7. 114.

Carian island, Δάδη) is described as a daughter of the Aetolian king Thestius. Tyndareus (from the same stem as Τυδεύς, cp. Lat. *tu-tud-i*) was a prince of Sparta. Driven thence by his brothers, he found a home with Thestius and married his daughter. Leda became the mother of four children, Castor and Polydeuces, Helen and Clytaemnestra; but the parentage is variously given. Castor and Polydeuces are both called sons of Tyndareus, while their sister Helen is called a daughter of Zeus, Il. 3. 426; Od. 4. 189, 219, 596; and Clytaemnestra, again, a child of Tyndareus, Od. 24. 199. In the Homeric hymns (17 and 33) the two sons are called both Διὸς κούροι and Τυνδαρίδαι, and later forms of the story refine upon this, making Clytaemnestra and Castor the offspring of Tyndareus, and Helen and Polydeuces of Zeus. Thus Castor appears as a mortal, and Polydeuces as an immortal; but when Castor falls in the fight with the Apharidae, Polydeuces gives up half his immortality, sharing it on alternate days with his brother Castor. Cp. Pind. Nem. 10. 55 μεταμβόμενοι δ' ἐναλλὰς ἀμέραν τὰν μὲν παρὰ πατρὶ φίλῳ διὸν νέμονται, τὰν δ' ὑπὸ κεύθεσι γαίης ἐν γυάλοις Θεράπνας (where their grave was shown), πότμον ἀμμιπλάντες ὁμοῖον, ib. Pyth. 11. 63 τὸ μὲν παρ' ἁμαρ ἔδραιοι Θεράπνας τὸ δ' οἰκόντας ἐνδον Ὀλύμπου.

This story would seem to connect the Dioscuri with some myth representing the alternation of light and darkness, Welcker (Gr. G. 1. 606 foll.) identifying them with the morning and evening star; cp. Stat. Silv. 4. 6. 15 foll., where Castor is used for Lucifer. The

epithets λευκόπῳλοι, εὐήπῳροι Pind. Pyth. 1. 66; Ol. 3. 39, and the expression ἱπποὶς μαρμαίροντε Eur. I. A. 1154, cannot but remind us of λευκόπῳλος ἡμέρη Soph. Aj. 673. But if the ἑτερήμερος is so necessary to connect them with such myths, it is remarkable that it finds no place in the Iliad, where Helen describes them (3. 243) as 'dead and buried' in Lacedaemon before the Trojan war began. Müller (Dor. 2. 10. § 8) thinks that we have the worship of some ancient Peloponnesian deities blended with the heroic honours of the human Tyndaridae; the former attributes in process of time superseding the latter. See Dict. Biogr. and Myth. s. v.

300. Κάστορα, from root καδ, as Ἐπικάστη sup. For the meaning of Πολυδεύκης see on ἀδευκής Od. 4. 489.

301. τοὺς ἀμφω. Cp. Il. 3. 243 τοὺς δ' ἤδη κατέχευ φυσίζους αἶα | ἐν Λακταίμοις αἰθι φίλῳ ἐν πατρίδι γαίῃ. For the phrase γαῖα or αἶα κατέχει cp. Od. 13. 427; 15. 31; Il. 16. 629, where the expression has the regular meaning of being dead and buried. It is difficult to reconcile this with ζῶους, unless we apply a sort of oxymoron to the effect that though dead, buried, and νέρθεν γῆς, they are 'alive' to a certain extent, the extent being limited by the words of καὶ... τεθνᾶσιν. Nitzsch proposes to read ἀμφιζῶούς, to which the following line would form the exegesis. But only by straining the interpretation is it possible to harmonise the form of the story in the Iliad with that in the Odyssey.

304. λελόγχασιν. See crit. note. For the quantity of the α see Od. 7. 114 on πεφύκασι, and cp. Monro, H. G. §§ 5, 7. Among other points which

Valenwoorthy that Hel... not mentioned, but only Bioscusi. In Cypraea the D.  
eyes a very important role. W. M. think. Helena comes from Cypraea

o5. Aloidae has a répevos in Naxos, but appears also in Thessaly. W. M. 120  
think from Naxian sources

Τὴν δὲ μετ' Ἰφιμέδειαν, Ἀλωῆος παράκοιτιν, 305  
 εἴσιδον, ἣ δὴ φάσκε Ποσειδάωνι μιγῆναι,  
 καὶ ῥ' ἔτεκεν δύο παῖδε, μινυνθαδίῳ δὲ γενέσθην,  
 ὅτ' ἂν ἀντίθεον τηλεκλειτὸν τ' Ἐφιάλτην,  
 οὗς δὴ μηκίστους θρέψε ξείδωρος ἄρουρα  
 καὶ πολλὸν καλλίστους μετὰ γε κλυτὸν Ὠρίωνα 310  
 ἐννέωροι γὰρ τοί γε καὶ ἐννεαπήχες ἦσαν  
 εὖρος, ἀτὰρ μῆκος γε γενέσθην ἐννεόργυιοι.  
 οἷ ῥα καὶ ἀθανάτοισιν ἀπειλήτην ἐν Ὀλύμπῳ  
 φυλόπιδα στήσειν πολυάικος πολέμοιο.

suggest a late origin for the whole passage we may note that τὴν Τυνδαρίου παράκοιτιν (sup.) seems to be a use of the demonstrative pronoun, or article, that is quite post-Homeric. We might quote Θάμυριν τὸν Ὀρχίμα Il. 2. 595 as the nearest parallel; but not ὁ Ἰφίκλοιο πάς (as Krüger) Il. 13. 698, for ὁ there is the emphatic demonstrative, referring back to ὁ μὲν, ib. 694. Lauer (Hom. Quaest. 51) says well, 'Vocabulum τὴν articuli quasi vicarium improbandum est, cum a versibus 260, 266, 305, quamvis eadem in iis sit coniunctio, vacula ista τὴν absit.'

305. Ἰφιμέδεια was daughter of Triops, king of Thessaly. Aloeus, her uncle and husband, is described as son of Poseidon by Canace daughter of Aeolus. Iphimedeia alleged (φάσκε, as sup. 236 φάτο, and 261 εὐχετο) that she was mother of Otus and Ephialtes by Poseidon; the common form of legend reappearing, as in the story of Tyro, Antiope, Alcmene, and Leda.

307. μινυνθαδίῳ is explained by vv. 318-320; with the form of adjective compare κρηττάδιος, διχθάδιος, αἰφνίδιος. The name Aloeus is from ἀλός. He is the 'man of the threshing-floor;' and his son Otus (ὄθεω) tramples the corn from the husk, while Ephialtes (ἐπι-ιάλλω, Eustath. quoting the reading Ἐπιάλτης, see La Roche ad loc.) tosses it up for the wind to winnow it. Others connect Ephialtes with ἐπι-άλλομαι, making the name descriptive of the leaping upon the grapes in the wine-press. Anyhow, the names commemorate the early glories of agriculture—a fact further pointed to by the

words θρέψε ξείδωρος ἄρουρα. The size of these giant children of the soil reminds us of the γηγενῆς Tityus, ὁ δ' ἐπ' ἐννέα κεῖτο πέλεσθρα, inf. 577. Otus and Ephialtes are represented in the Iliad (5. 385 foll.) as having imprisoned Ares for thirteen months χαλκῇ ἐν κεράμῳ, on which Schol. D. remarks, τοὺς Ἀλωείδας φασὶ καταπαῦσαι τὸν πόλεμον καὶ τὰς ἐς αὐτὸν παρασκευὰς, καὶ ἐν εἰρήνῃ ποιῆσαι βιοτεύειν τοὺς ἀνθρώπους.

311. ἐννέωροι, see on Od. 10. 19. It is hardly possible to attach any other meaning to it here than 'at nine years of age,' because of the word ἐννεαπήχες. This rendering will also fall in with μινυνθαδίῳ γενέσθην. The meaning of γὰρ refers back to μηκίστους in v. 309; the words from καὶ πολλοὶ .. Ὠρίωνα being parenthetical.

313. With the form ἀπειλήτην, cp. δμαρτήτην (v. l. δμαρτήδην) Il. 13. 384; συναντήτην, συλήτην, προσανδήτην, φοιτήτην, and seen Monro, H. G. § 19, who classes these as forms of non-thematic contracted verbs.

314. With φυλόπιδα (elsewhere φύλοπιν) στήσειν compare ἐν στήσῃ Od. 16. 292; 19. 11. φύλοπιν (often used in the Iliad, but found in the Odyssey only here and in 16. 268; 24. 475) is referred by some to φύλον only, the rest of the word being terminational. Curtius proposes to connect -osis with root os = 'work,' as in Πηρελ-όπεια and Lat. op-us; but the common etymology gives φύλον-ος in the sense of the 'battle cry of the hosts' or the 'slogan yell of gathering clans.' With this last view we might compare the use of βοή and ἀντή.

"Οσσαν ἐπ' Οὐλύμπῳ μέμασαν θέμεν, αὐτὰρ ἐπ' Ὀσση 315  
 Πήλιον εἰνοσίφυλλον, ἔν' οὐρανὸς ἀμβατὸς εἴη.  
 καὶ νῦ κεν ἐξετέλεσσαν, εἰ ἤβης μέτρον ἴκοντο·  
 ἀλλ' ὄλεσεν Διὸς υἱὸς, δν ἡύκομος τέκε Λητῶ,  
 ἀμφοτέρῳ, πρίν σφωιν ὑπὸ κροτάφοισιν ἰούλους  
 ἀνθῆσαι πυκάσαι τε γένῃς εὐανθεί λαχνη. 320  
 Φαίδρην τε Πρόκριν τε ἴδον καλήν τ' Ἀριάδνην,

315, 316.] *δοτεοῦνται ὡς ἀδύνατοι* (sc. by Aristarchus) Schol. V. *δοτεοῦνται πρὸς τιναν* Eustath.

315, 316. See crit. note. Eustath. remarks upon the passage that these lines are rejected, *εἰ καὶ οἱ λυτικοὶ* (the professed elucidators) *φασιν ὅτι μέμασαν οἱ παῖδες ποιῆσαι τὸ ἀδύνατον, οὐ μὴν ἔπραξαν*, that is to say, they felt the difficulty of supposing the circumstances to have taken place, and so laid all the stress upon *μέμασαν*, as though the Aloidæ had had the will but not the power to achieve. The objection felt by Aristarchus no doubt was how to reconcile ἐν Οὐλύμπῳ of v. 313 with Ὀσσαν ἐπ' Οὐλύμπῳ μέμασαν θέμεν. In one verse Olympus is the scene of the fight; in the other, the gods are far above Olympus, which must itself be used as only the first step in a gigantic staircase, by which they might be reached. Eustath. might say on v. 315 *ἐνταῦθα Ὀλυμπος ὁ οὐρανός*, but Aristarchus laid it down as a rule (Lehrs, Aristarch. 175) that Ὀλυμπος in Homer was always the mountain of that name. Nitzsch objects to the explanation suggested by Lehrs (p. 176); but if the two lines are to be retained, it is the best that can be offered: 'Olympum ascendunt Aloidæ; tum Dii illos fugientes in altiora caeli effugiunt; quæ caeli altiora ut et ipsi ascendere possint... montes superstruere moliantur.' It is very likely that the two lines are a later interpolation from some *Γιγαντομαχία*. The legends about the wars of gods and giants are not found in Homer, but are already developed in the Hesiodic epic. The presumptuous pride of the Aloidæ in attempting to scale the skies has its prototype in the building of the tower on the plain of Shinar, 'whose top should reach unto heaven.'

318. *Διὸς υἱός*. In Pind. Pyth. 4.

88 they are represented as slain by Artemis in Naxos.

319. *Ιούλοι*, 'whiskers.' Cp. Xen. Conviv. 4. 23 *τοῦτ' ἔν' Ιούλοι παρὰ τὰ ὦτα καθέρπει*. Curtius regards the initial *l* as a weakened reduplication, comparing *λαῖν*, *Ιουλῶ* and *Οὐλά*, names of Demeter, *λαρός* and *οἶρος*, *λαγή* for *Φιφωγή*.

320. *πυκάσαι*. It is better, keeping *Ιούλους* still as the subject, to render 'and covered their cheeks with sprouting down;' others make *γένῃς* the subject, and treat *πυκάσαι* as intransitive. We might expect *εὐανθεία λαχνη*, which would remove all difficulty.

321. *Φαίδρην*. The three names that follow belong to Attic legend, and thus the continuity of Thessalian and Boeotian story is again broken. Vv. 321-325 are probably a later interpolation, and, like other passages that allude to Athenian legend, they may belong to the date of the Peisistratean recension. Phædra was daughter of the Cretan Minos, and wife of Theseus after the death of Hippolyte. Her tragical fate was caused by her guilty passion for her step-son Hippolytus.

Procris was daughter of Erechtheus, king of Athens, and wife of Cephalus. The story of her fate takes many different forms; but Cephalus generally appears as a young hunter, carried off by Eos for his beauty, *ἀνῆρτασέν ποτε | ἡ καλλιφύγῃς Κέφαλον ἐς θεοῦς Ἔως | ἔρατος οὔνεκ'* Eur. Hipp. 454. Other forms of the story represent Cephalus as son of Hermes by the Cecropid Herse. If a nature-myth be sought for in this legend, Cephalus may be supposed to represent the morning star; and Procris (*ἡ προκεκριμένη* = 'eximia') may be the moon, under the form of a fair woman

as Lavoisier left no descendants! The interpolation made not before the 6<sup>th</sup> century

26. Maia and Oymone secured Nooms, and came from that source a.p.m. to W.M.  
The way in which they are mentioned shows that post was dealing with well-known

κούρην Μίνωος ὀλοόφρονος, ἣν ποτε Θησεὺς  
 ἐκ Κρήτης ἐς γουνὸν Ἀθηνάων ἱεράων  
 ἦγε μὲν, οὐδ' ἀπόνητο· πάρος δέ μιν Ἄρτεμις ἔκτα  
 Δίῃ ἐν ἀμφιρῦτῃ Διονύσου μαρτυρήσι. 325  
 Μαῖράν τε Κλυμένην τε ἴδον στυγερὴν τ' Ἐριφύλην,

324. ἀπόνητο] τινὲς ἐτέλεσεν γρ. Schol. H. ἔκτα] Ἀριστοφάνης ἔσχε Schol. H. Eustath. gives both readings. Probably ἔσχε is the original reading, found in Vind. 5. 50, 56, Ven. 613, with variant ἔκτα.

(see Preller, Grk. Myth. 2. 145 foll.). She was famed, as Eustath. says, ad loc., ἐπ' ἀνδρία . . . καὶ παροιμία ἐξ αὐτῆς φέρεται τὸ Πρόκριδος ἀκοντα, i. e. a dart that never misses its aim. Cp. Eurip. Ion 1155, of the full moon, κύκλος δὲ πανσέληνος ἡκόντις ἄνω | μηνὸς διχέρης. The story goes on that Eos tempted Cephalus to test his wife's fidelity, and when it was found wanting, she fled to Crete, where she joined the huntress Artemis. Coming back to her lord, she brought with her the famous dart and gave it to him for his own use. The last scene of her life describes her as following Cephalus to the woods, suspicious that he visited some paramour here. As she tried to hide herself in a thicket, he saw something moving, and shot the unerring dart only too truly. Procris falls by her own weapon. If we are to carry out the idea of Procris as the moon, we must think of her faint and pale, dying before the darts of the rising day. See Ov. Met. 7. 697 foll. But the name Ἐρση given to the mother of Cephalus makes it likely that the abduction of Cephalus by Eos has some connection with the morning-rays absorbing the dew.

Ariadne, i. e. Ἀριάγνη (a form of the name actually found on a vase), cp. Hesych. δῶδον ἀγρὸν Κρήτης, may be intended to represent a personification of the fertile powers of the soil. She was the daughter of Minos and Pasiphae, and gave her lover Theseus the clue by which to thread the labyrinth and slay the Minotaur.

322. Minos is here called ὀλοόφρων, 'evil-hearted,' perhaps in remembrance of the cruel tribute he had laid upon Athens. In this form of the story Theseus 'was carrying Ariadne off from Crete to the soil of sacred Athens, but he did not have his joy of

her; for, ere that, Artemis slew her in sea-girt Dia, on the information of Dionysus.' The Dia mentioned here is the little island, now Standia, just off Heracleion, on the north coast of Crete. Theseus would pass the island in sailing for Athens. This is different from the common account, which represents Ariadne as deserted by Theseus in Dia (Naxos), and taken to wife by Dionysus. What are the μαρτυρίαι? Some suppose that Dionysus informed Artemis that Theseus had lain with Ariadne in her sacred grove in Dia; or that Ariadne had been promised to Dionysus, but had surrendered herself to a mortal lover.

324. With οὐδ' ἀπόνητο, 'he had no joy of her,' cp. Od. 16. 120; 17. 293. Elsewhere ἀπονίναμαι is found with a genitive, as ἀρετῆς Il. 11. 763, τιμῆς Od. 24. 30, ἡβῆς Il. 17. 25.

If ἔσχε (see crit. note) be read for ἔκτα, we can hardly render it, with Eustath., ἔπεσχε θανάτῳ, but rather 'stopped her,' i. e. let her go no further with Theseus.

325. The form Διονύσου occurs only here; the regular form in Iliad and Odyssey being Διώνυσος, Il. 6. 132, 135; 14. 325; Od. 24. 74. In the hymns, the orthography Διώνυσος is common. In Hesiod, Scut. Herc. 400, Διώνυσος occurs (but Athen. 10. 428 cites the line as from the μεγάλαι Ἥοιαι); also in Theocr. 17. 112; Theogn. 976; Callim. h. 6. 72; Pind. Ol. 13. 25; frag. 5. 104.

326. With Maera, Clymene, and Eriphyle the story returns to Boeotian legend, the continuity of which we supposed to have been broken by the interpolation of later rhapsodists or editors. Maera, says Pherecydes, ap. Schol., was ἡ Προΐτου θυγάτηρ καὶ Ἀντείας, κάλλιε διαπρεπεστάτη. ταύτης



ἢ χρυσὸν φίλου ἀνδρὸς ἐδέξατο τιμήντα.  
 πάσας δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,  
 δσσας ἡρώων ἀλόχους ἴδον ἡδὲ θύγατρας·  
 πρὶν γάρ κεν καὶ νύξ φθίτ' ἀμβροτος. ἀλλὰ καὶ ὦρη 330  
 εὔδειν, ἢ ἐπὶ νῆα θοὴν ἐλθόντ' ἐς ἐταίρους  
 ἢ αὐτοῦ· πομπὴ δὲ θεοῖς ὑμῖν τε μελήσει.'  
 'Ὡς ἐφάθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ,  
 κληθμῷ δ' ἔσχοντο κατὰ μέγαρα σκιδέντα.  
 τοῖσιν δ' Ἀρήτη λευκώλενος ἤρχετο μύθων· 335

330. φθίτ'] φθειτ' Schol. B. Q.

ἐρασθεὶς Ζεὺς ἀφικνεῖται ὡς αὐτὴν καὶ λαμβάνει διαφθεῖραι· ἢ δὲ ἔγκυος γενομένη τίκτει Λοκρὸν τὸ ὄνομα παῖδα, δις Θήβας μετ' Ἀμφίονος καὶ Ζήθου οἰκίζει. She is represented as having been a nymph of Artemis, and having been slain by the goddess for her amour with Zeus. The name *Μαίρα* is probably connected with the root *μαρ*, and means 'brilliant.'

Clymene was a daughter of Minyas, wife of Phylacus, and mother of Iphiclus. Her name is common in Minyan legend; there is a Clymene, daughter of a Minyas and mother of Atalanta; an Eteoclymene, a Periclymene, in the same family; and a Clymeneus, king of the Minyae.

Eriphyle was wife of Amphiarus of Argos, but her story is closely connected with Theban legend; for Amphiarus, though desirous of taking no part in the expedition to Thebes, which he knew would prove fatal to him, was overpersuaded by his wife Eriphyle, who had been bribed with the gift of a golden necklace by Polynices. Amphiarus was on the point of being slain in the war, when Zeus clave the ground asunder with his thunderbolt, and engulfed Amphiarus with his chariot and horses. There was an oracle of Amphiarus established near Thebes, but afterwards removed to the neighbourhood of Oropus: cp. Od. 15. 244. The whole story was narrated in one of the Cyclic epics called *Ἀμφιαράου ἐξέλασις*, which, according to current tradition, was composed in Boeotia by Homer himself.

327. φίλου ἀνδρός. With this genitive of price cp. Γαῖος . . πρὸς Διομή-

δεα τεύχε' ἀμειβε, | χρύσεια χαλκεία, ἐκατόμβοι' ἑνναβοῶν Il. 6. 236, πῖ δύν Πριάμοιο . . ἔλυσε ἀπάντων Il. 11. 106, χαλκοῦ τε χρυσοῦ τ' ἀπολομένη 22. 50. Similarly προικὸς χαρίσασθαι Od. 13. 15.

328. See Od. 4. 240; Il. 2. 488.

330. πρὶν γάρ, 'for, ere that night would pass away.' Cp. Virg. Aen. 1. 374 'ante diem clauso componet Vesper Olympo.'

φθίτ[ο] is optat. See Od. 10. 51. Only here is ἀμβροτος used as epith. of νύξ, instead of the common ἀμβρόσιος. Cp. ἀβρότη Il. 14. 78.

331. In Od. 7. 317 Alcinoüs had said πομπὴν δ' ἐς τόδ' ἐγὼ τεκμαίρομαι . . αἶψα ἔς, and the preparations (8. 50. 444) had already been made; so that by ἐταίρους we may understand the sailors whom Alcinoüs had sent down to the harbour ready to take the ship on the morrow. ἐλθόντ[α] is accusative, as Od. 6. 60; 15. 240.

334. κληθμῷ is the 'glamour' of his story. The Schol. interprets it ὡς μετὰ ἡδονῆς καὶ τέρψεως ἡσυχία. Cp. Eustath. ad loc. κάτοχοι ἐγένοντο εὐφροσύνην πολλήν· ἐπίτασις γὰρ ἡδονῆς δὲ κληθμός. Quintilian, 4. 2. 37, seems to imply the same thing when he translates κληθμός by 'intentionis silentium.' Eustath. further says, διὸ καὶ ὁ Πλούταρχος ἐν συμποσίοις, ὡς διάφορά τινα λέγει τὴν εὐφροσύνην καὶ τὴν κληθμῶν. ἐκ δὲ τοῦ κλεινὸν καὶ ἀπὸ τῶ Πινδάρου Κληθμῶν παρ- γονται, ὡς Ἀθήναιος μέμνηται (7. 35) δι' ἐλεγουσῶν οὐδὲν ἔλαττον ἤπειρ αἱ τῷ μύθῳ Σειρήνες.

With ἔσχοντο cp. Od. 8. 182, and sup. 279.





‘Φαίηκες, πῶς ὕμιν ἀνὴρ ὄδε φαίνεται εἶναι  
εἰδός τε μέγεθός τε ἰδὲ φρένας ἔνδον εἴσας;  
ξείνος δ’ αὐτ’ ἐμός ἐστιν, ἕκαστος δ’ ἔμμορε τιμῆς·  
τῷ μὴ ἐπειγόμενοι ἀποπέμπετε, μηδὲ τὰ δῶρα  
οὕτω χρῆζοντι κολούετε· πολλὰ γὰρ ὕμιν  
κτῆματ’ ἐνὶ μεγάροισι θεῶν ἰότητι κέονται.’ 340

Τοῖσι δὲ καὶ μετέειπε γέρων ἦρως Ἐχένης,  
[ὅς δὴ Φαιήκων ἀνδρῶν προγενέστερος ἦεν]

ᾧ φίλοι, οὐ μὰν ἡμῖν ἀπὸ σκοποῦ οὐδ’ ἀπὸ δόξης

343.] Wanting in some of the best MSS, as Harl. Ven. 613, etc., but found in others and in Eustath. The Cod. Aug. adds καὶ μῦθος ἐκέκαστο παλαιὰ τε πολλὰ τε εἰδώς (7. 157).

336. πῶς . . εἶναι is used like the later πῶς ἔχειν; ‘How seemeth he to stand in your eyes?’ For the combination cp. Il. 11. 838 πῶς κεν εἴη τάδε ἔργα; Il. 14. 333 πῶς εἴη;

337. εἴσας. If with Ahrens we refer εἴση to root εἰκ, we can render here ‘good,’ ‘seemly,’ or the like. If we regard εἴση as equivalent to *ἰσίση*, from *ἴσος*, we must render ‘fair,’ i. e. well-balanced, like the *ῥῆς εἴσαι*, with ‘equal curves,’ or ‘on even keel.’ It can hardly be, as Schol., *τὰς ἀναλογούσας τῷ σώματι*.

338. The words δ’ αὖτε mark the transition to a new thought. Arete seems to find a satisfactory answer to her question in the approving looks of the Phaeacians; so she proceeds—‘Now, he is *my* guest;’ mine, especially because he made his first appeal to me; ‘but each one of you has a share in the honour’ of entertaining him and treating him well. ‘Wherefore, be not in too great haste to send him off, nor curtail the number of your presents for one who needs them so sorely.’

ἕκαστος δ’ ἔμμορε τιμῆς is best explained by Il. 15. 189, where the partition of the world between the gods is thus described, *τρεῖς γὰρ τ’ ἐκ Κρόνου εἰμὲν ἀδελφοὶ οὐς τέκετο Ῥέα, | Ζεὺς καὶ ἔγω, τρίτατος δ’ Αἰῆης, ἐνέροισιν ἀνάσσων, | τρυχθὰ δὲ πάντα δίδασται, ἕκαστος δ’ ἔμμορε τιμῆς*. Cp. also Il. 1. 278.

339. By τὰ δῶρα are meant the presents alluded to in Od. 8. 438 foll. Arete knows that if his departure is awhile delayed there will be more pre-

sents made to him; even as Alcinous himself proposes, Od. 13. 13.

340. κολούετε (*κόλος*, *κυλλός*, and, perhaps, *κείρω*) does not refer to any possible withdrawal of gifts already promised; but to the limitation of the gifts to a smaller number than would be given, should Odysseus tarry a little longer: cp. *εἰ δ’ αὐτοῦ πάντα κολούει* Od. 8. 211. With *ξείνος ἐμός* compare Od. 7. 142. Eustath. joins οὕτω with *κολούετε*, as if οὕτω resumed the participle *ἐπειγόμενοι*, but it seems far better to couple it with *χρῆζοντι*, and make the expression directly antithetical to *πολλὰ ὕμιν κτῆματα*.

344. ἀπὸ σκοποῦ. In Homer *σκοπός* is generally used of a ‘watcher’ or ‘spy;’ but in Od. 22. 6 of a mark at which an archer shoots; and this must be the meaning to be assigned to it here, viz. ‘wide of the mark.’ So ἀπὸ σκοποῦ *εἰρηκέναι*, *εἰρησθαι* Plat. Theaet. 179 C, Xen. Symp. 2. 10, and *παρὰ σκοπὸν* Pind. O. 13. 94.

ἀπὸ δόξης is interpreted by the Schol. as *οὐκ ἀποθεὶν ἧς ἔχομεν περὶ τοὺς ξένους διαθέσεως*, i. e. not at variance with our own ideas; Eustath. takes it to mean, ‘not at variance with our expectation’ of what she would do; *ὑπολαμβάνοντες ὅτι δηλαδὴ εὐ περὶ τοὺς ξένους διάκειται*. The latter meaning of ‘what one expects’ seems settled by Il. 10. 324 *σοὶ δ’ ἐγὼ οὐχ ἄλιος σκοπὸς ἔσσομαι, οὐδ’ ἀπὸ δόξης*. In later Greek the phrase reappears in the form *παρὰ δόξαν*.

μυθίζεται βασιλῆα περίφρων ἄλλὰ τίβηθε  
 'Αλκίωνα δ' ἐκ τοῦδ' ἔχεται ἔργω τε ἔπος τε.

Τὼν δ' αὖτ' Ἀλκίνοος ἐπαμείβετο φώνησέν τε  
 'τόυτο μὲν αὖτω δὴ ἔσται ἔπος, εἰ κεν ἐγὼ γε  
 ζῶις Φαιήκεσσι φιληρέτροισιν ἀνέσσω  
 ξείνος διὰ τλήτω, μάλα περ νόστοιο χετίζω.  
 ἔμψης οὖν ἐπιμείναι ἐς αὖριον, εἰς ὃ κε πῦσιν  
 δωτήνην τελίσω πομπή δ' ἄνδρεςσι μελήσει  
 πᾶσι, μάλιστα δ' ἐμοί· τοῦ γὰρ κράτος ἔστ' ἐπὶ δῖμιν.'

Τὼν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς  
 'Ἀλκίνοε κρείον, πάντων ἀριδείκετε λαῶν,  
 εἴ με καὶ εἰς ἐνιαυτὸν ἀνάγοιτ' αὐτόθι μῖμνεν,  
 πομπήν τ' ὀτρύνοιτε καὶ ἀγλαὰ δῶρα δίδοιτε,  
 καὶ κε τὸ βουλοίμην, καὶ κεν πολὺ κέρδιον εἴη,  
 πλειοτέρῃ σὺν χειρὶ φίλην ἐς πατρίδ' ἰκέσθαι·  
 καὶ κ' αἰδοίτερος καὶ φίλτερος ἀνδράσιν εἴην  
 πᾶσιν, ὅσοι μ' Ἰθάκῃνδε ἰδοίατο νοστήσαντα.'

Τὼν δ' αὖτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε  
 'ὦ Ὀδυσεῦ, τὸ μὲν οὐ τί σ' ἐλίσκομεν εἰσπορώμεντες

357. πομπήν τ' ὀτρύνοιτε] γρ. πομπή δ' ὀτρύνοιτο Schol. H. 359.] Ἀριστοφάνης  
 πλειοτέρῃσιν χερσὶ Schol. II. Perhaps it should be πλειοτέρῃς σὺν.

346. Ἀλκίωνα δ', 'but on Alcinoos here depends both promise and performance.' Compare for ἔργω τε ἔπος τε *Od.* 2. 272. See also *Od.* 6. 197.

348. τοῦτο, sc. *this* suggestion of Arete (to increase the number of the presents, and keep their guest a little longer) shall be fulfilled 'as sure as I am alive and reigning;' the emphasis is on ζῶεις.

350. ξείνος 84, 'but let our guest make up his mind (*Od.* 1. 353), though deeply desiring his return, to abide here notwithstanding.'

351. ἔμψης resumes the adversative force of *καὶ* with the participle; see generally on *Od.* 2. 199. The use of σὺν with ἔμψης here is like the ordinary combination of δ' αὖ or γὰρ.

ἄνδρες should be taken in a predicative sense with τελίσω, as its comparative positive suggests.

357. With the sentence πομπήν τ' ὀτρύνοιτε (still in the government of εἰ, and adding a further qualification to the main conditional clause: cp. *Od.* 4. 97, 98; 8. 340-342.

358. καὶ κε τό. Here, as in *sup.* 111, the apodosis is introduced by καὶ. 'I should indeed like this better,' viz. πλειοτέρῃ σὺν χειρὶ ἰκέσθαι, for it was a bad thing to return *κακῶς* σὺν χερσὶ ἔχοντες *Od.* 10. 42.

360. καὶ κ' introduces a second advantage he would thus secure.

363. τὸ μὲν merely anticipates the following words, sc. ἔσται ἔπος τ' ἔσται. 'This in truth we do not judge that when we look upon thee, viz. to be a deceiver and cheat; even as dark earth breeds many men broadcast summing her out of things which one can never bring to proof of sight.'





ἡπεροπήν τ' ἔμεν καὶ ἐπὶ κλοπον, οἷά τε πολλοὺς  
 βόσκει γαῖα μέλαινα πολυσπερέας ἀνθρώπους  
 ψεύδεά τ' ἀρτύνοντας, ὅθεν κέ τις οὐδὲ ἴδοιτο  
 σοὶ δ' ἐπὶ μὲν μορφῇ ἐπέων, ἐνὶ δὲ φρένες ἐσθλαί,  
 μῦθον δ' ὥς ὅτ' αἰοῖδ' ἐπισταμένως κατέλεξας,  
 πάντων τ' Ἀργείων σέο τ' αὐτοῦ κήδεα λυγρά.  
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατὰλεξον,  
 εἴ τινας ἀντιθέων ἐτάρων ἴδες, οἳ τοι ἅμ' αὐτῷ  
 Ἰλιον εἰς ἅμ' ἔποντο καὶ αὐτοῦ πότμον ἐπέσπον.  
 νύξ δ' ἦδε μάλα μακρὴ ἀθέσφατος· οὐδέ πω ὥρη

364. πολλοὺς] οὕτως Ζηνόδοτος· ὁ δὲ Ἀρίσταρχος πολλοὺς Schol. H. This imperfect citation probably means that Zenodotus wrote πολλά (see Od. 9. 128). Düntzer, on the other hand, assigns πολλά to Aristarchus.

365. πολυσπερέας must be regarded as a descriptive exegesis of πολλοὺς (see crit. note); cp. Il. 2. 804 ἄλλη δ' ἄλλων γλῶσσα πολυσπερέων ἀνθρώπων, Virg. Aen. 1. 602 '(gens) magnum quae sparsa per orbem,' etc. Eustath. seems to give the sense rightly when he says, τὸ δὲ οἷά τε πολλοὺς δύναται ποτε μὴ καλύοντος τοῦ μέτρου φράζεσθαι οἷους πολλοὺς.

366. Nitzsch interprets ὅθεν κέ τις, κ.τ.λ. by 'mendacia componentes usque eo unde quis mendacia ea esse neutiquam amplius sentiat,' i. e. carrying their invention to a pitch of perfection, at which no one can detect them. This is identical with the words of Schol. B. T. ὅθεν τις οὐκ ἂν δασκοπήσειεν οὐδὲ προΐδοιτο ὅτι ψεύδεται. But we must remember that Odysseus has just been entertaining his hosts with stories of marvel in the land of Hades, where no mortals could go and test the truth of his narration. He is like the bold assertor about the sources of the Nile, of whom Herodotus (2. 23) says, ὁ δὲ λέξας ἐς ἀράνεις τὸν μῦθον ἀνερείκας οὐκ ἔχει ἔλεγχον. Not that Alcinous intends to throw discredit on his adventures, but he seems gently to remind him of the doubtful veracity of some travellers' tales. According to this, ὅθεν.. ἔβοντο might exactly be interpreted by ἐξ ἀνελέγκτων, cp. Thucyd. 1. 21; 5. 85. Curtius suggests as the etymology of ἡπεροπῆς the Skt. *apara* = 'otherwise,' 'different,' and root *fer* = 'speak.' For the Homeric constructions with ἔσκει

cp. Od. 9. 321; also Il. 13. 446 ἡ ἄρα δὴ τι ἔσκειμεν ἄξιον εἶναι | τρεῖς ἐνὸς ἀντὶ πεφάσθαι, and 21. 332 ἄντα σέθεν γὰρ | ἑάνθον δινηντα μάχῃ θίσκομεν εἶναι. The common construction, of course, is ἔσκειν τινὶ τι.

368. ὡς ὅτ' αἰοῖδ'ες. This short form of comparison implies the repetition of κατέλεξε from κατέλεξας. Ameis quotes as parallel instances Od. 5. 281; 19. 494; Il. 2. 394; 4. 462; 12. 132; 13. 471, 571; 18. 219; 23. 712.

369. πάντων Ἀργείων. As a matter of fact Odysseus did not tell of the fate of 'all the Argives.' Eustath. notices the difficulty, and proposes to treat it as a similar inaccuracy to διέθλων πειρηθῶμεν πάντων Od. 8. 100, where see note. But by Ἀργείων Alcinous possibly intends to refer to the men whom Odysseus brought with him from Troy: cp. Od. 1. 61; 2. 173. ἀντίθεοι ἱταροὶ (cp. inf. 382) will then be limited to chieftains of the Greek host.

371. ἅμ' αὐτῷ... ἅμ' ἔποντο = 'qui tecum ipso simul profecti sunt,' the first ἅμα meaning only 'accompaniment'; the second, coincidence in point of time.

373. νύξ δ' ἦδε, 'and the night before us (ἦδε) is long.' To Odysseus, in his desire to go to bed, the night seemed far spent, and little time enough left for sleep. Alcinous, in his eagerness to hear more, would fain think it quite early still: he says, in a playful strain, that there is a 'vast' portion of



εὔδειν ἐν μεγάρῳ σὺ δέ μοι λέγε θέσκελα ἔργα.  
καὶ κεν ἐς ἧῶ διαν ἀνασχοίμην, ὅτε μοι σὺ  
τλαίης ἐν μεγάρῳ τὰ σά κήδεα μυθήσασθαι.

375

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς  
' Ἀλκίνοε κρείον, πάντων ἀριδείκετε λαῶν,  
ᾧρη μὲν πολέων μύθων, ᾧρη δὲ καὶ ὕπνου  
εἰ δ' ἔτ' ἀκουόμεναί γε λιλαίεαι, οὐκ ἂν ἐγὼ γε  
τούτων σοι φθονέοιμι καὶ οἰκτρότερ' ἄλλ' ἀγορεύσαι,  
κήδε' ἐμῶν ἐτάρων, οἳ δὴ μετόπισθεν δλοντο,  
οἳ Τρώων μὲν ὑπεξέφυγον στονόεσσαν αὐτήν,  
ἐν νόστῳ δ' ἀπόδλοντο κακῆς ἰότητι γυναικός.

385

Αὐτὰρ ἐπεὶ ψυχὰς μὲν ἀπεσκέδαο' ἄλλυδις ἄλλη  
ἀγνή Περσεφόνεια γυναικῶν θηλυτεράων,

385

381. ἀγορεύσαι] So most MSS. Ameis, with Eustath. and Cod. H. prim. mss. reads ἀγορεύειν. 385. ἄλλῃ] οὕτως Ἀρίσταρχος. Ἀριστοφάνης δὲ ἄλλῃ φησι Schol. H. 386. ἀγνή] τινὰ δὲ τῶν ἀντιγράφων ἀγνή Περσεφόνειαν γράφουσιν Eustath.

the night still left. This is the simple meaning, and is better than the refinement of Eustath., *φθινόπωρον ἦν ἡ καὶ περαιτέρω τοιαύτης ὥρας*. It looks as if Alcinoüs intended to parody the words of Odysseus in sup. 330.

374. λέγε = 'go on recounting.'

375. καὶ . . ἐς ἧῶ, 'even till morn.'

ἀνασχοίμην is used here absolutely, like the vernacular 'I could hold on.' In Od. 4. 595 it is found with a participle.

ὅτε . . τλαίης, with the use of the mood cp. Od. 5. 189, and 13. 391.

379. ᾧρη μὲν. The words εἰ δ' ἔτ' ἀκουόμεναί show plainly enough that the emphasis lies in the words ᾧρη δὲ καὶ ὕπνου. Odysseus thinks that *now* is the time for sleep; but he is not unwilling to make a sacrifice.

381. Join τούτων καὶ οἰκτρότερα = 'his vel flebiliora.'

382. μετόπισθεν, of time 'afterwards,' when they had left Troy.

383. αὐτήν, more often used in Iliad than Odysseus for 'battle.' Cp. the use of *βοή* and *φύλοισι*.

384. κακῆς γυναικός can only refer to Clytaemnestra, considering the illustrative story that is immediately told. Eustath. does indeed suggest that ἀρχέ-

κακος Ἑλένη is possibly intended; or even Cassandra. So also Scholl.

385. αὐτὰρ ἐπεὶ marks a transition. It serves here to resume the narrative broken at sup. 329.

386. ἀγνή, used in Odyssey only as epithet of Artemis, 5. 123; 18. 201; 20. 71, and of *ἑορτή* 21. 259. It is possible that ἀγνή is a later alteration, pointing to a time when Persephone was regarded from a fresh point of view.

θηλυτεράων. Ameis quotes from Lobeck, De Epith. otiosis, 361 'Vetere hoc ad schema referunt quod χαριεντισμὸν vocant, neque negari potest hanc adiectionem attributi omnium oculis occurrentis nativam prisci sermonis simplicitatem prae se ferre.' The expression is found inf. 434; Od. 15. 422; 23. 166; 24. 202; 11. 8. 520, and *θεαὶ θηλυτεραί* Od. 8. 324; cp. Il. 8. 7. There does not appear to be in the word any quality implied, like 'fair' or 'tender.' It is merely a way of marking off by a naïve emphasis the one sex from the other; the termination *-τερος* helping to suggest this antithesis. The meaning of the word is nothing but 'female,' being connected with *θηλή*, *θησθαι*, and Lat. *fe-mina*.





ἦλθε δ' ἐπὶ ψυχῇ Ἀγαμέμνωνος Ἀτρεΐδαο  
 ἀχνημένῃ· περὶ δ' ἄλλαι ἀγῡγέραθ', ὅσσοι ἄμ' αὐτῷ  
 οἴκῳ ἐν Αἰγίσθοιο θάνον καὶ πότμον ἐπέσπον.  
 ἔγνω δ' αἰψ' ἐμὲ κείνος, ἐπεὶ πῖεν αἷμα κελαιὸν 390  
 κλαίει δ' ὁ γε λιγέως, θαλερὸν κατὰ δάκρυον εἴβων,  
 πῖτνας εἰς ἐμὲ χεῖρας, ὀρέξασθαι μενεαίνων·  
 ἀλλ' οὐ γάρ οἱ ἔτ' ἦν ἰς ἔμπεδος οὐδέ τι κῖκυσ,  
 οἷη περ πάρος ἔσκειν ἐνὶ γναμπτοῖσι μέλεσσι.  
 τὸν μὲν ἐγὼ δάκρυσα ἰδὼν ἐλέησά τε θυμῷ, 395  
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδων  
 'Ἀτρεΐδῃ κύδιστε, ἀναξ ἀνδρῶν, Ἀγάμεμνον,  
 τίς νύ σε κῆρ ἐδάμασσε τανηλεγέος θανάτοιο;  
 ἦε σέ γ' ἐν νήεσσι Ποσειδάων ἐδάμασσεν  
 ὄρσας ἀργαλέων ἀνέμων ἀμέγαρτον αὐτμήν, 400  
 ἦέ σ' ἀνάρσιοι ἄνδρες ἐδηλήσαντ' ἐπὶ χέρσου  
 βούς περιταμνόμενον ἡδ' οἶων πάρα καλὰ,  
 ἦε περὶ πτόλιος μαχεούμενον ἡδὲ γυναικῶν;'

388. ὅσσοι] for MSS. ὅσαι. 399-403.] ἀθετοῦνται ὑπὸ Ἀριστοφάνους, ὡς ἀπὸ  
 τῶν εἰρησομένων μετενεχθέντες Schol. H. 400. ἀργαλέων] Ἀριστοφάνης, λευ-  
 γαλέων Schol. H.

388. ἀγῡγέρατο, 'congregatae erant,'  
 from ἀγείρω.

392. πῖτνας, from πῖτνημι, related to  
 πετάννυμι, as σκίδναμι to σκεδάννυμι,  
 κέρρημι to κεράννυμι. The participle  
 μενεαίνων is not merely co-ordinated  
 with πῖτνας, but it gives the reason for  
 that action, sc. 'because he desired to  
 reach me.'

393. ἄλλ' [οὐκ ἔλαβε] οὐ γάρ, etc.,  
 as Od. 10. 202; 14. 355.

κῖκυσ, found only here, and h. Hom.  
 Ven. 238, is probably connected with  
 κίω and κινέω and Lat. *cio* and *cileo*, and  
 therefore combines the idea of move-  
 ment with that of power.

394. γναμπτοῖσι μέλεσσι, as in Od.  
 13. 398; 21. 283; Il. 11. 669; 24. 359.  
 signifies 'supple'; here contrasting the  
 limbs of the living with the stiffness  
 and starkness of the dead.

400. ἀμέγαρτον. See Buttm. Lexil.  
 s. v. μεγαίρω.

402. περιταμνόμενον, as Schol. ἐλαύ-  
 νοντα περικυλούμενον, 'boves interci-

pientem et abigentem.' Cp. h. Hom.  
 Merc. 73 τῶν τότε Μαιάδος νίδς ..  
 πεντήκοντ' ἀγέλης ἀπετάμετο βούς  
 ἱριμύκου, | πλανοδίας δ' ἤλαυνε, Il. 18.  
 527 ὅκα δ' ἔπειτα | τάμενον' ἀμφὶ βοῶν  
 ἀγέλας. We may render 'making a  
 raid upon'; but the full picture is of a  
 band of marauders surrounding a num-  
 ber of oxen and cutting them off from  
 the main herd.

403. μαχεόμενον. Curtius (p. 293,  
 Gk. Et.) remarks that the epic presents  
 μαχέομαι and μαχέομαι must be re-  
 ferred to a theme μαχεσθ, just as τελέω  
 and τελείω imply a theme τελεσθ. We  
 find a present participle μαχεόμενος  
 Od. 17. 471, and the form μαχεούμενος  
 may be a *metathesis quantitatis* of this.  
 In Il. 1. 272 μαχέοντο appears as present  
 optat. Monro, H. G. § 54, thinks that  
 probably μαχεόμενος should be written,  
 with -εω for -ηο. The passage may  
 either signify 'fighting on behalf of  
 one's city and its women,' cp. Il. 16.  
 496 foll.; 17. 147, or 'fighting to take

ὧς ἐφάμην, ὃ δὲ μ' αὐτίκ' ἀμειβόμενος προσέειπε  
 'διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ, 45  
 οὐτ' ἐμέ γ' ἐν νήεσσι Ποσειδάων ἐδάμασσεν,  
 δρσας ἀργαλέων ἀνέμων ἀμέγαρτον αὐτμήν,  
 οὔτε μ' ἀνάρσιοι ἄνδρες ἐδηλήσαντ' ἐπὶ χέρσου,  
 ἀλλὰ μοι Αἴγισθος τεύξας θάνατόν τε μόρον τε 410  
 ἔκτα σὺν οὐλομένη ἀλόχῳ, οἰκόνδε καλέσσας,  
 δειπνίσσας, ὥς τίς τε κατέκτανε βοῦν ἐπὶ φάτῃ.  
 ὥς θάνον οἰκτίστροφ θανάτῳ περὶ δ' ἄλλοι ἐταῖροι  
 νωλεμέως κτείνοντο, σῦες ὥς ἀργιόδοντες, 415  
 οἳ ῥά τ' ἐν ἀφνειοῦ ἀνδρὸς μέγα δυναμένοιο  
 ἢ γάμφῳ ἢ ἐράνῳ ἢ εἰλαπίνῃ τεθαλυῖη.  
 ἦδη μὲν πολέων φόνῳ ἀνδρῶν ἀντεβόλησας,  
 μουνάξ κτεινομένων καὶ ἐνὶ κρατερῇ ὕσμινῃ  
 ἀλλὰ κε κεῖνα μάλιστα ἰδὼν ὀλοφύραο θυμῷ,  
 ὥς ἀμφὶ κρητῆρα τραπέζας τε πληθοῦσας  
 κείμεθ' ἐνὶ μεγάρῳ, δάπεδον δ' ἅπαν αἵματι θῦεν. 420  
 οἰκτροτάτην δ' ἤκουσα ὅπα Πριάμοιο θυγατρὸς,  
 Κασσάνδρης, τὴν κτεῖνε Κλυταιμνήστρῃ δολόμητις  
 ἀμφ' ἐμοί· αὐτὰρ ἐγὼ ποτὶ γαίῃ χεῖρας ἀείρων

407.] Omitted in the majority of MSS. 416. ἀντεβόλησας] οὔτως Ἀριστ.  
 γοῖ Schol. H., implying that there was a variant; probably ἀντεβόλησε, as some  
 MSS.

a city and carry off its women,' as Il.  
 18. 265. The latter interpretation is  
 commended, by the allusion to the foray  
 on the cattle.

409. Αἴγισθος. The Homeric version  
 makes Aegisthus the murderer, and  
 the scene of the murder a banquet.  
 Aeschylus and Euripides represent Aga-  
 memnon as slain by Clytaemnestra in  
 the bath. But at any rate, even here  
 Clytaemnestra is the accomplice, as  
 σὺν οὐλομένη ἀλόχῳ shows.

411. δειπνίσσας, the asyndeton is in-  
 tentional, befitting the outburst of indig-  
 nation and sorrow.

414. οἳ ῥά, for omission of the verb  
 cp. Il. 8. 306 μήκων δ' ὡς ἐτέρωσε κάρη  
 βάλεν, ἢ τ' ἐνὶ κήπῳ | καρπῷ βριθομένη  
 νοτίησι τε εἰαυηῶσι, and Il. 16. 406 foll.  
 ἐν... ἀνδρῶς, sc. οἴκῳ.

416. ἀντεβόλησας, 'didst encounter,'

or 'wast present at.' Generally the verb  
 is construed with the genitive, as Od. 4.  
 547; frequently with dative of the per-  
 son, as Il. 7. 114; 11. 809; Od. 7. 16  
 but very rarely with dative of the thing.  
 Compare τάρφω... ἀντεβόλησας Od. 24.  
 87.

417. μουνάξ = 'in single fight.'

418. Join ἐλοφύραο κε θυμῷ, 'mis-  
 tus esset animo.'

κεῖνα anticipates what follows, namely,  
 ὥς ἀμφὶ... θῦεν: this last word is com-  
 monly used of the violence of winds  
 and waves, as Od. 12. 400, 408, 460;  
 13. 85; Il. 21. 324; 23. 230. Here we  
 may render 'swam,' or 'bubbled.'

421. οἰκτροτάτην is used here with  
 predicative force: 'but saddest of all  
 that I heard was the voice of Priam's  
 daughter.'

423. ἀμφ' ἐμοί. Eustath. gives

clony of 61. in  $\gamma$  263-275 and in  $\delta$  524-537 are by 'variegated'. The passage in  $\lambda$  follows  
and more developed than that in  $\gamma$  2, and nearly touches that of 61 of Strickland.



βάλλον ἀποθνήσκων περὶ φασγάνῳ ἡ δὲ κυνώπις  
 νοσφίσας, οὐδέ μοι ἔτλη ἰόντι περ εἰς Αἶδαο 425  
 χερσὶ κατ' ὀφθαλμοὺς ἐλέειν σὺν τε στόμ' ἐρείσαι.  
 ὥς οὐκ αἰνότερον καὶ κύντερον ἄλλο γυναικὶς  
 [ἡ τις δὴ τοιαῦτα μετὰ φρεσὶν ἔργα βάλλεται].  
 οἶον δὴ καὶ κείνη ἐμήσατο ἔργον ἀεικές,

428.] ἐν πολλοῖς οὐ φέρεται Schol. H.

alternative interpretations ἡ δὲ ἐμὲ ἢ ἐπ' ἐμοί. The former rendering may have been suggested by the notion that Cassandra was not present at the banquet.

But there is no difficulty in supposing that she came in with Agamemnon, and sate at his side: her hated presence adding a sting of jealousy to the bitterness of Clytaemnestra against Agamemnon. Translate then, 'close by me,' 'along side,' comparing ἦριπε δ' ἀμφ' αὐτῷ Il. 4. 493, ἐλάνυχες δέ μοι ἀμφ' αὐτῷ παρὰ νύκτας ἱανον Il. 9. 470. Or we may give a yet more graphic touch by rendering ἀμφ' ἐμοί 'as she clung about me,' on the analogy of such phrases as ἀμφὶ τινι χύμενος. The next words are commonly translated, 'but I, on the ground, raising my hands, tried to throw them round my sword [hilt], as I was dying,' with which we may compare Od. 21. 433 ἀμφὶ δὲ χεῖρα φίλην βάλεν ἔγχεϊ. But χεῖρα βαλεῖν is a very different picture from that suggested by χεῖρας βαλεῖν, so that perhaps φάσσανον may be the sword of Aegisthus which Agamemnon clutches at in his dying agony, trying to do what the Cyclops did with the brand—δ μοχλὸν | ἐξέρυσ' ὀφθαλμοῦ . . τὸν μὲν ἔπειτ' ἐρριψεν ἀπὸ τοῦ χερσὶν δάσων Od. 9. 396. This still leaves ποτὶ γαίῃ as an awkward expression by itself.

Seiler quotes (from Königinhoff, Crit. et Exeg. p. xx.) the following good *résumé* of the 'situation': 'Quum Cassandra haud procul ab Agamemnone interficeretur, hic manus tollit, ut quantum possit concubinum tueatur, vel potius ut pro hac [?] coniugi supplicet. Sed quum gladio transfixus viribusque exhaustus esset, manus eius humi cadunt, et paullo post ipse animam effiat. Vecors autem Clytaemnestra maritum

nihil curans aversa secessit.' We shall thus have ποτὶ γαίῃ [χεῖρας] βάλλον brought close together, and χεῖρας ἀείρων placed in connection with the phrase; while ἀποθνήσκων is joined directly, as the rhythm suggests, with φασγάνῳ. Translate, 'but I, as I raised my hands, dropped them again to the ground, [as I lay] dying with the sword through me.' With βάλλειν ποτὶ γαίῃ cp. Od. 2. 80; 5. 415; 7. 279. With ἀποθνήσκων περὶ φασγάνῳ cp. Il. 8. 86, of the wounded horse, κυλινδόμενος περὶ χαλκῷ, Il. 13. 570 ἥσπαιρε περὶ δουρὶ, Il. 21. 577 περὶ δουρὶ πεπαρμένη, Il. 23. 30 ὀρέχθεον ἀμφὶ σιδήρῳ σφάζόμενοι. See also Soph. Aj. 899 φασγάνῳ περιπτυχῆς, cp. ib. 828. With χεῖρας ἀείρων as a supplicatory gesture we may compare Od. 9. 294 ἀνελθέμεν Διὶ χεῖρας, and similar uses with ἀνατείνειν, ἀναφέρειν. That some sort of prayer is here intended seems to be decided by the following words, ἡ δὲ κυνώπις νοσφίσαστο, i.e. 'turned away' (Od. 23. 98) and would not listen.

426. Join κατὰ . . ἐλέειν (καθελεῖν) in the sense of 'oculos premere' Virg. Aen. 9. 485. So ὀφθαλμοὺς καθελοῦσα Od. 24. 296, ὅσσε καθαρήσουσι θανάτῳ Il. 11. 453.

427. ὥς οὐκ. With this sentiment cp. Hes. Opp. 703 τῆς δ' αὖτε καεῖς [γυναικός] οὐ βέγον ἄλλο, Eur. Hipp. 627 τοῦτο δὲ δῆλον ὡς γυνὴ κακὸν μέγα, and foll., also Med. 407 πεφύκαμεν | γυναῖκες, ἐς μὲν ἴσθλ' ἀμχανάταται, | κακῶν δὲ πάντων τέκτονες σοφάταται.

428. ἡ τις . . βάλλεται, the subjunctive is used because the sentence is thrown into a conditional form.

429. οἶον δὴ illustrates the general sentiment by the special instance; cp. Od. 4. 242, 271; and a similar use with ὥς in Od. 1. 35.



κουριδίῳ τεύξασα πόσει φόνον. ἦ τοι ἔφην γε 430  
 ἀσπάσιος παίδεσσιν ἰδὲ δμῶεσσιν ἑμοῖσιν  
 οἴκαδ' ἐλεύσεσθαι ἡ δ' ἔξοχα λυγρὰ ἰδυῖα  
 οἷ τε κατ' αἰσχος ἔχευε καὶ ἐσσομένησιν ὀπίσσω  
 θηλυτέρησι γυναιξί, καὶ ἡ κ' εὐεργὸς ἔρσιν.'

Ἔως ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον 435  
 ὦ πόποι, ἦ μάλα δὴ γόνον Ἀτρείος εὐρύσσω Ζεὺς  
 ἐκπάγλως ἤχθηρε γυναικείας διὰ βουλὰς  
 ἐξ ἀρχῆς Ἑλένης μὲν ἀπωλόμεθ' εἵνεκα πολλοί,  
 σοὶ δὲ Κλυταιμνήστρη δόλον ἤρτυε τηλὸν ἔδντι.'

Ἔως ἐφάμην, ὃ δὲ μ' αὐτίκ' ἀμειβόμενος προσέειπε 440  
 τῷ νῦν μὴ ποτε καὶ σὺ γυναικί περ ἥπιος εἶναι  
 μήδ' οἱ μῦθον ἀπαντα πιφασκόμεν, ὃν κ' εὖ εἶδῃς,  
 ἀλλὰ τὸ μὲν φάσθαι, τὸ δὲ καὶ κεκρυμμένον εἶναι.

435-440.] ἀπεγοῦνται παρ' Ἀριστοφάνει Schol. H. The obelus is marked against 435-442 in Cod. Marc. Düntzer would represent vv. 441-443 also as rejected by Aristarchus, and La Roche extends the objection of Aristophanes to the whole passage 435-443. 442.] τινὲς, μήθ' οἱ, κακῶς Schol. H.

430. *κουριδίος* seems to refer to *κοῦρος*, not in the sense of 'youth,' but of 'free-born,' 'gentle.' So that *κουριδίος πόσις* or *κουριδίη ἀλοχος* (Od. 19. 266; 24. 196; Il. 1. 114; 15. 40) implies the honourable relation between husband and wife of the same high social station. Compare especially the words of Briseis, recalling the promise of Patroclus, Il. 19. 297 *ἀλλὰ μ' ἔφασκεν Ἀχιλλῆος θέλειο | κουριδίην ἀλοχὸν θήσιν, ἄξειν τ' ἐνὶ νηυσὶν | ἐς Φθίην, δαίσειν δὲ γάμον μετὰ Μυρμιδόνεσσι*, where the contrast is evidently intended between the condition of the *παλλακίς* and the 'lady-wife.'

ἦ τοι ἔφην γε, 'verily, I *did* think,' as Od. 14. 176. It will be noticed that he studiously avoids mentioning his wife as one of those who would be glad to welcome him.

432. ἡ δ' ἔξοχα, 'but she, having her heart set upon monstrous wickedness, hath poured shame upon herself, and upon all the sex of women that shall hereafter be born, yea, even upon her who is honest.'

433. *οἱ* is used here emphatically as the reflexive pronoun; generally in this sense expressed by the combina-

tion *ἐαὶ αὐτῷ*, as in Od. 4. 38; Il. 13. 495.

Join *κατὰ* . . ἔχευε, used with a personal dative, as in Od. 2. 12; 14. 3<sup>4</sup>; 22. 463.

434. For the omission of the antecedent before *καὶ* cf. Od. 2. 29.

437. *διὰ βουλὰς*, cp. Od. 8. 530; 13. 121; 19. 154, for this use of *διὰ* with the accusative expressing a mediate agent or instrument. Here Zeus marks the intrigues of Helen and of Clytemnestra as the means of working out his enmity.

438. *ἐξ ἀρχῆς*, 'of old,' Od. 1. 168.

441. *τῷ*, 'wherefore,' introducing the inference drawn from the conclusion at which Agamemnon had arrived, viz. that all women were false. By *νῦν* he contrasts the 'present case' of Odysseus with the incidents quoted from the past. Join *γυναικί περ*, 'even thy wife.' The infinitives *εἶναι*, *πιφασκόμεν*, *φάσθαι*, and *κεκρυμμένον εἶναι* have all an imperatival force.

442. *μῦθον* is used generally for 'all that is in thy mind,' as Il. 1. 545 *ἢ μὴ δὴ πάντας ἑμοὺς ἐπέλεπτο μῦθον*, *εἰδῆσεν*.

443. *ἀλλὰ τὸ μὲν*, 'but something

Enslavement of servant for his master in Houseric age. 6th watchman in Agave.

A ditto graphy 4434, 435-43, 444-56, 457-60, 512, 434, 444-53, 457-60. b. M. ch. - 5.  
in origin. Ditto graphy rare to 100, common to 20.



ἀλλ' οὐ σοί γ', Ὀδυσσεύ, φόνος ἔσσεται ἐκ γε γυναικός·  
 λήν γάρ πινυτή τε καὶ εὖ φρεσὶ μῆδεα οἶδε 445  
 κούρη Ἰκαρίοιο, περίφρων Πηνελόπεια.  
 ἥ μὲν μιν νύμφην γε νέην κατελείπομεν ἡμεῖς  
 ἐρχόμενοι πόλεμόνδε· πάσι δέ οἱ ἦν ἐπὶ μαζῶ  
 νήπιος, ὃς που νῦν γε μετ' ἀνδρῶν ἵζει ἀριθμῶ,  
 ὀλβιος· ἥ γὰρ τὸν γε πατὴρ φίλος ὕψεται ἐλθὼν, 450  
 καὶ κείνος πατέρα προσπύζεται, ἥ θέμις ἐστίν.  
 ἡ δ' ἐμῇ αὐδῇ περ υἱὸς ἐνιπλησθῆναι ἀκοιτῖς  
 ὀφθαλμοῖσιν ἔασε· πάρος δέ με πέφνε καὶ αὐτόν.  
 [ἄλλο δέ τοι ἔρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσι  
 κρύβδην, μῆδ' ἀναφανδὰ, φίλην ἐς πατρίδα γαίαν 455  
 νῆα κατίσχήμεναι· ἐπεὶ οὐκέτι πιστὰ γυναιξίν.]  
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,  
 εἴ που ἔτι ζώντος ἀκούετε παιδὸς ἐμοῖο,

452.] οὐδὲ οὗτοι ἐφύροντο ἐν τοῖς πλείστοις, ὡς μαχόμενοι τοῖς προκειμένοις Schol. H. 'Annotatio loco alieno posita spectat fortasse ad v. 454-456' Dind.; and so La Roche and Nauck. See note below.

[thou mayest] tell, and let something else be kept secret.' For the use of εἶναι with the force of ἔστω cp. Il. 6. 86 εἰπὲ δ' ἔπειτα | μητέρῃ σῇ καὶ ἐμῇ, ἡ δὲ . . θείναι, i. e. 'and let her place'; Il. 7. 78 τεύχεα συλῆσας φερέτω κούλας ἐπὶ νῆας, | σῶμα δὲ οἴκαδ' ἐμὸν δόμναι πάλιν.

447. ἡμεῖς. Cp. the words assigned to Agamemnon Od. 24. 115 foll. ἡ οὐ μίμνη δτε κείσε κατῆλθον ὑμέτερον δῶ, | δρυϊνίαν Ὀδυσῆα, σὺν ἀντιθέῳ Μενελάῳ, | Δίον εἰς ἑμ' ἔπεισθαι;

452. ἡ δ' ἐμῇ seems to be intentionally separated from ἀκοιτῖς to produce a sort of painful emphasis. She not only gave him no loving welcome, but did not suffer him even to have his joy in meeting with his son (οὐδέ περ υἱός).

The Scholion on this line in the Harl. MS, which is rather to be referred to vv. 454-456 (see crit. note), is evidently the expression of a feeling that, after such praise of Penelope, Agamemnon cannot consistently recommend Odysseus to be so suspicious of her.

With υἱὸς ἐνιπλησθῆναι . . ὀφθαλ-

μοῖσιν cp. Eur. Hipp. 1328 πληροῦσα θυμὸν, Catull. 64. 220 'Lumina sunt gnati cara saturata figura.'

453. Join πέφνε με καὶ αὐτόν = 'metipsium interfecit.'

456. πιστά, 'trustworthiness.' For a similar use of neuter plurals compare ἴσα = 'recompense' Od. 2. 203, φυκτά = 'escape' Od. 8. 299. With the sentiment cp. Hesiod. Opp. 375 ὃς δὲ γυναικὶ πέποιθε, πέποιθ' ὃ γε φηλήτησι.

458. ἀκούετε refers to Odysseus and his companions, who on their travels might have heard of the lost Orestes. It is implied in v. 452 that Orestes was away from Mycenae when Agamemnon returned, so that the father's murder took place during the son's absence. It is best to take πον in a local sense closely with ζώντος, 'alive anywhere,' this 'anywhere' being further subdivided into the places suggested by Agamemnon as the possible scene of his sojourn. There seems no particular reason why these places are chosen, except as representing a refuge at a considerable distance from Mycenae. There is no

ἥ που ἐν Ὀρχομενῷ, ἥ ἐν Πύλφ ἡμαθθεντι,  
ἥ που παρ Μενελάφ ἐνὶ Σπάρτῃ εὐρείῃ·  
οὐ γάρ πω τέθνηκεν ἐπὶ χθονὶ διὸς Ὀρέστης.

46

‘Ὡς ἔφατ’, αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον  
‘Ἀτρεΐδῃ, τί με ταῦτα διείρεαι; οὐδέ τι οἶδα,  
ζῶει δ’ γ’ ἡ τέθνηκε· κακὸν δ’ ἀνεμῶλια βάζειν.’

Νῶϊ μὲν ὧς ἐπέεσσιν ἀμειβομένῳ στυγεροῖσιν  
ἔσταμεν ἀχνύμενοι, θαλερὸν κατὰ δάκρυ χέοντες·  
ἦλθε δ’ ἐπὶ ψυχῇ Πηληϊάδῳ Ἀχιλλῆος  
καὶ Πατροκλῆος καὶ ἀμύμονος Ἀντιλόχοιο  
Αἴαντός θ’, ὃς ἄριστος ἔην εἰδὸς τε δέμας τε  
τῶν ἄλλων Δαναῶν μετ’ ἀμύμονα Πηλεΐωνα.  
ἔγνω δὲ ψυχῇ με ποδώκεος Αἰακίδαο,  
καὶ ῥ’ ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·

465

‘Διογενὲς Λαερτιάδῃ, πολυμήχαν’ Ὀδυσσεῦ,  
σχέτλιε, τίπτ’ ἔτι μείζον ἐνὶ φρεσὶ μήσεαι ἔργον;  
πῶς ἔτλης Αἰδῶσδε κατελθέμεν, ἔνθα τε νεκροὶ  
ἀφραδέες ναίουσι, βροτῶν εἶδωλα καμόντων;’

475

475

461. ἀθετεῖται διὰ τὸ εὐθές. εἰ γὰρ ἐπέκειστο ὅτι οὐκ ἔθνηκε, πρὸς τί ἔρωτι;  
που ἔτι ζώντος ἀπούετε; Schol. H. This Schol. is assigned to v. 458 in Diel.  
οὐ γάρ πω] οὐ γάρ πον, αἰ Ἀριστάρχου Schol. H. 476. ἀφραδέες] γρ. ἀφραδῆς  
Schol. T.

clue given as to whether the Boeotian or Arcadian Orchomenus is intended; and we are surprised to have no allusion to Phocis or to Athens; see on Od. 3. 307. Agamemnon takes for granted that his son is not dead; or they would have met among the shades.

474. κακὸν δέ. All that Odysseus means is that he has no certain knowledge on the point; and so he will not waste time by talking.

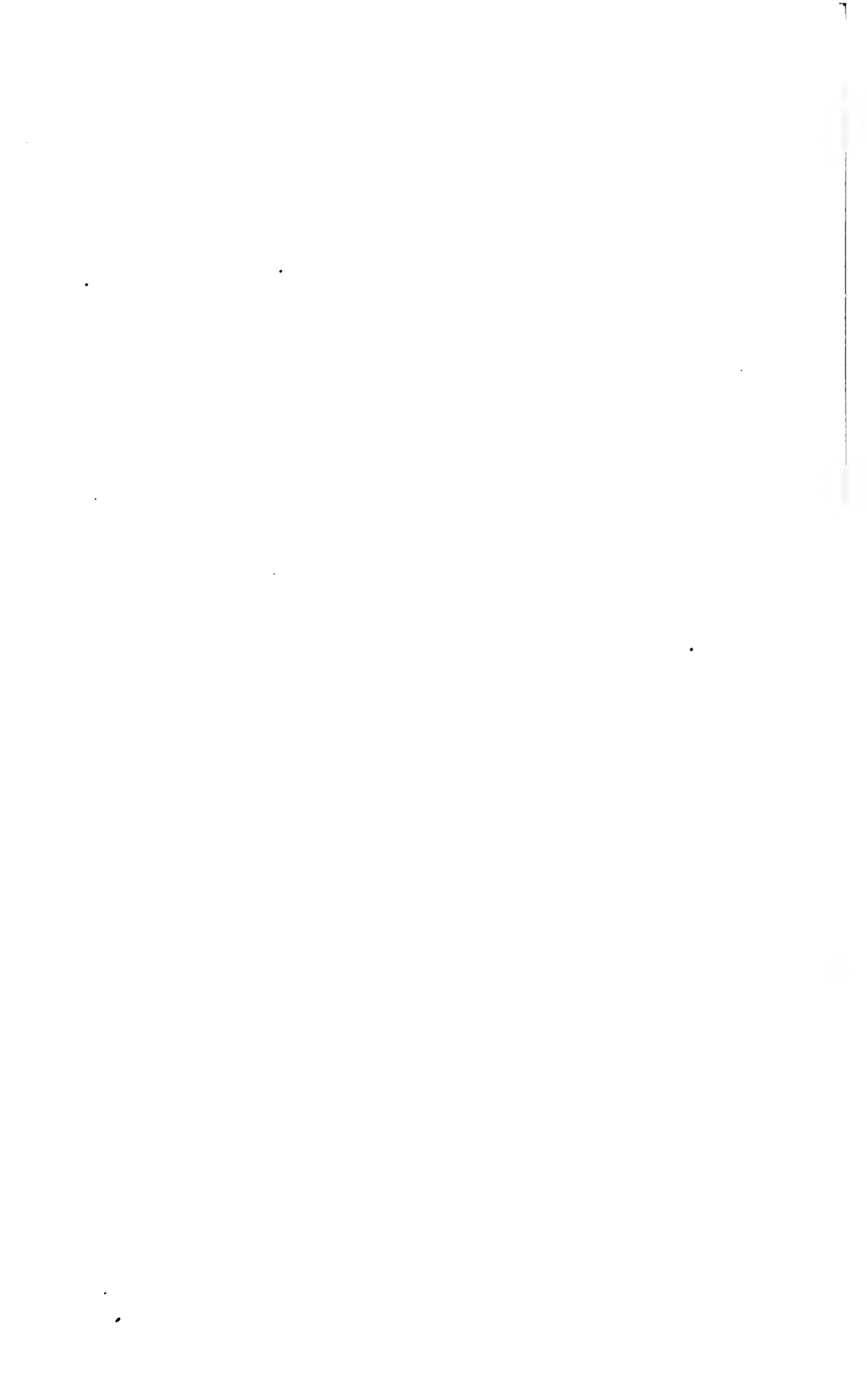
467. Ἀχιλλῆος. The friendship of these heroes is resumed in the underworld. Patroclus is the dearest comrade of Achilles, and cp. Il. 23. 555 *μεῖσθαι δὲ ποδάρεος διὸς Ἀχιλλεύς | χαίρων Ἀντιλόχῳ, ὅτι οἱ φίλος ἦεν ἑταῖρος*. See also Od. 4. 187; 24. 78. No allusion is made in this second scene to the drinking of the blood by the shades.

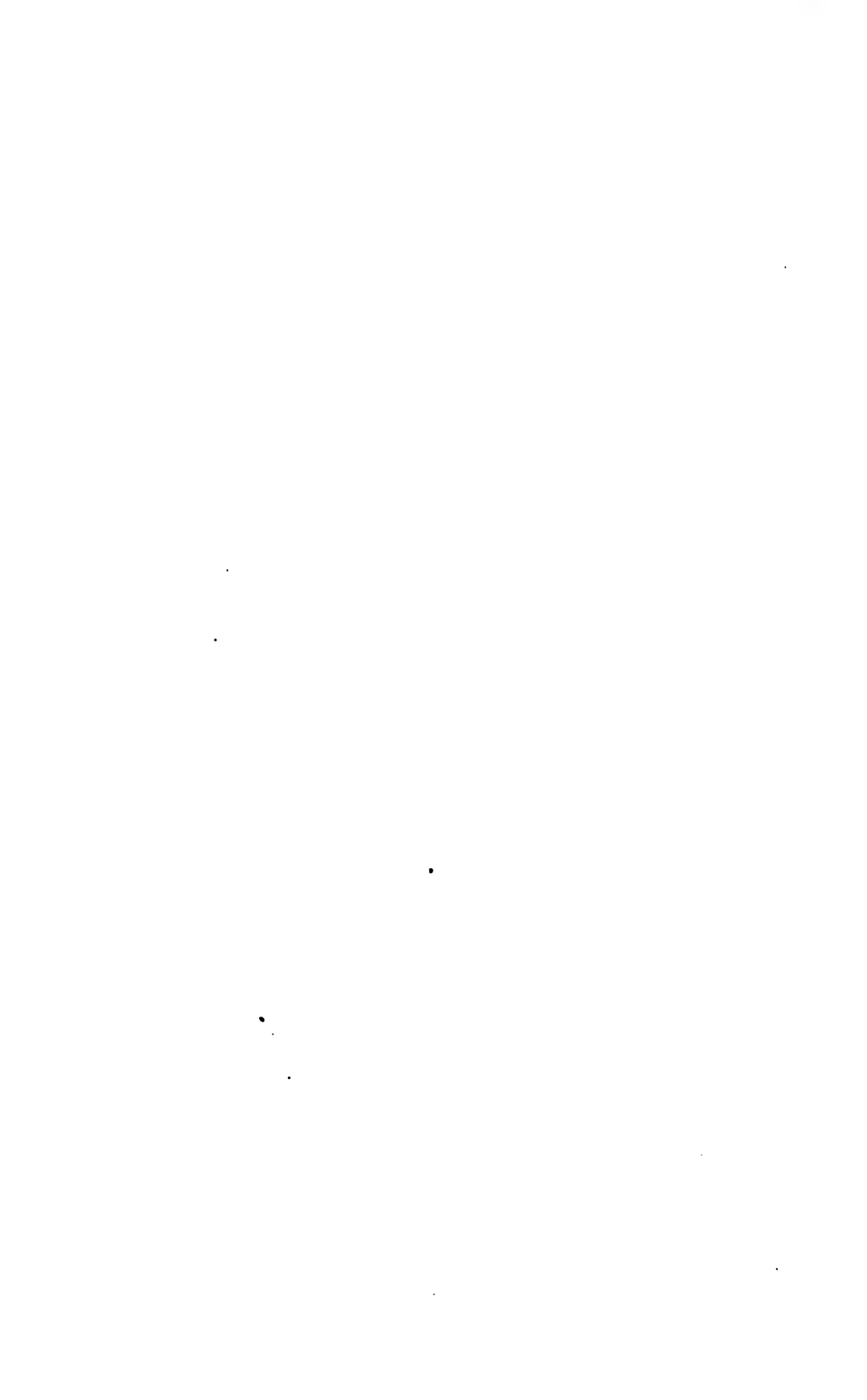
474. τίπτ’ ἔτι, ‘What still mightier

feat wilt thou devise?’ sc. than this adventurous descent to Hades. He means, Surely this must be the crowning enterprise of all! With *σχέτλιε* in the sense of ‘daring’ or, almost, ‘fool-hardy,’ cp. Od. 9. 351, 478, etc.

476. ἀφραδέες, see on Od. 10. 495. Note that ἀφραδέες goes predicatively with ναίουσι.

καμόντων, we have in *καμόντες* a euphemistic equivalent for *θανόντες*. It has been variously interpreted, some rendering it as ‘defuncti laboribus’; others, as Buttm. and Nitzsch, ‘time out.’ But see the remarks of Classen on this word as an illustration of the force of the aorist participle (Beobacht. p. 57). His conclusions are thus summed up by L. Schmidt (Tractatus Syntax. Graecae ratio, Marburg, 1871, p. 10) ‘Acutissimo iudicio Classenus exposuit, defunctos apud Homeros propterea tam saepe participiis *καμόντων*





‘Ὡς ἔφατ’, αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·  
 ‘ὦ Ἀχιλεῦ, Πηλέος υἱέ, μέγα φέρτατ’ Ἀχαιῶν,  
 ἦλθον. Τειρεσίαιο κατὰ χρέος, εἴ τινα βουλὴν  
 εἴποι, ὅπως ἴθάκην ἐς παιπαλδέσσαν ἰκοίμην 480  
 οὐ γάρ πω σχεδὸν ἦλθον Ἀχαιῖδος, οὐδέ πω ἀμῆς  
 γῆς ἐπέβην, ἀλλ’ αἰὲν ἔχω κακὰ· σείο δ’, Ἀχιλλεῦ,  
 οὐ τις ἀνὴρ προπάρειθε μακάρτατος οὐτ’ ἄρ’ ὀπίσσω.  
 πρὶν μὲν γάρ σε ζῶν ἐτίμεν Ἴσα θεοῖσιν  
 Ἀργεῖοι, νῦν αὖτε μέγα κρατέεις νεκύεσσιν 485  
 ἐνθάδ’ ἐὼν· τῷ μὴ τι θανὼν ἀκαχίζεω, Ἀχιλλεῦ.’  
 ‘Ὡς ἐφάμην, ὁ δέ μ’ αὐτίκ’ ἀμειβόμενος προσέειπε·  
 ‘μὴ δὴ μοι θάνατόν γε παραῦδα, φαίδιμ’ Ὀδυσσεῦ.  
 βουλοίμην κ’ ἐπάρουρος ἐὼν θητευέμεν ἄλλω,

478. Πηλέος υἱέ] Bekk. ii. and Ameis Πηλῆος. See note below. 483. μακάρ-  
 τατος] Bekk. ii., with Cod. Stutt., μακάρτερος. 489. ἐπάρουρος] So all MSS,  
 Apoll., Soph. and Hesych. But Schol. H. writes τινὲς δὲ πάρουρος, ὁ ἀκόλουθος,  
 οὐκ εἶδ. A reading noticed also by Eustath., and found in Etym. Mag. 353. 35.

et *καμώντες* appellari, quia non tam de eorum statu apud inferos quam de praeterito mortis momento cogitur, *τεθνηῶτας* autem ita dici ut magis sive corporum sive in Orco exstantium animarum condicio significetur... atque in universum sponte intellegitur in perfecti participio, ut quod simul cum re acta eius effectum denotet, longe ponderosius quid inesse quam in participio aoristi, utpote ad solum actus momentum spectante.’ For other meanings of *καμών* see Od. 9. 127.

478. Πηλέος is here scanned as a spondee. If we read Πηλῆος we must make the first syllable of *υἱέ* short, comparing οὐδέ Δρύαντός υἱός Il. 6. 130, Ποδῆς υἱός *Ἡερίανος* Il. 17. 575. But in Il. 2. 566 Spitzner disallows *Μηκιστῆς υἱός*, asserting that *υἱ-* is never used short unless a dactyl precedes.

479. κατὰ χρέος, generally rendered ‘on business with,’ as κατὰ πρῆξιν Od. 3. 72, or ‘in need of.’ But perhaps, because of the frequent phrase *ψυχῇ χρησόμενος*, we ought to translate ‘for consulting with.’

483. προπάρειθε, ‘in time past;’ ὀπίσσω, ‘in time to come.’ With σείο μακάρτατος see on Od. 5. 105.

485. κρατέεις νεκύεσσιν. The common construction with *κρατεῖν* is the genitive, as Il. 1. 79. 288; Od. 15. 274. The construction with the dative is found only here, and in Od. 16. 265. Perhaps *νεκύεσσιν* should be regarded as a local dative only, ‘among the dead;’ or even as an ethical dative, ‘thou art mighty in the eyes of the dead.’ Cp. Od. 4. 509.

488. θάνατόν γε catches up impatiently the word *θανόν* in v. 486, ‘about death, ‘prithce, speak not comfortably to me!’ Cp. Od. 18. 178 *μὴ ταῦτα παραύδα κηδομένη περ*, similarly Od. 15. 53; 16. 279. The word may be compared with *παρηγορεῖν* and *παραμυθεῖσθαι*.

489. ἐπάρουρος, lit. ‘on the soil;’ used of a serf, who is *adscripius glebae*: *θητευόμενος* appears to express the condition of such a ‘serf’ or ‘villain’: *θῆτες* are distinguished from *δμῶες* in Od. 4. 644: the fact of ‘working for hire’ seems to mark the difference between the two. In the Solonian constitution the *θῆτες* were commonly defined as hired labourers. Buttm. in his *Lexil.* refers *θῆς* to *τί-θη-μι* and *θάσσω*, as if implying a ‘settlement’ on the spot;



ἀνδρὶ παρ' ἀκλήρῳ, φῖ μὴ βίωτος πολὺς εἴη, 490  
 ἢ πᾶσιν νεκύεσσι καταφθιμένοισιν ἀνάσσειν.  
 ἀλλ' ἄγε μοι τοῦ παιδὸς ἀγαθοῦ μῦθον ἐνίσπες,  
 ἢ ἔπετ' ἐς πόλεμον πρόμος ἔμμεναι ἦε καὶ οὐκί.  
 εἰπὲ δέ μοι Πηλῆος ἀμύμονος, εἴ τι πέπυσσαι,  
 ἢ ἔτ' ἔχει τιμὴν πολέσιν μετὰ Μυρμιδόνεσσιν, 495  
 ἢ μιν ἀτιμάζουσιν ἀν' Ἑλλάδα τε Φθίην τε,  
 οὐνεκά μιν κατὰ γῆρας ἔχει χεῖράς τε πῶδας τε,  
 οὐ γὰρ ἐγὼν ἐπαρωγὸς ὑπ' αὐγὰς ἡελίοιο,  
 τοῖος ἐὼν οἶός ποτ' ἐνὶ Τροίῃ εὐρείῃ  
 πέφνον λαὸν ἄριστον, ἀμύνων Ἀργείοισιν. 500  
 εἰ τοῖσδ' ἔλθοιμι μίνυνθά περ ἐς πατέρος δῶ,  
 τῷ κέ τεφ στύξαιμι μένος καὶ χεῖρας ἀάπτους,  
 οἱ κείνον βίδωνται ἔεργουσὶν τ' ἀπὸ τιμῆς.  
 ὦς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον  
 'ἦ τοι μὲν Πηλῆος ἀμύμονος σὸς τι πέπυσμαι, 505  
 αὐτὰρ τοι παιδὸς γε Νεοπτολέμοιο φίλοιο

492. ἐνίσπες] So most modern edd. since Bekker. La Roche retains ἐνισπ.  
 498.] Ζηρόδοτος, εἰ γὰρ ἐγὼν Schol. H. Vind. 133. 502. τεφ] τέων, Ἀρίσταρχος  
 Schol. H. τέων = ἐκείνων Gl. Vindob. 50.

others to root θε, Skt. *dhd*, in the sense of 'doing,' i.e. 'working.' To the same root Curtius refers the Lat. *famulus*.

490. The words φῖ... εἴη are exegesimal of ἀκλήρῳ. Plato, Rep. 386 C, would gladly expunge (ἐξαλείφειν, διαγράφειν) this and similar passages from Homer, as causing groundless fears, and giving a false picture of the under-world.

491. καταφθιμένοισιν. Notice the force of this aorist participle, and compare note upon καμύοντες sup. 476.

492. τοῦ παιδὸς ἀγαθοῦ, 'that noble son [of mine].' With the position of the article cp. τὸν ξείνον δῖον Od. 17. 10, τὸν λαβητήρα ἐπεσβάλον Il. 2. 275, τοῦ βασιλῆος ἀπηγέος Il. 1. 340, τὰ μῆλα ταναόποδα Od. 9. 464, ὁ μοχλὸς ἐλάϊνος ib. 378.

παιδὸς... μῦθον = 'story about my son,' as Inf. 506 παιδὸς... ἀληθείην.

494. There is nothing to guide us in the punctuation of the line; as Πηλῆος can equally well follow εἰπέ or πέπυσ-.

σαι. The rhythm seems rather to suggest the former. The general question is subdivided into ἦ.. ἦ = 'whether... or.'

496. Ἑλλάδα, see Od. 1. 344. Phthia must include the neighbourhood as well as the town; see Il. 2. 683.

497. Join κατὰ-ἔχει. For the double accus. μιν... χεῖρας see on Od. 1. 64.

498. ἐπαρωγός, sc. εἰμί. In Od. 2. 181 we have ὑπ' αὐγὰς φοιτῶσι, where the accusative describes the movement in φοιτῶν. But with ὑπ' αὐγὰς [εἰμί] we may compare πᾶρ ὑπ' οὐδᾶς Od. 9. 135. We have to contrast αὐγὰς ἡελίοιο with the darkness of the under-world.

502. τῷ κε, 'in that case I would make bitter my might and my invincible hands to [many an] one [of those] who,' etc.

With στύξαιμι cp. ἀσπείρει Od. 4. 105; but this 1 aor. tense is often causative, as in ἔβησα, ἔνασσα. Apoll. Rhod. 4. 512 uses στύξαν as = 'oderunt.' For the omission of antecedent before οἱ cp. Od. 4. 177.

1492: Κτήρος a one "lot" of land, since fields were allotted. A rich man is ποδός-  
205 § 211. Κτήρος is not inheritance in general. no citizen's right to a temporary use  
to public lands

aged king might not be slighted since his son could represent him, a Herakles ref. Her  
killed did not leave the family of Pelops because of his adoption by Phoenos (I 494). The  
no formal adoption in H.

21. Kijitōi. mentioned by Alcaeus W. M. 152 says an anachronism in H  
The story of the winning over usūōta occurs in Little Iliad

πᾶσαν ἀληθείην μυθήσομαι, ὥς με κελεύεις  
 αὐτὸς γάρ μιν ἐγὼ κοίλης ἐπὶ νηὸς ἔιση  
 ἡγαγον ἐκ Σκύρου μετ' ἐκνήμιδας Ἀχαιούς.  
 ἦ τοι δὲ ἄμφι πόλιν Τροίην φραζοίμεθα βουλὰς, 510  
 αἰεὶ πρῶτος ἔβαζε καὶ οὐχ ἡμάρτανε μύθων·  
 Νέστωρ τ' ἀντίθεος καὶ ἐγὼ νικάσκομεν οἶω.  
 αὐτὰρ δὲ ἐν πεδίῳ Τρώων μαρνοίμεθ' Ἀχαιοὶ  
 οὐ ποτ' ἐνὶ πληθυὶ μένεν ἀνδρῶν οὐδ' ἐν ὀμίλῳ,  
 ἀλλὰ πολὺ προθέεσκε, τὸ δὲ μένος οὐδενὶ εἰκῶν· 515  
 πολλοὺς δ' ἀνδρας ἔπεφνεν ἐν αἰνῇ δημοσότητι.  
 πάντας δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,  
 ὅσσον λαὸν ἔπεφνεν ἀμύνων Ἀργείοισιν,  
 ἀλλ' ὅλον τὸν Τηλεφίδην κατενῆρατο χαλκῷ,  
 ἦρ' Εὐρύπυλον· πολλοὶ δ' ἄμφ' αὐτὸν ἑταῖροι 520  
 Κήτειοι κτείνοντο γυναιῶν εἵνεκα δῶρων.

510. Τροίην] τρισυλλάβως τὸ Τροίην ὡς καὶ Ἀρίσταρχος φησι Vind. 133. 'Hoc testatur etiam schol. Il. 1. 129, rationesque exponit cur hoc praestet scripturae Zenodoti πόλιν Τροίην. Sed rectius haud dubie Zenodotus' Dind. Eustath. Τρώων or [?] Τρώην. 512. νικάσκομεν] διχῶς, νικάσκομεν ἀπὸ τοῦ νικᾶν, νεικέσκομεν ἀπὸ τοῦ νεικεῖν ῥήματος Schol. H. 513. μαρνοίμεθ' Ἀχαιοί] 'Ἀχαιοὶ non χαλκῷ dedi cum libris fere omnibus. ΑΧΑΑΚΟΙ et ΑΧΑΙΟΙ quam facile permutari potuerint, unusquisque videt' La Roche. μαρνοίμεθα, the reading of the majority of MSS, follows the analogy of such forms as κρέμοιτο (Ar. Vesp. 298), μένοιο and ὄνοιο. Bekker's reading μαρναίμεθα has only one MS. to support it. See Ameis, Anh. 521. Κήτειοι] τοὺς μεγάλους ἀκουστέον παρὰ τὸ κῆτος, ὡς καὶ ὁ Ἀρίσταρχος· ἄλλοι

508. Neoptolemus (Od. 4. 5-9) had been brought up by his grandfather Lycomedes in Scyros (cp. Il. 19. 326 foll.). Odysseus brought him from Scyros to Troy, in accordance with an oracle given by Helenus, who announced that, without the presence of Neoptolemus, Troy could never be taken; cp. Soph. Phil. 114 foll.

510. πόλιν Τροίην, like πόλιν Καλυδῶνα Il. 9. 530. It is needless to write Τροίην adjectivally (see crit. note). In Od. 1. 2 we have Τροίης πτολίεθρον.

511. φραζοίμεθα. Iterative optative, as in inf. 513; 8. 87; 9. 208, etc.

511. οὐχ ἡμάρτανε μύθων (cp. ἀφάρτοισι and ἀμάρτοισι Il. 3. 215; 13. 824) means, 'he did not miss the right words to say;' i.e. did not say the wrong ones. 'Nestor and I alone were his masters' in speaking.

514. ὀμίλῳ means more than πλεθυῖ, it is the actual 'battle-broil,' as Il. 5. 353; 10. 499, etc.

515. τὸ δὲ μένος, 'in that spirit of his'; cp. τὸν ἐμὸν γάμον Od. 2. 97, τῇ ἐμῇ θυμῷ Od. 4. 71, τὴν σὴν ὁρμήν Od. 2. 403, τὰ δὲ τεύχεα Il. 18. 451, τὰ δὲ κῆλα Il. 12. 280.

520. Eurypylus was son of Telephus, king of the Mysians, by Astyoche, a sister or daughter of Priam. He was the last of the allies who came to the help of the Trojans, his mother having been persuaded to send him by the present of a golden vine given her by Priam.

521. The words γυναιῶν εἵνεκα δῶρων recur in Od. 15. 247, referring to the story of Amphiaras and Eriphyle. The name Κήτειοι, to represent a stock of the Mysians living

κείνον δὴ κάλλιστον ἶδον μετὰ Μέμνονα δῖον.  
 αὐτὰρ δὲ εἰς ἵππον κατεβαίνομεν, δν κάμ' Ἐπειδς,  
 Ἀργείων οἱ ἀριστοί, ἐμοὶ δ' ἐπὶ πάντ' ἐτέταλτο,  
 [ἡμὲν ἀνακλῖναι πυκινὸν λόχον ἢδ' ἐπιθεῖναι.] 525  
 ἐνθ' ἄλλοι Δαναῶν ἡγήτορες ἡδὲ μέδοντες  
 δάκρυά τ' ὠμόργυνυτο τρέμον θ' ὑπὸ γυνῖα ἐκάστου  
 κείνον δ' οὐ ποτε πάμπαν ἐγὼν ἶδον ὀφθαλμοῖσιν  
 οὐτ' ὠχρήσαντα χροῖα κάλλιμον οὔτε παρειῶν  
 δάκρυ' ὁμορξάμενον· ὁ δέ με μάλα πόλλ' ἰκέτευεν 530  
 ἱππόθεν ἐξέμεναι, ξίφεος δ' ἐπεμαίετο κώπην  
 καὶ δόρυ χαλκοβαρές, κακὰ δὲ Τρώεσσι μενοῖνα.  
 ἀλλ' ὅτε δὴ Πριάμοιο πόλιν διεπέρασαμεν αἰπὴν,  
 μοῖραν καὶ γέρας ἐσθλὸν ἔχων ἐπὶ νηὸς ἔβαινε  
 ἀσκηθῆς, οὐτ' ἄρ βεβλημένος ὀξεί χαλκῷ 535  
 οὐτ' αὐτοσχεδίην οὐτασμένος, οἷά τε πολλὰ

δὲ ἔθνος Μυσίας. ἔνιοι δὲ γράφουσι κήτειοι, οἱ συγγενεῖς. οἱ δὲ χῆτειοι γυναικῶν (sc. La Roche), ὅσον ἱσπερημένοι τῶν γυναικῶν Schol. B. H. Q. Vind. 133. Cp. Eustath. 1697. 525.] Ἀρίσταρχος οὐκ οἶδε τὸν στίχον. ἐνὶ [ἐν]ια] δὲ τῶν ὑποσημάτων Schol. H. But the line is in all MSS. 526.] Ἀρίσταρχος, ἐνθ' ἄλλοι πάντες κατὰ δούριον ἵππον Ἀχαιοί Schol. H. 531. ἐξέμεναι] ἐμφαντικώτερον τὸ ἐξέμεναι Schol. H. The lemma gives ἐξίμεναι. Eustath. quotes both.

in the district of Teuthrania, is said to come from the river Κήτειος, an affluent of the Calcus. But there seems to have been great uncertainty about the name: cp. Strabo, 13. p. 615 οὐτε τοῖς Κητείους ἴσμεν οὐστὶνας δέσασθαι δεῖ, οὔτε τὸ 'γυναίων εἵνεκα δόρον.' ἀλλὰ καὶ οἱ γραμματικοὶ μυθάρια παραβάλλοντες εὐρεσιλογοῦσι μᾶλλον ἢ λένουσι τὰ ζητούμενα (see crit. note). Some see in the Κήτειοι the children of Heth (Gen. 10. 15), and regard them as equivalent to the Kheta of the Egyptian monuments, and the Khatti of Assyrian inscriptions—a powerful tribe originally occupying northern Syria and the lower valley of the Orontes. See Gladstone, Homeric Synchronism, p. 166 foll.

525. The line is probably borrowed from Il. 5. 751 ἡμὲν ἀνακλῖναι πυκινὸν νῆφος, ἢδ' ἐπιθεῖναι. But words that are appropriate with νῆφος are very forced with λόχος. Besides, the line seems to give an unsatisfactory epegesis of πάντ' ἐτέταλτο, which appears to imply more than this one detail of duty.

531. ἐξέμεναι, from ἐξίμην, suits better with ἰκέτευεν than the v. l. ἐξίμεναι from ἐξίμην.

534. μοῖραν, 'his share of the spoil,' cp. Il. 9. 318 ἴση μοῖρα, see also Od. 9. 42. The special γέρας was the possession of Andromache, according to the story as it appears in the *mythos* of Lesches, in the fragment quoted by Nitzsch from Tzetzes on Lycoph. 1265 αὐτὰρ Ἀχιλλῆος μεγαθύμου φάτμος νῆδος | Ἐκτορέην ὄλοχον ἐπὶ γαίᾳ κοίλας ἐπὶ νῆας | παῖδα δ' ἑλὼν ἐκ αἰῶνος ἐν πολέμοιο τίθησιν | ῥά οἱ ποδὶς τετυγνὸν ἀπὸ πυργῶν τὸν δὲ πεσόντα | ἔλαβεν πορφύρεος θάνατος καὶ μοῖρα κρατερῆς. ἔκ δ' ἔλετ' Ἀνδρομάχην ἠΐσαντο παρκοῖτιν | Ἐκτορος, ἦντε οἱ αὐτῇ ἀμύμονες Παναχαῖων | δῶκεν ἔχων ἐπὶ νηὸς ἀμβόμενοι γέρας ἀνδρῶν. But there need not necessarily be an allusion to this form of the legend here, as γέρας may be any special article of value out of the spoils.

536. αὐτοσχεδίην. For this feminine accusative form in -ειην, like ἀμύμονες, see Curt. Gk. Etym. p. 571.

Alanson from Little Deer

37. The asphodel in spring is graceful; later the bare, dry stems - barren & sad.

γίνεται ἐν πολέμῳ· ἐπιμῆξ δέ τε μαίνεται Ἄρης.

Ὡς ἐφάμην, ψυχὴ δὲ ποδώκεος Αἰακίδαο  
φοῖτα μακρὰ βιβῶσα κατ' ἀσφοδελὸν λειμῶνα,  
γηθοσύνη δ' οἱ υἷδν ἔφην ἀριδείκετον εἶναι.

540

Αἱ δ' ἄλλαι ψυχαὶ νεκύων κατατεθνηώτων  
ἔστασαν ἀχρύνεμαι, εἶροντο δὲ κήδε' ἐκάσθη.  
οἷη δ' Αἴαντος ψυχὴ Τελαμωνιάδαο

539. ἀσφοδελόν] δῆλον δὲ πότερον σφοδελὸν ἢ ἀσφοδελόν Schol. H. Q. φοῖτα] So Schol. H. giving however φῆτο in lemma. 540. γηθοσύνη] χωρὶς τοῦ ι, Schol. H. Aristophanes and Herodian seem to have read γηθοσύνη = 'gaudio,' as in Il. 21. 390. So a few MSS. here.

537. ἐπιμῆξ, i.e. 'the war-god wreaks his rage indiscriminately.' Cp. Τρῶες ὀρίονται ἐπιμῆξ Il. 11. 525, and ξυδὸς Ἐνυάλιος Il. 18. 309, like 'Mars communis' Cic. ad Fam. 6. 4. 1; Liv. 5. 12. 1. Archil. frag. 62 ἐτήτυμον γὰρ ξυδὸς ἀνθρώποις Ἄρης.

539. ἀσφοδελός is used adjectivally with oxytone accent, as τόμος, τομός. It is described by Pliny, H. N. 21. 68, 'Theophrastus et fere Graeci et Pythagoras caulem anthericon, radicem vero, quae ex LXXX simul acervatis bulbis constat, asphodelum nominarunt, cuius genera duo faciunt. Fuit tenuicrum cibus, quem et mortuorum in tumulis apponebant.' See Hesiod. Opp. 41, where ἀσφῶδελος is coupled with μαλάχη, as the representatives of frugal food, and cp. Aristoph. Plut. 544. It is a kind of squill with a large stalk and long leaves and pale blossoms. It is still found in the Greek islands, where it is used for planting on graves: the custom serving to show its ancient connection with the scenery of the under-world. No doubt the idea of planting the asphodel was to supply the dead with some simple food.

540. γηθοσύνη δ = 'gaudens quod.'

542. εἶροντο. The Schol. renders ἐλεγον τὰ κήδεα τῶν ἐν ζωῇ καταλειφθέντων, quoting Il. 1. 513; but even there εἶροτο implies the notion of a question, as the speaker looks for a 'Yes' or 'No.' Render then, with Bothe, 'sciscitabantur de curis suis,' i.e. 'de iis qui curae ipsis erant apud superos.' But see La Roche, Hom. Stud. § 99 b.

543. οἷη δ'. Transl. 'Alone of them all, the soul of Ajax son of Telamon stood aloof, enraged because of the

victory which I won over him, when defending my right at the ships about the arms of Achilles. His lady-mother put them up for a [prize], and the sons of the Trojans gave the sentence, and Pallas Athena.' The action of the Iliad ends before the death of Achilles, which is however alluded to in several passages, such as Il. 22. 358; 21. 278. In Od. 24. 46 foll. there is a more circumstantial allusion to the arrival of his mother Thetis, to the hero's burial, and the funeral games appointed in his honour. At this point the story is taken up by the Cyclic epics. In the *Altheis* of Arctinus there is the description of a fierce fight round the corpse of Achilles, who had fallen at the Scaean gates either by the hand of Paris guided by Apollo, or by the arrows of Apollo himself. Ajax bears away the corpse on his shoulders, while Odysseus keeps the Trojans at bay. To the prizes at the funeral games (alluded to in Od. 24) Thetis adds the possession of the arms of her son, to be granted to the doughtiest hero among the Greeks. Only Ajax and Odysseus compete for the *ἀριστεία*. But Agamemnon and the chieftains cannot decide between their rival claims; so, on Nestor's advice, the question is referred to the Trojan captives, as to which of the two heroes had done the Trojans most harm. They answer, 'Odysseus;' and Ajax, in the bitterness of his disappointment, falls upon his sword. Lesches, in his *μικρὰ Ἰλιάς*, reproduces the story with new details. In order to learn the views of the Trojans on the merits of the two heroes, spies are sent to listen at the walls of Troy. They hear



νόσφιν ἀφροστήκει, κεχαλωμένη εἵνεκα νίκης,  
 τὴν μιν ἐγὼ νίκησα δικάζόμενος παρὰ νηυσὶ  
 τεύχεσιν ἀμφ' Ἀχιλλῆος· ἔθηκε δὲ πότνια μήτηρ.  
 παῖδες δὲ Τρώων δίκασαν καὶ Παλλὰς Ἀθήνη.  
 ὥς δὴ μὴ ὄφελον νικᾶν τοιῶδ' ἐπ' ἀέθλων·  
 τοίην γὰρ κεφαλὴν ἔνεκ' αὐτῶν γαῖα κατέσχευ,  
 Αἴανθ', ὅς περὶ μὲν εἶδος, περὶ δ' ἔργα τέτυκτο  
 τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα.  
 τὸν μὲν ἐγὼν ἐπέεσσι προσηύδων μελιχίοισιν·  
 'Αἴαν, παῖ Τελαμῶνος ἀμύμονος, οὐκ ἄρ' ἔμελλες  
 οὐδὲ θανῶν λήσεσθαι ἐμοὶ χόλου εἵνεκα τευχέων  
 οὐλομένων; τὰ δὲ πῆμα θεοὶ θέσαν Ἀργείοισι,  
 τοίος γάρ σφιν πύργος ἀπώλεο· σείω δ' Ἀχαιοὶ  
 ἴσον Ἀχιλλῆος κεφαλῇ Πηληϊάδαο

545

550

555

547.] ὁμοίᾳ Ἀρίσταρχος. ἡ δὲ ἱστορία ἐκ τῶν κυκλικῶν. Schol. H. 556. ὁ ὡλεο] Apoll. Soph. 138. 5 ἀπώλετο.

two maidens talking; one of whom would give the prize for valour to Ajax, for his gallantry in carrying off the corpse of Achilles, Αἴας μὲν γὰρ ἄειρε καὶ ἔκφερε δημοτῆτος | ἦεν Πηλεΐδην, οὐδ' ἤθελε Διὸς Ὀδυσσεύς. But her fellow, whose mind Athena had influenced, answered her, ἀντίειπεν Ἀθηνᾶς προνοίᾳ, 'Πῶς τὰδ' ἐφανήσω; πῶς οὐ κατὰ μοῖραν εἵπες | ψεύδος;'. . . καὶ κε γυνὴ φέροι δαχθος, ἐπεὶ κεν ἀνὴρ ἐπιθείη, | ἀλλ' οὐκ ἂν μαχέσαιτο. (See Scholl. Arist. Eqq. 1056.) Neither of the Cyclics represent the Atridae as umpires in the matter; but Pindar, Nem. 7. 20 foll.; 8. 23 foll.; Isthm. 3. 53 foll.; 5. (6.) 27 foll., implies that there was some treachery at work in the decision, and Ajax himself, in the representation of him by Sophocles, distinctly states that view (Aj. 445, etc.).

545. For τὴν (sc. νίκην) νίκησα see on Od. 6. 61.

δικάζόμενος. Cp. Od. 12. 440.

546. ἔθηκε, 'set up, as a prize;' cp. Il. 23. 262 ἱππεύσιν μὲν πρῶτα ποδάκειον ἀγλά' ἀεθλα | θῆκε γυναικὰ ἀγεσθαί, ib. 265 τῷ δευτέρῳ ἵππον ἔθηκεν.

547. παῖδες. The grounds on which Aristarchus rejected the line (see crit. note) are not given. But, as Nitzsch

remarks, (1) the Trojan captives would be the most unlikely umpires to be chosen in a dispute between these chieftains: (2) Homer does not use such a phrase as παῖδες Τρώων, he would have said κοῦροι (κοῦραι) or πῆμα, as in Il. 23. 175: (3) the verse is superfluous; and (4) Odysseus would scarcely have represented Athena here as the author of such a disastrous decision.

548. τοιῶδ' ἐπ' ἀέθλων, 'for such a prize;' cp. δῶρρον ἐπὶ μεγάλῳ Il. 10. 304 μισθῷ ἐπὶ ῥητῷ 21. 445. This is settled by ἔνεκ' αὐτῶν (549) referring back to τεύχεα.

549. κατέσχευ 'covered,' 'buried.' Note the aoristic force.

550. περὶ μὲν, 'was superior in form and in achievements to the other Greeks.' See Od. 1. 66.

555. θεοί. Here lies the emphasis. You need not visit your anger on me: it was the gods who offered these arms as a prize: which was a beginning of sorrow for the Greeks, 'for so mighty a stronghold was lost to them in thee;' cp. with this use of ὥργος, as applied to a person, Psalm 144. 2.

556. σείω, 'but we evermore sorrow for thee, fallen in death, as sorely as for Achilles.'

Reith's pin does that - Archimedes found the jing. Our line follows the story - Little Lies

57. Lamont "Cochran" for Ajax from "Little Miss".

68. In 1887 Polygnathus pictus Meno, the great emperor, Heracles.

ἀχνύμεθα φθιμένοιο διαμπερές· οὐδέ τις ἄλλος  
αἴτιος, ἀλλὰ Ζεὺς Δαναῶν στρατὸν αἰχμητῶν  
ἐκπάγλως ἤχθηρε, τειν δ' ἐπὶ μοῖραν ἔθηκεν. 560  
ἀλλ' ἄγε δεῦρο, ἀναξ, ἵν' ἔπος καὶ μῦθον ἀκούσῃς  
ἡμέτερον· δάμασον δὲ μένος καὶ ἀγῆνορα θυμόν.'

\*Ὡς ἐφάμην, ὃ δὲ μ' οὐδὲν ἀμείβετο, βῆ δὲ μετ' ἄλλας  
ψυχὰς εἰς Ἑρεβος νεκῶν κατατεθνηῶτων.

ἐνθα χ' ὅμως προσέφη κεχολωμένους, ἥ κεν ἐγὼ τόν / 565  
ἀλλὰ μοι ἤθελε θυμὸς ἐνὶ στήθεσσι φιλιοῖσι  
τῶν ἄλλων ψυχὰς ἰδέειν κατατεθνηῶτων.

\*Εὐθ' ἦ τοι Μίνωα ἴδον, Διὸς ἀγλαὸν υἱόν,

565. ὅμως] ὁμῶς αἱ πλείους περιστώσιν Schol. Q. 568.] νοθεύεται, μέχρι τοῦ  
'ὅς ἐστιν ὃ μὲν αὐτοῖς ἔδωκε δόμον· Αἰδὸς εἰσὼ' (617) Schol. H. 'Manifestum est,

559. αἴτιος ἀλλὰ. Cp. Od. 8. 312  
ἀτὰρ οὐ τί μοι αἴτιος ἄλλος | ἀλλὰ τοκῆς  
δύω. The logical way of stating the  
sentence would be, οὐ τις ἄλλος αἴτιος,  
ἀλλὰ Ζεὺς αἰτίας ἐστίν ὃς ἤχθηρε κ.τ.λ.  
Zeus was really guilty of it, because in  
his hatred of the Danaï he laid doom  
on thee. Cp. οἷσιν ἐπὶ Ζεὺς θῆκε κακὸν  
μόρον Il. 6. 357.

560. τειν. See on Od. 4. 619.

565. ὅμως, 'notwithstanding;' cp.  
Il. 12. 393 ὅμως δ' οὐ λήθετο χάρις.  
We do not find ὅμως elsewhere in  
Homer, but, in place of it, ἕμης. We  
do find ὁμῶς with the meaning 'equally,'  
which the Schol. reads here; though he  
interprets it, contrary to Homeric  
custom, by ἕμης. This use of ὅμως  
throws some suspicion upon the verse,  
which is heightened by the unusual way  
in which the participle κεχολωμένους  
is connected with the verb; 'though angry,  
he would notwithstanding have addressed  
me:' and not less strange is the substan-  
tial use of κατατεθνηῶτων (inf. 567)  
without any noun such as νεκῶν. It  
is indeed probable that the interpolation  
which Schol. H. (see crit. note) notes  
as extending from vv. 568-627 really  
begins at 565. Odysseus did not, like  
Aeneas, make a descent into the nether-  
world, but he sits at the edge of the  
trench, and questions the shades as they  
come forward and taste the blood. In  
the following passage however the story  
is told by one who is an eyewitness of

what is going on in the depths of  
Erebus. The whole scene gives a view  
of mythology and of the punishment  
of the dead that seems to be later than  
Homer. Plato (Gorg. 525 D) refers  
to this passage, remarking that Homer  
has represented here τοὺς ἐν Αἴδου τὸν  
δαί χρόνον τιμωρομένους, Τάνταλον καὶ  
Σίσυφον καὶ Τυτὸν, and he quotes (526  
D) the line that describes Minos bearing  
his sceptre. Cp. also Protag. 315 B, C.  
These references however need only  
show that the interpolation was an  
early one. La Roche (Hom. Stud. § 97.  
3) is inclined to refer the whole passage  
to an Attic source; and traces of Athe-  
nian interpolation are found in the Iliad,  
as 1. 265; 2. 553-555, 558; 15. 333-383;  
and in the Odyssey, as 5. 121-128; 7.  
80; and 11. 321-325, 631. The remark  
of the Schol. on inf. 604, τοῦτον ὑπὸ  
'Ονομακρίτου [ἐμ]πεποιθῆσθαι φασιν, may  
give the key to the whole of this inter-  
polation. Onomacritus, Zopyrus, Or-  
pheus, and Conculus[?] are named as  
the coadjutors of Peisistratus in his re-  
cension of the Homeric poems. To  
such men a system of punishments in  
the nether-world was probably an  
article of belief or profession. We  
are reminded by Herodotus (7. 6) that  
Onomacritus was caught making inter-  
polations in an oracle.

568. Minos, son of Zeus and Europa,  
and king in Crete (Il. 13. 450 foll.), is  
described in Od. 19. 179 as Διὸς μεγάλου

χρῦσεον σκῆπτρον ἔχοντα, θεμιστεύοντα νέκυσσι,  
 ἡμενον· οἱ δὲ μιν ἀμφὶ δίκας εἶροντο ἀνακτα,  
 ἡμενοι ἑσταβτες τε, κατ' εὐρυπυλὲς Ἄϊδος δῶ.

572

Τὸν δὲ μετ' Ὀρίωνα πελώριον εἰσενόησα  
 θῆρας ὁμοῦ εἰλεῖντα κατ' ἀσφοδελὸν λειμῶνα,  
 τοὺς αὐτὸς κατέπεφνεν ἐν οἰσπόλοισιν ὄρεσσι,  
 χερσὶν ἔχων βόβαλον παγχάλκεον, αἰὲν ἀαγές.

573

Καὶ Τιτυὸν εἶδον, Γαίης ἐρικυδέος υἱὸν,  
 κείμενον ἐν δαπέδῳ· ὁ δ' ἐπ' ἐννέα κεῖτο πέλεθρα,

ad hunc versum ut principium narrationis spectare scholium: nam dubium hoc quidem relinquere codd. Harl. et Vindob. 50... apparet... (Buttm.). Nihil impetum quominus etiam v. 565-567 inter spurios referantur, in quibus ὅμοιος (ὁμοῖος) offendit, monet Lehrs. Aristarch. p. 159. Nam duplicem in textum venisse videri recognitionem, alteram 541-564, alteram 541-546, quibus statim annexos esse 565-567 Dind.

δαριστής, which Plato interprets by δμολητής καὶ μαθητής, and Horace (Od. 1. 28. 9) reproduces by 'Iovis arcanis Minos admissus.' It is not to be understood that he is represented here as performing the office which later legends assigned to him; viz. of trying and sentencing the dead in Hades (cp. Virg. Aen. 6. 431, etc.). He only presents a shadowy counterpart of himself as he was when alive. Lawgiver, king, and judge in the flesh, he is also lawgiver, king, and judge in the shades. In a later mythological period, his brother Rhadamanthys (who is, according to Od. 4. 564, in Elysium) is given him as an assessor, as well as his other brother, Sarpedon or Aeacus.

569. θεμιστεύοντα = 'ius dicentem,' used here with dative: but in Od. 9. 114, where the more direct idea of 'being master of' comes in, we have θεμιστεύειν παῖδων ἢ δ' ἀλόχου [ων]. He is represented as on his seat, while the ghosts are either sitting, as waiting their turn, or standing, as each one states his case, or asks for the judge's decision: 'and they all around him, the king [ἀνακτα in apposition to μιν], were questioning him of their rights.'

570. Some take εἶροντο, as sup. 540, to mean 'stated their cases;' but it is better to render, 'de iure suo eum interrogabant' Damm.

572. Like Minos, Orion continues his customary pursuits in Hades. A phantom hunter, he appears driving

before him phantom beasts, the shadows of those which he himself (αἰνός) had once chased on the lonely hills. For the distinction between αἰνός καὶ εἰδωλόν, which is brought out most strikingly in the doubtful line 604, cf. Mr. Gladstone (Homeric Synchresis p. 261) quotes from Bunsen's Egypt the remark that, in the Book of the Dead, there is a picture representing the corpse of a dead man marching, with his soul behind it offering up prayers to the Sun-God.

573. εἰλεῖν describes the process of driving the creatures together into a herd, properly = 'massing them together' or 'cooping them up:' so Od. 19. 200 εἰλεῖ γὰρ Βορέης ἀνεμος = 'coercebat.'

576. Τιτυός is probably a reduplication from root τυ, to 'swell' or 'grow big' seen in Lat. tumor, tuber. In Od. 7. 324 Titus is represented as being in Euboea.

577. πῆλεθρα. This word is referred by Lobeck, Elem. 1. 245, to root πλε, as in πλε-πλη-μ, and rendered, 'spatium expletum, dimensum atque descriptum,' which suits well with ἀπέλεθρον (ὁ εἰς ἐστὶ μετρήσαι), and ἀπλετο, 'quod mensuram excedit.' As a measure of length the π[ε]λέθρον was reckoned to be 100 feet (Greek); as measure of area, 10,000 square feet; but this is a later limitation. Curtius (p. 250) quotes from Hultsch (Metrologie, 31) who connects πῆλεθρον with πῆλ (πῆλιν), and understands by it a certain

επετεροβουρα: determining who does a deed, not judging the dead done in  
the body or assigning future abodes as Elysium or Tartarus. Is Minos here  
ing as a shadowy King or arbitrator? A 'judge' may be a 'ruler', as 'Judge in  
and even ruler' "He cometh to judge the earth (Ps. 96.9) & will rule the world."



γῦπε δέ μιν ἐκάτερθε παρημένω ἦπαρ ἔκειρον,  
 δέρτρον ἔσω δύνοντες· ὁ δ' οὐκ ἀπαμύνετο χερσί·

Λητώ γάρ ἔλκησε, Διὸς κυδρὴν παράκοιτιν, 580  
 Πυθῶδ' ἐρχομένην διὰ καλλιχόρου Πανοπήος.

Καὶ μὴν Τάνταλον εἰσείδον χαλέπ' ἀλγέ' ἔχοντα,  
 ἔστεῶτ' ἐν λίμνῃ· ἡ δὲ προσέπλαζε γενείφ·  
 στεύτο δὲ διψᾶων, πῖεῖν δ' οὐκ εἶχεν ἐλέσθαι·

582.] 'Schol. Pind. ad Ol. i. 60 [97] versus ponens de Tantalo 583, 584 καὶ τὰ ἐξῆς addit: πλὴν εἰ μὴ κατὰ Ἀριστάρχον νόθα εἰσὶ τὰ ἐπη ταῦτα' Buttm.

length of ploughing-furrow, like Lat. 'vorsus.' As a mere translation we might render 'roods.'

579. δέρτρον, from δέρω, signifying properly any 'skin' or 'membrane,' is used technically for the 'caul,' Lat. 'omentum' or 'peritoneum;' the membrane enveloping the intestines. The later Greek name was ἐπίπλοον. Apollon. Lex. 57. 13 gives as another proposed interpretation τὸ στόμα τοῦ γυνός. This would necessitate our translating δύνοντες 'plunging.' Cp. Ov. Metam. 4. 456; Virg. Aen. 6. 595.

580. ἔλκησε may be taken as a 1 aor. from ἐλκῶ, Epic form of ἔλω. The MSS. give various forms, such as ἔληκσε, εἰληκσε, ἔλκυσσε, εἰλυσσε, and ἔλκασσε, written variously with smooth or rough breathing. La Roche decides on ἔληκσε, as probably being the Aristarchean reading. He thinks too that the metre suggests ἔληκσε rather than ἔληκσε, as γάρ implies an initial digamma, viz. *φέληκσε*. We may render 'laid violent hands on,' comparing *δμῶς τε γυναῖκας | βυστάζοντας δεικνύσας* Od. 16. 108. Cp. also *οἷς τε βοῆς σου θ' ἐλκρημοῖο πύθισθαι* Il. 6. 465, *ἐλκρηθείσας τε θυγατράς* Il. 22. 62.

581. Πυθῶ, see on Od. 8. 80, and cp. Il. 2. 519. According to Pindar, Pyth. 4. 90, Tityus was slain by Artemis; but Pausanias joins Apollo with her in the act (3. 18. 15), and Hyginus (f. 55) represents him as slain by Zeus with his thunderbolt. Panopeus 'with its fair lawns' was near the Cephissus on the borders of Boeotia. In Strabo's time it was called *φανοτεύς*, and some ruins of its walls still remain. The words *κυδρὴν παράκοιτιν* strike us as somewhat inappropriate to Leto; it is

the distinctive title of Hera, Il. 18. 184. The Schol. H. T. raises a difficulty about the insertion of the story of Tityus thus: *πῶς ὁ κείμενος ἐξῆλθεν; εἰ δὲ μὴ ἐξῆλθε, πῶς ταυράτο;*

582. Τάνταλον. Plato, Cratyl. 395, refers this name to *τάλας*, in the sense of 'wretched;' it is more likely connected with *ταλ-, τλήναι, τολμᾶν*, meaning the 'daring' man. The close connection between *Τάν-ταλος* and *τάλαντον*, etc. appears in the proverb *τὰ Ταντάλου τάλαντα πανταλίσσεται*. This fact may account for the forms of the story of his punishment; one, representing him as hanging balanced over the water; another, which the Tragedians and Lyristes mainly follow, describing him with a rock hanging over his head, like the sword of Damocles. Whether Tantalus is to be thought of as having revealed the secrets of the gods, to whose society he had been admitted, or as having stolen nectar and ambrosia from their table, at any rate there is a general agreement that his punishment came on him 'ob scelera animique impotentiam et superbiloquentiam' Cic. Tusc. 4. 16, 35, *καταπίψαι μέγαν δαβον οὐκ ἐδυνάσθη* Pind. Ol. i. 55.

584. στεύτο. Eustath. says *στεῖτο ἀντὶ τοῦ ἰστατο*, and quotes the comment of the Schol. V. *κέκρηται δὲ τῇ λέξει ὁ διασκευαστὴς παρὰ τὴν ποιητοῦ συνήθειαν*. But *στεῖμαι* is never used in Homer of 'standing;' and Aristarchus rightly interprets *τὸ κατὰ διάνοιαν διαρίετο . . . στάσις γὰρ ψυχῆς σημαίνει ἡ λέξις*. Almost identical are the words of Apollon. Lex. *κατὰ διάνοιαν ἰστατο, ὅσον διαρίετο*. So Meric Casaubon, quoted by Löwe, 'Est in isto verbo (ut alibi pluribus) animi gestientis et aliquid cupide molientis per externos



δοσάκι γὰρ κύψει ὁ γέρων πῖειν μενεαίνων,  
 τοσσάχ' ὕδωρ ἀπολέσκει' ἀναβροχὲν, ἀμφὶ δὲ ποσσί  
 γαῖα μέλαινα φάνεσκε, καταζήνασκε δὲ δαίμων.  
 δένδρεα δ' ὑψιπέτηλα κατὰ κρήθεν χέε καρπὸν,  
 βγχναι καὶ ροιαί καὶ μηλῆαι ἀγλαόκαρποι  
 συκέαι τε γλυκεραί καὶ ἐλαῖαι τηλεθώσαι·  
 τῶν ὀπτό' ἰθύσει ὁ γέρων ἐπὶ χερσὶ μάσασθαι,  
 τὰς δ' ἀνεμος ῥίπτασκε ποτὶ νέφεα σκιδέντα.

Καὶ μὴν Σίσυφον εἰσεῖδον κρατέρ' ἄλγε' ἔχοντα,  
 λᾶαν βαστάζοντα πελώριον ἀμφοτέρησιν.

586. ἀναβροχὲν] ΑΙ. ἀναβροχθέν, ἀναβροθέν, τινὲς δὲ καὶ διὰ τὸ ὕψος αὐτοῦ  
 βρυχίν Eustath. 588. κατὰ κρήθεν] διςυλλάβως καὶ προπερισπωμένης τὴν αὐτὴν  
 κρήθεν Schol. H. Bekk. ii. writes κατ' ἀκρήθεν here and in Il. 16. 548.

gestus indicatio. Hoc igitur vult poeta his verbis, eam fuisse Tantali seu in pedes erecti sive alio quocunque gestu, ut de pugilibus olim loqui soliti, *προβολήν*, ut ardentissimam sitim prae se ferret.' Cp. Il. 2. 597; 3. 83; 5. 832; 9. 241; 18. 191; 21. 455; Od. 17. 525. Curtius refers *στεύμαι* to root *σταf* or *στεf*, seen in *σταυρός*, Lat. *instaurare*. Düntzer, with less probability, connects it with a root *στν*, seen in *στόμα*, and meaning 'call out,' 'speak.' This position Curtius attacks, pointing out that the root *στν* in Skt. must mean 'to praise.' If we have to take *στεύτω* as = *ίστατο*, we must join *διψῶν πῖειν*. Transl. 'eagerly essayed in his thirst; but he was not able to take anything to drink withal.'

586. ἀναβροχέν, 'swallowed up.' This is in the form of a 2 aor. participle; a late 1 aor. passive is used by Lycophr. (55), *καταβροχθεῖς*. The active voice of a compound is found in Od. 4. 222 *καταβρόζειε*, and in 12. 240 *ἀναβρόζειε*, the uncompounded *ἔβροφα* occurs in Anth. 9. 1. See Buttm. Lexil. s. v. *βρόφα*. Monro, H. G. § 42.

587. φάνεσκε. This iterative tense is supposed by some to be formed from *ἐφάνην*, others refer it to *ἔφανον*, 2 aor. act. with intransitive force. Anyhow, the formation is from an aorist stem, as *εἶπε-σκε*, *ἐρητύ-σα-σκε*, *ᾤσα-σκε*. The word occurs again in Il. 11. 64, and Heslod. Frag. 44. 3.

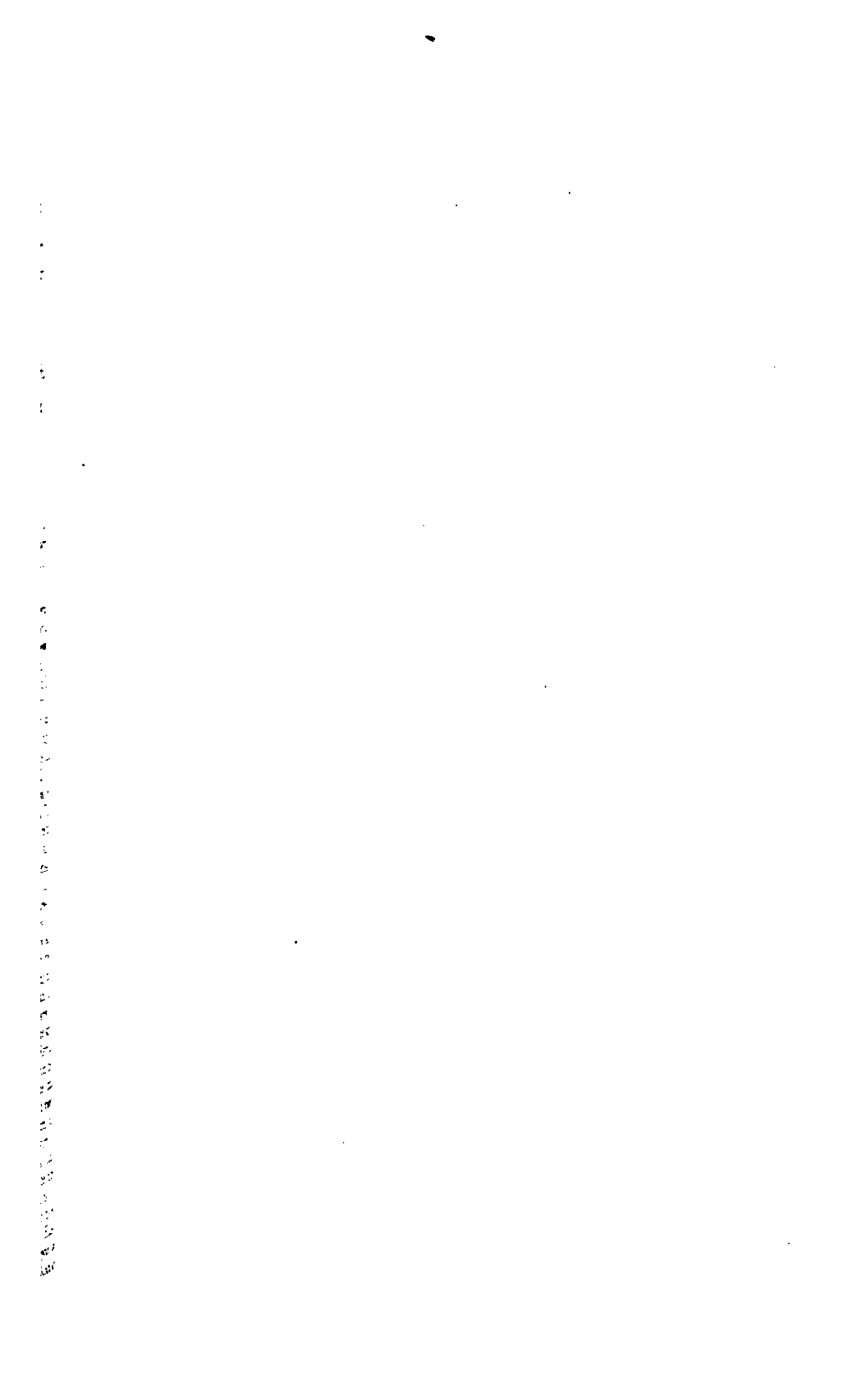
*καταζήνασκε* implies a present *κατα-*

*ζῶναι*, cp. *δζάνεται δένδρεα* h. Hec. Ven. 271, *ἀγριοις δζομένη* Il. 4. 487.

588. κατὰ κρήθεν. This is the reading of Aristarch. See crit. note. *ἐν κρήθεν* is found in Hesiod, Sc. Hec.; *κρήθεν* being probably a syncopated form of *κρήθεν* (*κρήνη*), cp. *κρήνη* Here the Schol. rightly interprets *κατὰ κεφαλῆς*. Bekker compares his reading with *κατ' ἀκρῆς* Il. 15. 557; 22. 411, etc.

592. ῥίπτασκε, see on Od. 8. 374.

593. Σίσυφος. This name is explained by Curtius as a reduplication of *σῆς* with the Aeolic substitution of *ν* for *ι*. The appropriateness of this appellation is suggested by Il. 6. 152 *ἔστι τις Ἐφύρη μυχῷ Ἀργεος ἱπποβότου*, [ὡς δὲ Σίσυφος ἔσκεν, ὃ κέρβετος γένετο ἀνδρῶν,] Σίσυφος Αἰολίδης. His story was dealt with by the Greek dramatists Aeschylus having composed a *Σίσυφος πετροαυλιστής* and a satyric drama called *Σ. θρανέτης*. Another satyric play on the same subject was ascribed to Euripides. Sisyphus seems to have been accepted from the earliest times as the type of the cunning man; cf. Pind. Ol. 13. 52 *πανόραστον πάλαιον* Aristoph. Acharn. 391 *μαχημένος τὸ Σισύφον*. The story of his guilt is told in different ways. According to Apollodorus, i. 9. 3, he betrayed one of the 'dulcia furta Iovis;' while Theophrastus (703) alludes to his escape from the prison-house of Hades, *ὅστις καὶ ἐκ Αἰδέω πολυειρήνησιν ἀνέλθει*, [τοῦτο Περσεφόνην αἰμυλώσει λόγους.





ἦ τοι δὲ μὲν σκληρὶπτόμενος χερσὶν τε ποσὶν τε  
 λαῶν ἄνω ὤθεσκε ποτὶ λόφον· ἀλλ' ὅτε μέλλοι  
 ἄκρον ὑπερβαλέειν, τότε ἀποστρέψασκε κραταίς·  
 αὐτὶς ἔπειτα πέδονδε κυλινδετο λαῶς ἀναιδής.  
 αὐτὰρ ὃ γ' ἄψ ὥσασκε τιταινόμενος, κατὰ δ' ἰδρὼς  
 ἔρρεεν ἐκ μελέων, κονίη δ' ἐκ κρατὸς ὀρώρει.

595

600

Τὸν δὲ μετ' εἰσενόησα βίην Ἑρακλεῖην,

597. κραταίς] So Aristarchus and Herodian. κραταί' is or κρατά' is Ptolem. Ascalon. Cp. Eustath. 598. ἔπειτα] This line is quoted in Arist. Rhet. 3. 11, with ἐπὶ δάπνδονδε.

596. λαῶν ἄνω. Cp. Eustath. ἐμφαίνει τὴν δυσχέρειαν τοῦ τῆς ὀθήσεως ἔργου τῇ τῶν φωνηέντων ἐπαλληλίᾳ, δι' ὧν ὀγκύντων τὸ στόμα οὐκ ἔσται τρέχειν ὁ λόγος, ἀλλ' ὀκνηρὰ βαίνει συνεφομοιοῦν μενος τῇ ἐργαδίᾳ τοῦ ἄνω ὤθειν. ἀμέλει τὸ 'ἔπειτα πέδονδε κυλινδετο λαῶς ἀναιδής, ἀχάσμητον δὲ καὶ διὰ τοῦτο ὅλον τροχαστικὸν τῇ φράσει, τὸ εὐπετὲς δηλοῖ τῆς τοῦ λίθου καταφορᾶς, Quintil. Inst. Or. 9. 4 'Vocalium concursus cum accidit, hiat et intersitit et quasi laborat oratio.' For Lucilius' imitation of the line see Cic. Tusc. Quæst. 1. 5 'Sisyphus' versat | saxum sudans nitendo nec proficit hilum.'

596. ἀλλ' ὅτε, 'but ever as he was just going to topple it over the hill's crest;' this is simpler than to take λαῶς as subject to μέλλοι and give an intransitive force to ὑπερβαλέειν.

597. κραταίς. We may set aside the interpretation of Aristarchus, who took this as an adverb, analogous in form to *λυκρῆς* or *ἀμφουδῆς*. Nor is the division of *κραταίς* into two words by Ptolemy of Ascalon likely. It seems left to us, either to take *κραταίς* as some 'power' inherent in the stone; as we should say, 'the force of gravity' (cp. Schol. ad loc. ἡ κραταὶὶ δύναμις δ' ἐστὶ τὸ βάρος, and Hdt. 8. 111, who uses *ἀναγκαίη* and *ἀμχανίη* with a similar semi-impersonation): or, as a 'Power' or 'Mighty One' (like *δαίμων* sup. 587), external to the stone itself. See Od. 12. 124, where *Κραταίς* is given as the name of the weird mother of Scylla. The form *κραταίς* is related to *κραταίος*, as *ἡμερίς* (Od. 5. 69) to *ἡμερος*. The interpretation of Aristarchus not only suggests a form contrary to analogy, but would require an unusual intransi-

tive sense to be assigned to ἀποστρέψασκε. The epithet ἀναιδής is the original of the Virgilian *improbus*. Aristotle quotes the passage (Rhet. 3. 11) as a famous instance of τὸ τὰ ἄψυχα ἐμψυχα λέγειν διὰ τῆς μεταφορᾶς. For similar dactylic lines to express rapid motion cp. Il. 5. 745; 8. 389; 13. 235; Virg. Aen. 2. 227; 5. 217; 6. 702; 8. 596; 9. 37; 11. 875; Georg. 3. 284.

600. ἐκ κρατὸς. As he thrusts forward his hands to push the stone before him, the head is necessarily brought down near to the ground, so that the dust raised by the trampling feet and moving stone seems to rise from it.

601. The circumstances of the scene change again. Not only is Heracles seen by Odysseus, as were Minos, Sisyphus, etc., but he recognises Odysseus, accosts him, and then returns again δόμον Ἄιδος εἶσω, like Achilles and Ajax (sup. 539, 563). The suggestion is certainly so tempting to pass directly from v. 565 to v. 630, and omit all that lies between; but the excision of three lines (602-604) will really dispose of almost all the arguments that have been advanced in ancient and modern times against the genuineness of the passage about Heracles in Hades. The Schol. on Od. 11. 385 sums up the objections under four heads: (1) πῶς Ἑρακλῆς ἐνταῦθα μένων θεός; (2) πῶς ὅλον τε τὸν αὐτὸν εἶναι καὶ ἐν Ἄιδου καὶ ἐν οὐρανῷ; (3) ἡ Ἥβη καθ' Ὀμηρον παρθένος, ὅθεν καὶ οἰνοχοεῖ. (4) ἀπίθανον δὲ αὐτὸν εἶχειν καὶ τὴν σκευὴν (5) μὴ πῶν δὲ πῶς ὀμιλεῖ; Now if we are willing to extend the rejection of v. 604 (which Schol. H. calls an interpolation of Onomacritus) to vv. 602, 603

εἶδωλον· αὐτὸς δὲ μετ' ἀθανάτοισι θεοῖσι  
τέρπεται ἐν θαλῆης καὶ ἔχει καλλίσφυρον Ἥβην

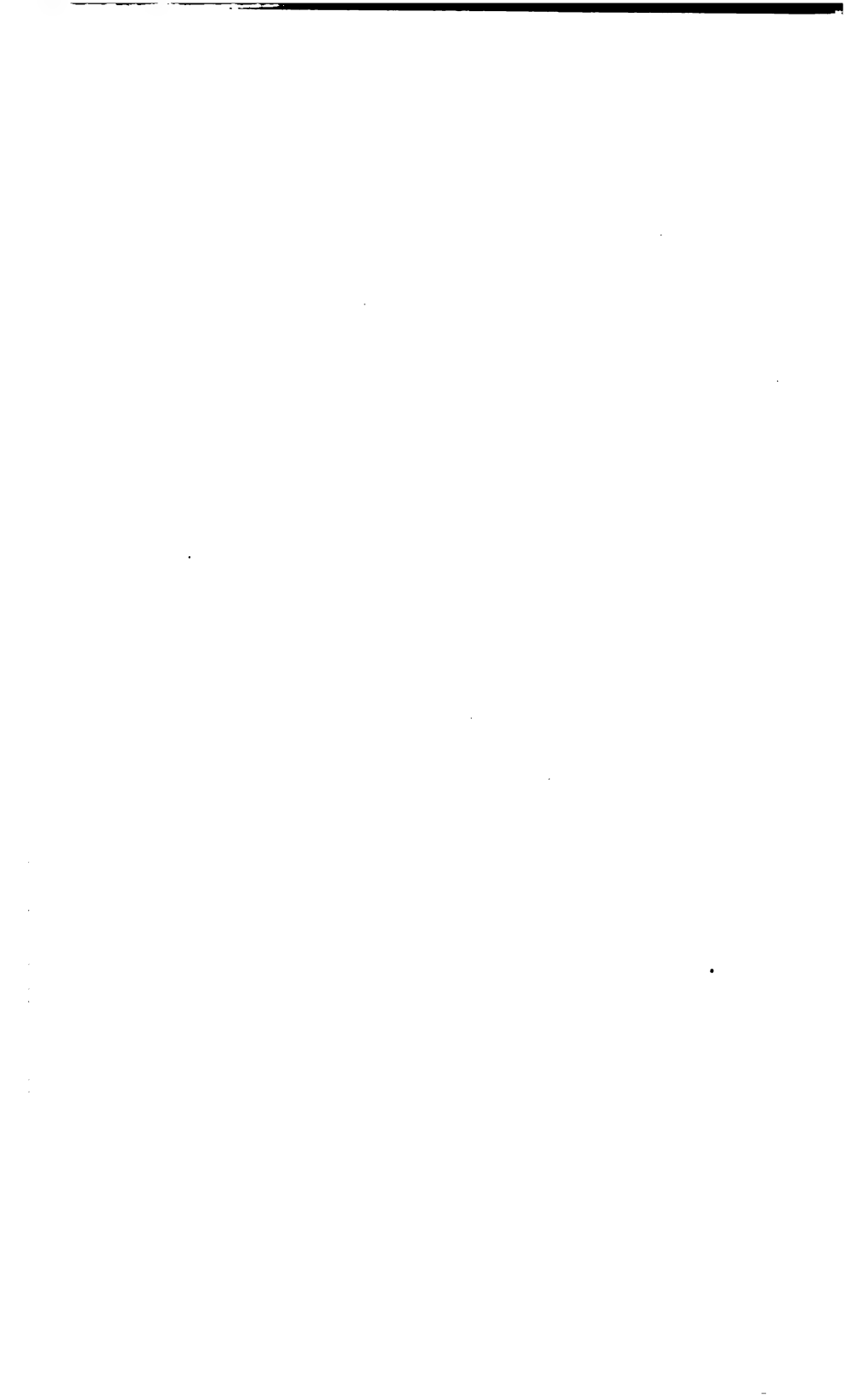
602, 603] οὗτο, ἀθετοῦνται καὶ λέγονται Ὀνομακρίτου εἶναι Schol. Vind. 56; but Schol. H. seems to refer this to 604, which is copied from Hesiod. Theog. 952. Aristonicus rejects the lines ὅτι ἐς τρία διαιρεῖ, εἰς εἶδωλον, σῶμα, ψυχήν. τούτο δὲ οὐκ οἶδεν ὁ ποιητής. See La Roche ad loc.; Dind. Scholl. 603. Ἥβην] ἐνίοι δὲ οἱ

as well; we shall have disposed of the objection of Aristonicus on the ground of the post-Homeric tripartition of εἶδωλον, σῶμα, and ψυχή, nor shall we have to accept the later story of the apotheosis of Heracles, nor of the marriage of Hebe. It may be safely said that Homer knew nothing of the legend which recounts the apotheosis; for in Il. 18. 117 it is distinctly said that οὐδὲ γὰρ οὐδὲ βίη Ἡρακλῆος φύγε κῆρα, and Diodor. Sicul. 4. 39 tells us, Ἀθηναῖοι πρῶτοι τῶν ἄλλων ὡς θεὸν ἐτίμησαν τὸν Ἡρακλέα, cp. Pausan. 1. 32. 4 σίβονται δὲ οἱ Μαραθῶνιοι Ἡρακλέα, φάμενοι πρῶτοι Ἑλλήνων σφίσιν Ἡρακλέα θεὸν νομισθῆναι.

Such an apotheosis of heroes was a common usage of the post-heroic age, as e.g. of Achilles (Pind. Nem. 4. 49); Diomedes (Nem. 10. 7); Ajax (Nem. 4. 48); Neoptolemus (Pausan. 10. 24. 5); Hector (Pausan. 9. 18. 4); and Odysseus himself (Tzetz. ad Lycophr. 800).

Another objection of the Scholiast is (4) that Heracles though a ghost should carry his weapons with him. But, surely, it is the regular Homeric usage to represent life in the under-world as a copy, more or less faithful, of the life in the world above. The ghosts retain their original stature, voice, and features (Il. 23. 65 foll.); they wear their own armour, and still show the wounds they had received (Od. 11. 40 foll.). Teiresias holds the golden sceptre of his office, and Heracles the characteristic weapons by which he may be recognised. The armour may be as shadowy and spectral as the wearer, but there it is; Heracles is not Heracles without it; nor Orion, Orion, without his club. The objection raised to the passage, because Heracles seems to recognise Odysseus without having tasted of the blood in the pit, would apply equally well to the case of Achilles and Ajax and the rest of the ghosts, who (542) εἰποντο κῆδε' ἐκάστη, where we have either to suppose that this preliminary is taken for granted,

κατὰ τὸ σιωπώμενον, or is dispensed with. Nitzsch, ad loc., takes further exception that Odysseus offers no answer to the words addressed to him by Heracles; but it is easier to state this as an objection than to show what ought or what could have been said in reply. Nitzsch finds a further objection in the allusion to the bringing up by Heracles of the 'dog' from Hades (inf. 623 foll.), where see notes. It may be urged that there is a peculiar propriety in the introduction of Heracles into the group of the famous dead with whom Odysseus meets in Hades, because of certain characteristic resemblances between the two heroes, both of whom are under the particular protection of Athena. There can be no doubt that the legend of the apotheosis of Heracles, though post-Homeric, is still of very early date. It would appear to have been recorded in the Οἰχαλίας ἄλωσις, ascribed to Crophylus (Welck. Episch. Cycl. 233 foll.), and it seems to be a very tenable view that the whole passage about Heracles in this 11th book is genuine, with the exception of vv. 602-604. The temptation to insert these lines, or something similar, would be a powerful influence on a rhapsodist, who might fear to offend his audience, if he seemed to leave their deified hero in the under-world. No easier means of avoiding such offence could be conceived than a simple assertion that, after all, it was only the ghost of Heracles that had its dwelling there, while the hero himself enjoyed divine honours among the gods. Probably there is not much real value in the testimony of the Scholl., that the insertion was due to Onomacritus; but it may imply that it is at any rate the work of some Attic διασκευαστής. It would be imperative to ascribe the highest honours to a hero whom the Athenians (see sup.) had learned to worship as a god. See on the whole subject C. F. Lauer, Quaest. Homer. I. cap. 2.





[παῖδα Διὸς μεγάλοιο καὶ Ἥρης χρυσοπεδῖλου].

ἀμφὶ δέ μιν κλαγγὴ νεκύων ἦν οἰωνῶν ὥς, 605

πάντοσ' ἀτυζομένων· ὁ δ' ἑρεμνῇ νυκτὶ εἰκῶς,

γυμνὸν τόξον ἔχων καὶ ἐπὶ νευρῆφιν ὀιστὸν,

δεινὸν παπταίνων, αἰεὶ βαλέοντι εἰκῶς.

σμερδαλέος δέ οἱ ἀμφὶ περὶ στήθεσσι δορτῆρ

χρύσεος ἦν τελαμῶν, ἵνα θέσκελα ἔργα τέτυκτο, 610

ἄρκτοι τ' ἀγρότεροί τε σύες χαροποί τε λέοντες,

τὴν οἰνοχόον Ἥβην, ἀλλὰ τὴν αὐτοῦ ἀνδρείαν, i.e. ἦβην Schol. H. This is evidently intended by Schol. Q. interpreting καλλίσφυρον by ἰσχυρά ἔχουσιν τὰ σφυρά. 611. χαροποί] χαλεποί Vind. 133.

606. πάντοσ' ἀτυζομένων, 'flying scared every way.' Cp. ἀτυζόμενοι πεδίοιο of runaway horses, Il. 6. 38; of routed troupes, 18. 7. The cry of the ghosts seems to be imitated in the reiteration of the *ω*.

νυκτὶ εἰκῶς, used of a stern lowering look; not unlike to our vernacular 'looking as black as thunder.' It is applied to Apollo in wrath, Il. 1. 47; and to Hector, Il. 12. 463, who is farther described as νυκτὶ θοῇ ἀτάλαντος ὑπῆλπε, reminding us of the phrase ὑπὸδρα ἰδάν.

607. γυμνόν, 'uncased,' sc. from its γαιρῆς Od. 21. 54.

608. παπταίνων, 'glancing terribly round.' If with the lexicons we regard this word as a reduplicated form of root *πτα*, seen in *πτήσσω*, etc., it must get its meaning from the idea of the half-timid, half-angry look of a crouching beast that is brought to bay or caught in the toils. In that sense we may perhaps compare it with *δοκεύειν*, in Od. 5. 274 ἄρκτος... Ὀρίωνα δοκεύει. The use of *παπταίνειν* always suggests anxiety in the look; even here there is caution blended with keen expectation expressed.

Join αἰεὶ βαλέοντι, 'ever as if about to shoot;' comparing αἰεὶ γὰρ θύρῳ ἐπιβησομένοιουσιν ἔκπτην Il. 23. 379, ἀπορρίψοντι εἰκῶς Hesiod. Scut. 215; 'Quos super atra silex iam iam lapsura cadentique | imminet assimilis' Virg. Aen. 6. 602. The juxtaposition of four participles here without any finite verb is very remarkable; nor do the MSS. suggest any var. lect. It is possible to conjecture *πάπταυνεν* for *παπταίνων*, or

ἔχεν for ἔχων, or εἰκῶς may be supposed (as by Fäsi) equivalent to εἰκῶς ἦν, but such a form of the 'periphrastic conjugation' would be very strange, and if the need of it had been felt, nothing would have been simpler than to write *ἔφκει*. It seems not unlikely that there is a real rhetorical art in the grouping of these abrupt, unconnected, clauses. The very passage has, as it were, the expression or attitude of uneasy expectation.

609. ἀμφὶ περὶ, for this combination cp. Il. 2. 305; 8. 348; 17. 760; 21. 10; 23. 191; Od. 8. 175. It does not seem possible to discriminate between the force of the two words; though *περὶ* should add completion to the less complete sense of *ἀμφὶ*. The English use of 'round about' is near enough for translation. There is no reason for writing both words in one (*ἀμφιπερὶ*), as Bekker. Transl. 'And his terrible baldric round about his breast was a strap of gold, whereon were wrought marvellous devices, bears and wild boars and bright-eyed lions, and battles and fights, and bloodshed and slayings of men.' *δορτῆρ* (δείρω) and *τελαμών* (τλήρω) both signify the 'upholders' or 'carriers,' but the position of the words suggests that *τελαμών* is here used as the more specific of the two.

611. χαροποί is commonly referred to *χαρά*, as expressing 'wild joy;' but this gives no very clear idea. Perhaps it is better with Curtius to refer the first part of the word to the Skt. root *ghar*, 'to glow,' or, with Fick, the whole form to *gharar* = 'to sparkle.'



ὕσμίναί τε μάχαι τε φόνοι τ' ἀνδροκτασίαι τε.

μὴ τεχνησάμενος μῆδ' ἄλλο τι τεχνήσαιο,

ὃς κείνον τελαμῶνα ἐῖ ἐγκάθθετο τέχνη.

ἔγνω δ' αὐτίκα κείνος, ἐπεὶ ἶδεν ὀφθαλμοῖσι,

615

καὶ μ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα·

‘Διογενὲς Λαερτιάδη, πολυμήχαν’ Ὀδυσσεῦ,

ἃ δειλ', ἥ τινὰ καὶ σὺ κακὸν μόρον ἡγῇλάζεις,

ὃν περ ἐγὼν ὀχέεσκον ὑπ' αὐγὰς ἡελίοιο.

Ζηνὸς μὲν παῖς ἦα Κρονίου, αὐτὰρ οἰζὺν

620

εἶχον ἀπειρεσίην· μάλα γὰρ πολλὸν χεῖρονι φωτὶ

δεδμήμην, ὃ δέ μοι χαλεποὺς ἐπετέλλετ' ἀέθλους.

614. ἐγκάθθετο] τινὲς, ὃς κείνῳ τελαμῶνι ἐῖν ἐγκάθθετο τέχνην Schol. H., which Kayser adopts. 622.] After this verse Cod. Ven. 4 gives two lines, much mutilated.

613. μὴ τεχνησάμενος. Translate, ‘May he who stored up [the design of] that belt in his craft’ (i. e. ‘in his inventive mind,’ cp. Od. 23. 223 ἐῖ ἐγκάθθετο θυμῷ), ‘having once fashioned it, never fashion any other work.’ It was the highest effort of genius, any further attempt would mar rather than increase the artist’s glory: so Pliny, N. H. 36. 1. 7 ‘praeclarum opus etiamsi totius vitae fuisset;’ Od. 8. 176 οὐδέ κεν ἄλλως | οὐδέ θεὸς τεύξει. This notion that a man should not attempt a second effort when the first was perfect is illustrated by the story of Iwan the Terrible, who was said to have put out the eyes of the architect, who had built his royal palace, for fear he might try and reproduce the work. Nitzsch well compares for the use of μὴ . . . μῆδέ Hdt. 8. 144 μὴ ποιεῖν μῆδ' ἦν ἐθέλωμεν, Plutarch. Flamin. 17. Ε μὴ τοῖνον, ἔφη, μῆδ' ὑμεῖς θαυμάζετε. It is probable however that we have here no mere periphrasis for the highest praise, but a naïve expression of terror at the ghastliness and the reality of the representations. The emphatic position of σμερδαλίος is not without force; so that we may render, ‘Would that he had never made it (so terrible a sight it was), but now that he has made it may he never make anything else like it!’ etc. This interpretation falls in better with the somewhat similar passage in Od. 4. 684,

because in both cases the participle following μὴ stands instead of a separate clause expressing a wish. We might state the whole sentence thus—μὴ ὥφελε μὲν τοῦτο τεχνήσασθαι, νῦν δὲ μὴ ἄλλο τι τεχνήσαιο. The var. lect. of Schol. H. (see above) must mean, ‘who put all his inventive power into that work.’

618. ἡγῇλάζεις. Translate, ‘Wretched man, an evil sort of fate thou too dost endure.’ Ameis on Od. 18. 382 quotes a number of instances of τις put before the substantive it qualifies, Od. 5. 421; 6. 179, 206; 9. 11, 508; 11. 213, 618; 14. 391, 463; 15. 83, 362; 16. 256; 17. 449, 484; 18. 327; 19. 239; 20. 38, 140; 21. 397; 11. 6. 506; 7. 156; 11. 292, 722, 794, 797; 13. 389; 15. 362; 16. 39; 17. 32, 61, 133; 19. 56; 21. 101. A similar emphatic use of the indefinite is found in Theocr. 1. 32 τὶ θεῶν δαΐδαλμα, ‘eximium et singulare in suo genere opus’ Fritzsche. ἡγῇλάζεις seems to be used here as ἀγείν or δαίγειν in later Greek. For the form we must suppose a word ἡγῇλός related to ἡγέομαι as μυηλός (Lucian, Jap. Trag. 33) to μυέομαι. Philo uses μυηλῶ.

621. χεῖρονι φωτὶ, i. e. Eurystheus, son of Sthenelus, to whose service Heracles was bound, through the spiteful intrigues of Hera. See 11. 19. 9; foll., Virg. Aen. 4. 191.



31. *sedat, aeternumque coelestis* | *inflex Thonarus* Gen. vi. 18 from this

35. the placing of monsters dies in Hades is late<sup>~Vergil</sup>. From this line it does not follow  
that Geryon was in Hades. Apollodorus 2.5.12 shows that late Geryon was  
Hades in \* Kara'pados

καί ποτέ μ' ἐνθάδ' ἔπεμψε κύν' ἄξοντ'. οὐ γὰρ ἔτ' ἄλλον  
φράζετο τοῦδέ γέ μοι χαλεπώτερον εἶναι ἀεθλον.  
τὸν μὲν ἐγὼν ἀνένεικα καὶ ἥγαγον ἐξ 'Αἴδαο 625  
'Ερμείας δέ μ' ἔπεμψεν ἰδὲ γλαυκῶπις 'Αθήνη.'

Ἄς εἰπὼν ὁ μὲν αὖτις ἔβη δόμον 'Αἶδος εἴσω,  
αὐτὰρ ἐγὼν αὐτοῦ μένον ἔμπεδον, εἴ τις ἔτ' ἔλθοι  
ἀνδρῶν ἡρώων, οἳ δὴ τὸ πρόσθεν ὄλοντο.  
καὶ νύ κ' ἔτι προτέρους ἴδον ἀνέρας, οὓς ἑθελὼν περ 630  
[Θησέα Πειρίθοόν τε, θεῶν ἐρικυδέα τέκνα]  
ἀλλὰ πρὶν ἐπὶ ἔθνε' ἀγείρετο μυρία νεκρῶν  
ἡχῇ θεσπεσίῃ· ἐμὲ δὲ χλωρὸν δέος ἦρει,  
μή μοι Γοργεῖν κεφαλὴν δεινοῖο πελώρου  
ἐξ 'Αἶδος πέμψειεν ἀγαυὴ Περσεφόνεια. 635  
αὐτὶκ' ἔπειτ' ἐπὶ νῆα κιὼν ἐκέλευον ἐταίρους  
αὐτοὺς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι.  
οἳ δ' αἰψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθίζον.  
τὴν δὲ κατ' Ὠκεανὸν ποταμὸν φέρε κύμα ῥόοιο,

lated, but restored by Cobet, Εὐρυσθέως τῷ γὰρ βα πατὴρ ἐκέλευσε Κρονίων | πλεί-  
στον δεδμησθαι τηλεκλειτῶν ἀνθρώπων. 624. τοῦδ' ἔτι.] La Roche with good  
MSS. τοῦδ' τι. Al. τοῦδ' ἔτι. 631.] Πεισίστρατόν φησιν Ἡρέας ὁ Μεγαρεὺς ἐμβαλεῖν  
ἐς τὴν Ὀμήρου νέκυιαν τὸ 'Θησέα Πειρίθοόν τε θεῶν ἀριδείκτα τέκνα' χαριζόμενον  
'Αθηναίους Plutarch. Thes. c. 20.

623. κύν' ἄξοντ'. Homer does not  
enumerate the labours of Heracles, nor  
does he name the 'dog,' which appears  
as Κέρβερος first in Hesiod, Theog. 311.  
Pausanias (3. 25. 4) quoting from  
Hecataeus says that there was a δεινὸς  
ὄφις at Taenarus, called Αἰδου κύν.  
The eagles or vultures are similarly  
called by Aesch. and Soph. Αἰδὸς κύνες.  
See Il. 8. 368; which seems to show that  
the story about Cerberus was known to  
Homer, in a simple form, the name and  
the other details being a later growth.

626. ἔπεμψεν, 'conducted me,' as Od.  
6. 255.

630. ἔτι .. ἴδον, as ἔτ' ἔλθοι 628.

632. ἀλλὰ πρὶν, 'but, ere that might  
be, up gathered (ἐπὶ-ἀγείρετο) the count-  
less tribes of dead with awful cry; and  
pale fear seized me lest the dread Per-

sephone might send upon me out of  
Hades a Gorgon-head of some terrible  
monster.' Odysseus uses the phrase to  
denote any horrible spectre, and not  
with reference to the Gorgon's head, men-  
tioned in Il. 11. 36; 5. 741; 8. 349. Hesiod  
makes three Gorgons, daughters of  
Phorcys and Ceto, and names them  
Euryale, Stheino, and Medusa. (Theog.  
276.)

634. δεινοῖο πελώρου is in apposition  
with Γοργοῦς implied in Γοργεῖν. Cp.  
ἐς τ' ἑμὰ ἔργ' ὀρώσασα καὶ ἀμφιπόλων Od.  
19. 514, δαήρ αὐτ' ἐμὸς ἔσκε κυνώπιος  
Il. 3. 180, Νεστορέη παρὰ νηὶ Πυλίουγε-  
νίος βασιλῆος Il. 2. 54, τὰμὰ δυστήνου  
κατὰ Soph. O. C. 344.

639. κύμα ῥόοιο, i.e. the current down  
the Ocean-stream, carrying them again  
towards the sea.

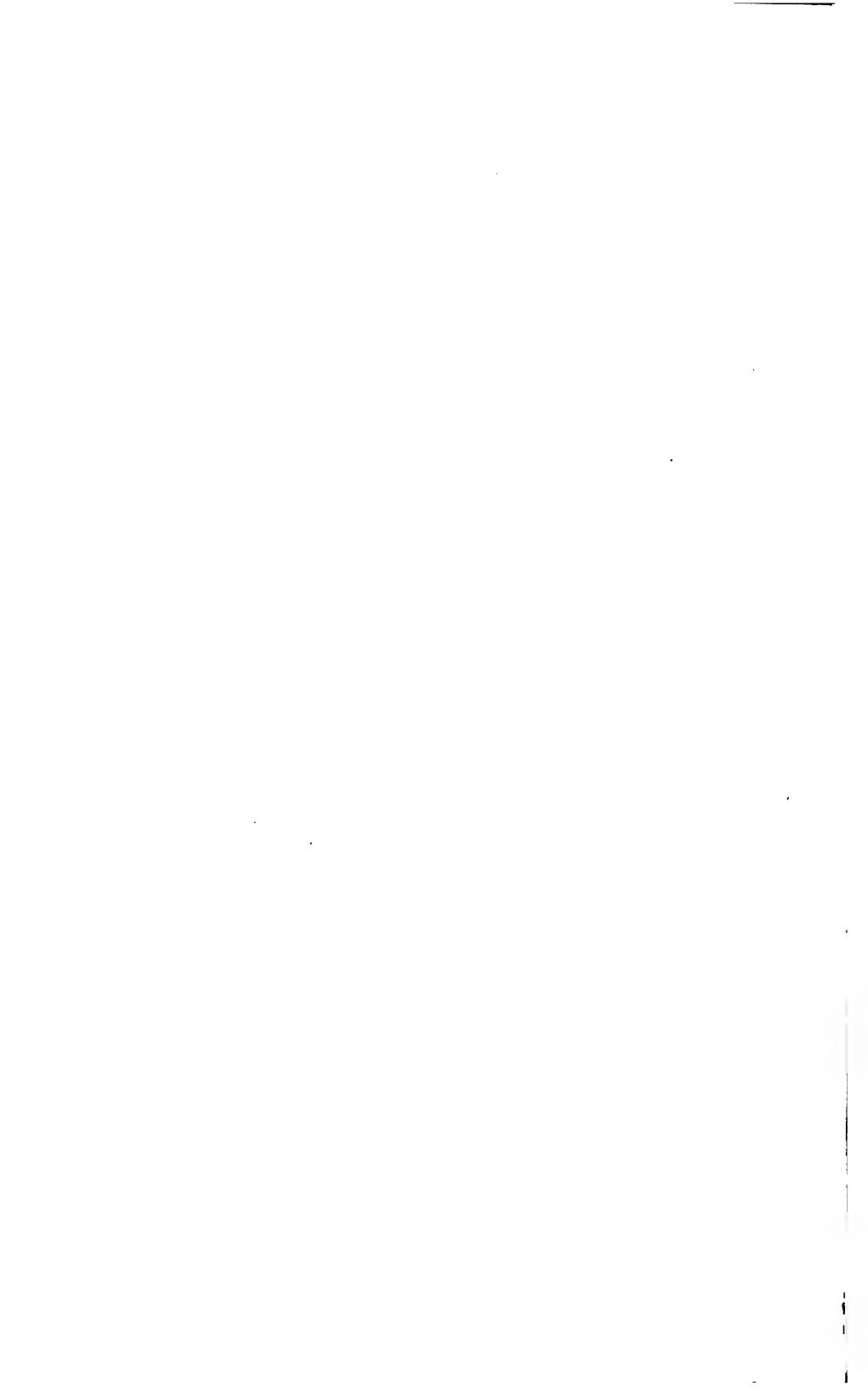
πρῶτα μὲν εἰρεσίῃ, μετέπειτα δὲ κάλλιμος οὖρος.

640

640. εἰρεσίῃ] τὰ παλαιὰ τῶν ἀντιγράφων ἐν δοτικῇ πτώσει ἔχουσιν Eustath. Βαί εἰρεσίῃ only occurs in Vind. 56 prim. man.

640. εἰρεσίῃ. They left the realm of Hades, and fared down the Ocean-stream. Here there was no wind, perhaps because they were in an unearthly place beyond the ordinary atmosphere. So at first they went on by rowing (or 'it

was rowing that took them on,' see crit. note), and then, as they got into the ordinary world again, there was fair wind. εἰρεσίῃ, in the nominative, seems to make a better parallel with οὖρος.





## ΟΔΥΣΣΕΙΑΣ Μ. 1-4

Σειρήνες, Σκύλλα, Χάρυβδις, βόες 'Ηλίου.

Αὐτὰρ ἐπεὶ ποταμοῖο λίπεν ῥόον 'Ωκεανοῖο  
 νηὺς, ἀπὸ δ' ἴκετο κῦμα θαλάσσης εὐρυπόροιο  
 νησὸν τ' Αἰαίην, ὅθι τ' 'Ηοῦς ἡριγενείης  
 οἰκία καὶ χοροὶ εἰσι καὶ ἀντολαὶ 'Ηελίοιο, 4

2. ἀπὸ δ' ἴκετο = ἀφίκετο δέ. This is still part of the protasis; the apodosis begins with νῆα μὲν ἐνθ' v. 5.

εὐρυπόροιο, 'the great and wide sea,' as distinguished from the narrow Ocean-stream.

3. Αἰαίην. There appears to be a real contradiction in the position here assigned to Circe's island. From b. 10 we gather that Odysseus, after his disaster that befel from the opening of the wind-bag, sailed in a N.W. direction from the isle of Aeolus towards the country of the Laestrygonians; and from thence, keeping the same direction, he reaches Aeaea, still further to the North and West. In the present passage, it looks at first sight as if Aeaea were placed in the extreme east, at the sun-rising; and the description is given in the most definite language. This difficulty was rather evaded than elucidated by the ancient commentators, who generally concur in interpreting the passage, ταῦτα ὡς πρὸς σύγκρισιν τοῦ Ἄδου θέλει γὰρ εἰπεῖν ὅτι ἐκ τοῦ Ἄδου ἐς τὰ φωτεινὰ δῆλθον (Schol. B.). This interpretation, which implies, as it were, a clear defining line between the land of darkness and the land of light, is substantially adopted by Voës, Nitzsch, Klausen, and others. Grotefend (Geogr. Ephem. 48. p. 266 foll.) proposes to place

Aeaea in the East: but, although this view appears to have been maintained in later times, it is not found in Homer. Völcker (Homer. Geog. 31) would escape the difficulty by representing Eos here as a goddess, rather than as the physical conception of the dawn; but this leaves ἀντολαὶ 'Ηελίοιο unexplained. The real solution seems to lie in the fact that Homer regards the extreme West and extreme East as an almost identical point. See note on the description of the short Laestrygonian nights Od. 10. 81, where the line of Aratus, quoted in Schol. H., lays the ground of the interpretation, ἥχι περ ἀραι μίσγονται δύσις τε καὶ ἀντολαί. Mr. Gladstone has adopted the same view about Aeaea in Homeric Synchronism, p. 226 foll. 'The island of Kirké is strongly identified with the East. . . there is a point where the darkness and the dawn approach one another, and the Sun, when he rises, is not far from the place of his setting.'

4. χοροί, 'dancing lawns;' for Eos must be supposed to have a train of nymphs, symbolising perhaps the quick-glancing rays of light. The plural ἀντολαί (cp. ἀπὸ ἡλίου ἀνατολῶν Hdt. 4. 8) no doubt contains an allusion to a phenomenon that could not have escaped notice, namely,



νῆα μὲν ἔνθ' ἐλθόντες ἐκέλευσαν ἐν ψαμάθοισιν, 5  
ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖνι θαλάσσης.  
ἔνθα δ' ἀποβρίξαντες ἐμείναμεν Ἡῶ διαν.

Ἥμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἡώς,  
δὴ τότ' ἐγὼν ἐτάρους προΐειν ἐς δώματα Κίρκης 10  
οἰσέμεναι νεκρὸν Ἑλπήνορα τεθνηῶτα.

φιτρώδς δ' αἶψα ταμόντες, ὅθ' ἀκροτάτῃ πρὸς ἄκτῃ,  
θάπτομεν ἀχνύμενοι, θαλερὸν κατὰ δάκρυ χέοντες.  
αὐτὰρ ἐπεὶ νεκρὸς τ' ἐκάη καὶ τεύχεα νεκροῦ,  
τύμβον χεύαντες καὶ ἐπὶ στήλην ἐρύσαντες 15  
πήξαμεν ἀκροτάτῳ τύμβῳ εὐήρες ἐρετμόν.

Ἡμεῖς μὲν τὰ ἕκαστα διείπομεν οὐδ' ἄρα Κίρκην  
ἐξ Ἀΐδεω ἐλθόντες ἐλήθομεν, ἀλλὰ μάλ' ὦκα  
ῆλθ' ἐντυναμένη· ἅμα δ' ἀμφίπολοι φέρον αὐτῇ  
σίτον καὶ κρέα πολλὰ καὶ αἶθον οἶνον ἐρυθρόν.  
ἡ δ' ἐν μέσσω στάσῃ μετηύδα διὰ θεάων 20

Ἰσχύετλοι, οἳ ζῶντες ὑπήλθετε δῶμ' Αἴδαο,  
δισθανέες, ὅτε τ' ἄλλοι ἅπαξ θνήσκουσ' ἀνθρώποι.

15.] Ζηνόδοτος γράφει, ἀκροτάτῳ τύμβῳ ἵνα σῆμα πέλοιτο Schol. H. 22. *δισθανέες*] Schol. Q. has in lemma *δὲς θανέες*] οὕτως ἐν δυσὶ μέρεσι λόγου· φησὶ γὰρ Ἀπολλώνιος ὡς ὅτι δις καὶ τρίς ἐν ταῖς συνθέσεσιν ἐκβάλλει τὸ σ, *δίπλους, τρίπλους*.

that the sun rises at different points on the horizon according to the change of season. Cp. the expression *δύσις τε καὶ ἀντολαί* quoted above from Aratus.

10. *οἰσέμεναι*. For the use of the infinitive expressing the purpose of *προΐειν* cp. *τὸν καὶ ἀνηρείψαντο θεοὶ Διὶ οἶνοχοεῖν* Il. 20. 234, *πᾶρ δὲ δέπας οἶνοιο πιεῖν* Od. 8. 70, *τοῖσδ' ἀναγον ζῶνδς σφίσιν ἐργάζεσθαι ἀνάγκη* Od. 14. 272, *ἀήτας* | *Ἰλκεανδὸς ἀνίστην ἀναρύχειν ἀνθρώπων* Od. 4. 568.

12. *θάπτομεν*, imperf. 'we buried him where the beach ran out to its furthest point,' cp. *τύμβον χεύαντες* . . *ἀκτῇ ἐπὶ προύχουσῃ* Od. 24. 80; Od. 6. 138. Similarly we have *ἀκραι νῆες* Il. 15. 653 = 'extremus navium ordo,' ἐπὶ σέλματος ἀκρον h. 7. 47, *ἀκραι ἡόνες* Il. 17. 264.

14. Join ἐπὶ - ἐρύσαντες, 'having dragged up a stone pillar thereon,' sc. on the *χῶμα*. With *ἐρύσαντες* compare

the epithet *μεγὰς* applied to large stones. Od. 6. 267.

15. *πήξαμεν* . . *ἐρετμόν*. Cp. Virg. Aen. 6. 232 'At pius Aeneas ingenti mole sepulcrum | imponit suaque arma viro remanque tubamque.'

16. τὰ ἕκαστα, 'these things severally,' so inf. 165; cp. *ταῦτα ἕκαστα* Il. 1. 550; Od. 14. 362; 15. 487.

*διείπομεν*, to be distinguished from *δειπτε* Il. 10. 425. The latter must be referred to root *ῥεπ*, the former to *σπ*, with which probably *σπλον* is connected.

18. *ἐντυναμένη*, 'having made herself ready.' Cp. *ἐντυνάσαν ἐαυτήν* Il. 14. 162.

19. *αἶθον*. The use of the epithet in conjunction with *ἐρυθρόν* settles the interpretation as 'bright' or 'sparkling.'

22. *δισθανέες*. Cp. Virg. Aen. 6. 134. *ὅτε* should properly mean 'when other men die only once,' referring to





ἀλλ' ἄγετ' ἐσθίετε βρώμην καὶ πίνετε οἶνον  
 αὐθι πανημέριοι· ἅμα δ' ἡοῖ φαινομένηφι  
 πλεύσεσθ'· αὐτὰρ ἐγὼ δείξω ὁδὸν ἥδ' ἕκαστα. 25  
 σημανέω, ἵνα μή τι κακορραφίῃ ἀλεγεινῇ  
 ἢ ἄλδς ἢ ἐπὶ γῆς ἀλγήσετε πῆμα παθόντες.  
 ὦς ἔφαθ', ἡμῖν δ' αὐτ' ἐπεπείθετο θυμὸς ἀγῆνωρ.  
 ὥς τότε μὲν πρόπαν ἡμαρ ἐς ἥλιον καταδύντα  
 ἡμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ· 30  
 ἡμος δ' ἥελιος κατέδυ καὶ ἐπὶ κνέφας ἦλθεν,  
 οἱ μὲν κοιμήσαντο παρὰ πρυμνήσια νηὸς,  
 ἢ δ' ἐμὲ χειρὸς ἐλοῦσα φίλων ἀπονόσφιν ἐταίρων  
 εἶσε τε καὶ προσέλεκτο καὶ ἐξερέεινεν ἕκαστα·  
 αὐτὰρ ἐγὼ τῇ πάντα κατὰ μοῖραν κατέλεξα. 35  
 καὶ τότε δὴ μ' ἐπέεσσι προσηύδα πότνια Κίρκη·  
 'Ταῦτα μὲν οὕτω πάντα πεπείρανται, σὺ δ' ἄκουσον,  
 ὥς τοι ἐγὼν ἐρέω, μνήσει δέ σε καὶ θεὸς αὐτός.

Eustath. assigns the same reading to Apollodorus. This would seem to imply a form *διθανέες*, or the existence of an adjective *θανής*.

the time they had chosen for their voluntary visit to the realm of the dead. But the temporal sense cannot be strongly pressed. As in the use of the Latin '*cum*,' and our '*while*,' the sense is passing into that of a logical conjunction.

26. *κακορραφίῃ*, used in the plural, Od. 2. 236. Cp. *κακὰ βάντομεν* Od. 3. 118.

27. ἢ ἄλδς ἢ ἐπὶ γῆς. Nitzsch quotes this as the solitary instance in Homer of a preposition that belongs to two objects being connected only with the latter, as though the sentence should have run ἢ ἐπὶ ἄλδς ἢ ἐπὶ γῆς. He remarks that this usage is admissible only when there is some close inter-relation or intentional contrast between the two objects; cp. Soph. Antig. 367 *ποτὲ μὲν κακὸν ἄλλοτ' ἐπ' ἐσθλὸν ἐρπει*, ib. 1176 *πότερα πατρός ἢ πρὸς οὐκείας χερὸς*; Hor. Od. 3. 25. 2 'quae nemora aut quos agor in specus?' See Lobbeck, Aj. 249. But it is doubtful if this use with the preposition be not later than Homer, though we find in Pindar, Pyth. 8. 99 *πόλιν κόμψει Διὶ καὶ κρίοντι σὺν Αἰακῷ*. It seems better to take ἄλδς here by itself as a local

genitive, as 'Αργεος Od. 3. 251, *ἡπείροιο* Od. 14. 97, *γαίης* Il. 5. 310; 17. 373.

ἀλγήσετε, the subjunctive, with short vowel.

33. Join ἐμέ both with ἐλοῦσα and εἶσε. It appears from 143, that they were not in Circe's house, as she returns thither after her interview. Probably they were in some grotto or bower.

34. *προσέλεκτο* may be rendered 'accubuit;' but this in the sense rather of 'reclined at my feet,' than 'lay by me.' For, although it is night time, there is no mention of the *εὐνῆς*, as in Od. 10. 334, nor is the idea of 'lying' quite compatible with εἶσε (root *εδ* = Lat. '*sed*'). The Scholl. seem to have found some difficulty in *προσέλεκτο*, for they interpret it variously by *παρέκλινεν* *ἐαυτήν*, *ἐκοίμησε*, and *προσδιέλετο* or *προσεῖνε*, the last explanation being of course quite untenable, as the word belongs to the stem *λεχ-*, not *λεγ-*.

37. Ταῦτα includes all the circumstances of the voyage to Hades.

38. μνήσει σε θεός. Cp. Od. 3. 27 *ἄλλα δὲ καὶ δαίμων ὑποθήσεται*, and Od.

Σειρήνας μὲν πρῶτον ἀφίξειαι, αἱ ῥά τε πάντας  
 ἀνθρώπους θέλγουσιν, ὃ τις σφέας εἰσαφίκηται.  
 ὃς τις αἰδρεῖη πελάσῃ καὶ φθόγγον ἀκούσῃ  
 Σειρήνων, τῷ δ' οὐ τι γυνή καὶ νήπια τέκνα  
 οἴκαδε νοστήσαντι παρίσταται οὐδὲ γάνυνται,  
 ἀλλὰ τε Σειρήνες λιγυρῇ θέλγουσιν ἀοιδῇ,

40

40. ὃ τις] La Roche regards ὃ τέ σφέας as the best established reading. See Hom. Textkrit. 413; Ameis, Anh. ad loc. The readings vary between ὅτε σφείας, ὃ τις σφέας, and ὃς τις, the last implying θέλγουσ'.

4. 181. No special god is here alluded to, certainly not Poseidon, as suggested by the Schol., nor Helios; but in the most general sense, 'some kindly power.' We find similar expressions in *φατὶ*... *ὃν κε θεὸς τιμῇ* Il. 17. 99, *οὐδέ κεν ἄλλος | οὐδὲ θεὸς τεύξει* Od. 8. 177, *θεὸς δὲ τὸ μὲν δώσει τὸ δ' ἔσσει* Od. 14. 444. Comparing these passages with such phrases as *ὑπὲρ θεῶν* Il. 17. 327, *ἀνευθε θεοῦ* Il. 5. 185, *ὅν θεῶ* Il. 9. 49, it does not seem likely that any expression of a monotheistic feeling is intended; which would ill accord with the thorough anthropomorphism of the Homeric religion.

*αὐτός* is emphatic; like Lat. *ipse* with the force of *ultra*.

39. Σειρήνας. The etymology of the name is doubtful. Some take it from *σειρά*, and so render it the 'enchainers,' with which we may compare the expression *δέσμος ὕμνος* in Aesch. Eum. 331; and Ov. A. A. 3. 311 'Monstra maris Sirenes erant, quae voce canora | quamlibet admissas *detinuerunt* rates.' Others compare *Σείρ* (the sun) and *Σείριος* (the bright star); and others again refer to the root *σαρ*, 'to sound sweetly.' In Homer they are represented as two in number (cp. inf. 52 Σειρήνοιν), living on one island (157). In later legend they appear as three or even four, living on three islets, *νησιδία τρία*... *ἔρημα πετρώθη, ἃ καλοῦσι Σειρήνας*. Their names are differently given. Eustath. calls the Homeric Sirens 'Ἀγλαοφῆμη and Θελεῖτρεα. When the Sirens were transferred, along with other Homeric marvels, to the coast of Italy, we find the names of Παρθενόπη (the Siren of Naples), Λίγεια and Λευκοσία, with sundry additions to the list, such as Μολπή and Θελεῖνός.

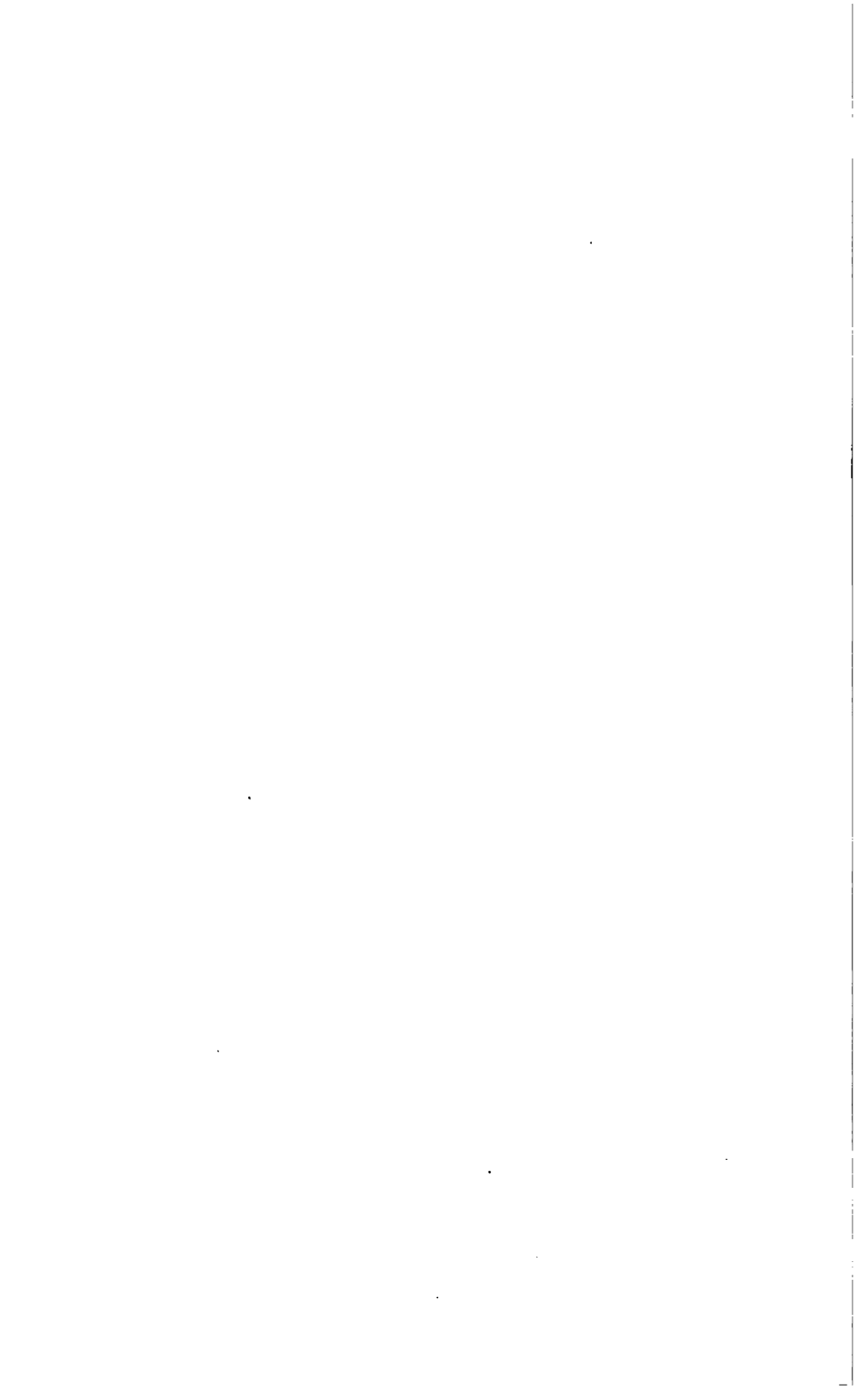
Ovid follows the legend that makes them daughters of the Achelous by one of the Muses, and he describes the form in which they were commonly represented, Metam. 5. 552 'Vobis, Acheloides, unde | pluma pedesque avium quum virginis ora geratis?' Cp. Eur. Hel. 167 *πτεροφόροι νεάνιδες*, | *παρθία, Χθονὸς κόραι*, | *Σειρήνες κ.τ.λ.* Claudian, when he calls the Sirens (epig. 40) 'dulcia monstra, | blanda pericla maris, terror quoque gratus in undis,' seems to express well the general notion conveyed by this legend. The Sirens appear to personify the hidden dangers of the calm sea ('placidi pellacia ponti'), and their alluring song may represent the musical sounds of the water splashing in caves and over broken rocks. The whole idea is exactly reproduced in the stories of the Lorelei. It should be remarked here that one of the peculiar characteristics of the Sirens is their superhuman knowledge of the past and future, see inf. 189. Cp. Eur. Androm. 936 *καὶ γὰρ κλύουσα τούσδε Σειρήνες λόγους*, | *σοφῶν, πανούργων, ποικίλων λελημάτων*, | *ἐξηνεμύθηεν μυρία*. Horace expresses the common view in his phrase, 'Vitanda est improba Siren | desidia.'

40. ὃ τις σφέας. See crit. note.

42. τῷ δέ is the apodosis to ὃς τις, 'illi non adsistit uxor.' The singular *παρίσταται* refers to the wife alone; the children are included with her as subjects to γάνυνται. For another sort of confusion cp. *δοῦρα σέσηπε νῶν καὶ σπάρτα λένανται* Il. 2. 135. We may further compare *κούροι κρηθίντε ὅν καὶ πεντήκοντα | βήτην*... *κατήκοντο* Od. 8. 48. Kayser would read *παρίσταται*.

44. λιγυρῇ. Cp. Alcman frag. 7 ἃ *Μῶσα κέκληγ', ἃ λίγεια Σειρήν*.

icans are not described as standing in any relation to gods.



ἤμεναι ἐν λειμῶνι· πολὺς δ' ἄμφ' ὀστέφιν θῖς | 45  
 ἀνδρῶν πυθομένων, περὶ δὲ ῥῖνοι μινύθουσι.  
 ἀλλὰ παρέξ ἑλάαν, ἐπὶ δ' οὐατ' ἀλείψαι ἑταίρων  
 κηρὸν δεψήσας μελιγδέα, μή τις ἀκούσῃ  
 τῶν ἄλλων ἀτὰρ αὐτὸς ἀκούμεν αἶ κ' ἐθέλῃσθα  
 δησάντων σ' ἐν νηὶ θοῇ χεῖράς τε πόδας τε | 50  
 ὀρθὸν ἐν ἱστοπέδῃ, ἐκ δ' αὐτοῦ πείρατ' ἀνήφθω,

49.] Ameis, with Nauck, prefers to put αἶ κ' ἐθέλῃσθα between commas, as being a commonly parenthetical phrase in Homer. See note below.

45. πολὺς δέ, 'and on either side is a great heap of bones of mouldering men; and round (the bones) the flesh is wasting away.' There is no instance in Homer of a form in -φιν standing as the genitive in dependence on another noun, though we have ἀπ' ὀστέφιν Od. 14. 134, ἐξ ἐνύφιν Od. 2. 2. There seems however a general consent to accept ὀστέφιν here as convertible with ὀστίων, otherwise it is tempting, on the analogy of φθινύθαι δ' ἄμφ' ὀστέφιν χράς Od. 16. 145, to join ἀνδρῶν πυθομένων ἄμφ' ὀστέφιν, 'mouldering round their bones;' to which the words περὶ δὲ ῥῖνοι μινύθουσι would form the epexegetis, and nearer description. Monro, H. G. § 158, suggests that ὀστέφιν may be an instrumental of material = 'a heap (is made) of bones.' Nitzsch quotes Aesch. Pers. 818 θῖνες δὲ νεκρῶν καὶ τριτοσπύργον γονῇ | ἄφανα σηματοῦσιν ὄμμασι βροτῶν. By ῥῖνοι we must understand both flesh and skin together, as in Od. 14. 133 μέλλουσι κῖνες.. μὲν δ' ἀπ' ὀστέφιν ἐρύσαι. Cp. Hes. Scut. 152 δότεια δὲ σφι περὶ μνῖοιο σπαείσῃ | Σερῖου δ' ἀλαιοιο κελαῖνῃ πιθεται αἶψ, where ἡ μνός seems to be an Alexandrine form.

47. παρέξ ἑλάαν, and ἀλείψαι have both an imperatival force. Ameis extends this force to ἀκούμεν as well, treating αἶ κ' ἐθέλῃσθα as a parenthetical sentence (Il. 18. 457; 19. 147). This necessitates a colon or period after ἐθέλῃσθα, so that δησάντων begins a new sentence; the asyndeton being similar to Od. 4. 667; inf. 429; Il. 1. 179, etc. But it is simpler to begin the apodosis at δησάντων, as though the order of the words had been αἶ κ' ἐθέλῃσθα ἀκούμεν. Nitzsch quotes an

allusion to this scene from Alcman, καὶ τότε 'Ὀδυσσεὺς ταλασίφρονος ἀτά θ' ἑταίρων Κίρκῃ ἐπαλείψασα... , remarking that it is the earliest testimony extant to any special scene in the Odyssey.

50. δησάντων, 'let them bind thee hand and foot standing upright in the mast-step, and from the mast [ιστοῦ from ἱστοπέδῃ] itself let rope-ends be fastened.' See Appendix on the Ship.

51. πείρατα. Most lexicographers find such apparent incongruity in the various usages of this word, that they treat of two distinct forms; one signifying 'end,' the other 'rope.' Liddell and Scott's Lexicon rightly brings all the meanings under a single head; though Döderlein declares that all attempts at reconciliation are futile. However, the simple interpretation of the Etym. Mag. πείρα, πέρας—τέλος—τὸ πέρας τοῦ σχοινίου will be found quite satisfactory.

In such phrases as πείρατα Ὀκεανοῖο Od. 11. 13, πείρατα γαίης Il. 8. 478; 14. 200, 301; Od. 4. 563; 9. 284; there is nothing to suggest any deviation from the meaning of 'boundaries' or 'ends.' Nor indeed should the difficulty arise in such expressions as ἐπὶ πείρατ' ἑλθῶν | ἤλθομεν Od. 23. 248, or ὀλέθρου πείραθ' ἵκται Il. 6. 143; 20. 429. Πείραρ διζύνος or ὀλέθρου is very needlessly rendered, e.g. by Autenrieth, (Hom. Lex.) and others, as 'laquei exitii' or 'miseriae;' it is really completely illustrated by τέλος γάμοιο, θανάτοιο, meaning the 'realisation' or 'consummation;' when anything has reached its destination or achieved its purpose; a meaning that comes out very strikingly in πείραρ ἐλίσσθαι Il. 18. 501. It may be doubted whether



ὄφρα κε τερπόμενος ὅπ' ἀκούης Σειρήνουιν.  
εἰ δέ κε λίσσῃαι ἐτάρους λῦσαι τε κελεύς,  
οἱ δέ σ' ἔτι πλεόνεσσι τότ' ἐν δεσμοῖσι διδέντων.

Αὐτὰρ ἔπῃν δὴ τὰς γε παρέξ ἐλάσωσιν ἐταῖροι,

55

53, 54.] ἀθετεί 'Αρ:στοφάνης' πρὸς τί γὰρ ἀπας δεδεμένον πάλιν δῆσαι κελ' ἔει ;  
Schol. H. 54. διδέντων.] So Aristarch., Schol. H. MSS. givε δέντων.

χαλκῆα, πείρατα τέχνης (Od. 3. 433) means the smith's tools, as the highest 'accomplishments' of art, or whether, with a slightly changed point of view, they are regarded as the 'accomplishers,' cp. Il. 23. 350. We may next pass to an usage apparently different. In Il. 13. 358 the action of Zeus and Poseidon, in determining the destinies of the contending hosts, is thus described: τοὶ δ' ἔριδος κρατερῆς καὶ ὁμοίου πολέμοιο | πείρατ' ἐπαλλάξαντες ἔπ' ἀμφοτέροισι τάνυσσαν, | ἄρρηκτόν τ' ἄλυτόν τε. Here the word τανύειν and the use of the two epithets make it certain that the deities are dragging with all their power at either end of a rope—a common trial of strength, as in the familiar game of 'French and English,' or its more modern form, 'The Tug of War.' Possibly the same idea of a rope is contained in the phrase ἀλλὰ ὑπερβεν | νίκης πείρατ' ἔχοντα ἐν ἀθανάτοισι θεοῖσιν. At least this interpretation is suggested by the graphic ὑπερβεν, otherwise we might well be content to render, 'the issues of victory.' But this interpretation is not necessary in Τρώεσσι δὲ κλέθρου πείρατ' ἐφήπται Il. 7. 402; 12. 79, for πείρατα retains its real meaning there, like τέλος θανάτοιο, as may be inferred from the variant of the same expression, in Τρώεσσι δὲ κήδε' ἐφήπται Il. 2. 15. In the present passage, where Odysseus is lashed to the mast, no one will pretend that πείρατα does not contain the notion of 'ropes'; indeed in h. Hom. Apoll. 129 we find οὐδ' ἔτι δεσμά σ' ἔρυκε, λύνοντο δὲ πείρατα πάντα. But the solution is, that πείρατα, in this usage, signifies exactly the 'rope-ends,' not the whole length of the rope, except by implication. This meaning is remarkably illustrated by the technical use of ἀρχή for a 'rope-end.' If I think of such an end as the furthest piece of the cord, I regard it as πείρατ, if I take it as the end nearest my hand, it seems to be

ἀρχή. See Act. Apost. 10. 11 σκευὴς τι ὡς θόρον μεγάλην τέσσαρσιν ἀρχαῖς δεδεμένον, where ἀρχαί are not 'corners,' as in E.V., but ropes. So Diod. Sicul. (1. 104), speaking of the method of taking the hippopotamus with harpoons, says, εἰθ' ἐν τῶν ἐμπαγόντων ἐνάπτοντες ἀρχὰς στυπίνας ἀφ' αἷσι μέχρις ἂν παραλῶθῃ, and Lucian too has (t. 3. p. 83) δεσμῶν ἀρχάς. Markland, on Eur. Hipp. 761 translates ἐκδήσαντο πλεετὰς πεισμάτων ἀρχάς by 'tortas funium extremitates;' quoting Herodot. 4. 60, where the victim is thrown to the ground by twitching the end of a rope fastened round his fore-feet, σπᾶσας τὴν ἀρχὴν τοῦ στέρφου καταβάλλει νιν. Thus we have in Il. 13. 358 (sup.) the gods dragging at the ends of a rope; and, here, the free ends of the cords with which Odysseus is tied are secured to the mast. No doubt πείρατα became a familiar word for 'ropes' generally, just as 'endje' is used in German vernacular for a piece of rope (Lucht, das Schiff, p. 29). Perhaps we may detect another familiar usage in the word 'orae'; cp. Livy 28. 36 'oras et ancoralia praecidunt.'

For a description of the ἱστοπέδη see Appendix on the Ship; and with ἀνέφθω ἐκ cp. πείρης ἐκ πείσματα δήσας Od. 10. 96.

54. οἱ δέ, the apodosis to εἰ δέ κε, 'then let them bind thee in more fetters still.'

διδέντων, see crit. note, is from the form δίδημι, from which we find the imperf. δίδῃ Il. 11. 105, and δίδασσι Xen. Anab. 5. 8. 24.

55. After leaving the Sirens, Odysseus has a choice between two courses. One will take him by the Planctae (59-72); the other, between Scylla and Charybdis (73-110). Circe will not decide the choice for him, for she says, 'at this point I will no longer tell you fully which of the twain your course shall be; but do thou consider it for thyself in thine own





ἐνθα τοι οὐκέτ' ἐπειτα διηνεκέως ἀγορεύσω  
 ὀπποτέρη δὴ τοι ὁδὸς ἔσσεται, ἀλλὰ καὶ αὐτὸς  
 θυμῷ βουλευεῖν· ἐρέω δέ τοι ἀμφοτέρωθεν.  
 ἔνθεν μὲν γὰρ πέτραι ἐπηρεφές, προτὶ δ' αὐτάς  
 κύμα μέγα ροχθεῖ κυανώπιδος Ἀμφιτρίτης·  
 Πλαγκτὰς δὴ τοι τὰς γε θεοὶ μάκαρες καλέουσι.

60

heart, and I will inform thee [of the perils] both ways.' Here ἀμφοτέρωθεν is equivalent to ἀμφοτέρως τὰς ὁδοὺς, and is divided into ἔνθεν μὲν γάρ (59), and οἱ δὲ δὴ σκόπελοι (73). There is no antithesis between τῇ μὲν (62) and τῇ δέ (66): the latter is only a continuation of the former. The termination of ἀμφοτέρωθεν need not be too closely pressed, as we may see from the use of ἔνθεν in the next line; and cp. ἐγγύθεν εἶναι Od. 6. 279. Though Circe professes not to decide for Odysseus, yet she evidently (vv. 66-80 foll., 108-110) attempts to dissuade him from attempting to pass the Planctae.

61. Πλαγκτὰς. The regular meaning that attaches to πλαγκτός and its congeners seems, in spite of Nitzsch's protest, to force upon us the interpretation here of the 'wandering' rocks. In Od. 21. 363 πλαγκτέ must either be 'vagabond;' or, possibly, 'distracted' in mind: 'and πλαγκτοσύνη (Od. 15. 343), is the word used to describe the 'wanderings' of a beggar. Πλαγκτός is also used (see L. and S. s. v.) as the epithet of ships, Aesch. Pers. 277; of a cloud, Eur. Suppl. 961; of the tides in the Euripus, Anthol. P. 9. 73; of an arrow, ib. 6. 75.

So Πλαγκταὶ πέτραι, like πλατὴ νῆσος (Od. 10. 3, with note), must be the 'wandering' rocks: and it is not unlikely that we have in the name an early attempt to reproduce some sailor's story of the floating icebergs; which, with the water breaking against their sides, and their overhanging summits ever threatening to fall, exactly meet the description in vv. 59, 60. But the name may soon have lost its real meaning, or the story become half forgotten; as is suggested by the words θεοὶ μάκαρες καλέουσι. See on Od. 5. 334, 10. 305. This will account for the incongruities which appear in the later part of the description, which really

are accretions that have grown round the original form of the legend. No doubt the Planctae were early identified with the Symplegades (Eur. Med. 2; Pind. Pyth. 4. 208), which are also called συνδρομάδες πέτραι Eur. I. T. 421. For example, Herodotus (4. 85) says, ἐπλεε ἐπὶ τὰς Κυανέας καλεομένας τὰς πρότερον Πλαγκτὰς Ἑλληνεῖς φασὶ εἶναι, and in the Peripl. Euxini (Geog. Graec. Min. ed. Didot, 422, § 90) we read αὐταὶ δὲ αἱ Κυανεαὶ εἰσιν ὥς λέγουσιν οἱ ποιηταὶ Πλαγκτὰς πάλα εἶναι, and in Pliny (N. H. 6. 12. 13), 'insulae in Ponto Planctae sive Cyaneae sive Symplegades.' The danger from the Symplegades was lest they should nip the ship, as it passed between them—and this is not even alluded to here. It is the violent surf and the firestorms which destroy the ships that come near the Planctae; so that, from this point of view, they appear to be steep islets like Stromboli, rising from the midst of seething breakers, and spouting forth volcanic fires.

Most modern editors prefer the interpretation 'striking' rather than 'wandering' (the root πλαγ belonging both to πλάζω and πλῆσσω); and explain it either of 'dashing together' or of the water that 'dashes' against them. The ancient commentators were equally divided. Schol. H. writes Πλαγκτὰς [text πλακτὰς] διὰ τὸ προσπλήσσεσθαι αὐταῖς τὰ κύματα· οἱ δὲ νεώτεροι πλανηθέντες, Πλαγκτὰς ἤκουσαν παρὰ τὸ πλάζεσθαι εἰς ὕψος καὶ βάθος. Crates gave as his explanation, ὅτι πλάζεται περὶ αὐτὰς τὸ κύμα, and others (Schol. V.) οἱ δὲ ὡς τὴν Δῆλον κινεῖσθαι καὶ φέρεσθαι. Eustath. regards the name as meaning πλαιομένας καὶ κυλομένας, and he accounts for the πυρὸς ὁλόοιο θύελλαι by supposing ὡς ἐκ τῆς συγκρούσεως καὶ πυρὸς ἀποτελεῖν. But he adds, εἰ δ' ἴσως ἐκ τοῦ πλῆσσειν εἶποι τις παρήχθαι τὰς

τῇ μὲν τ' οὐδὲ ποτητὰ παρέρχεται οὐδὲ πέλειαι  
τρήρωνες, ταί τ' ἀμβροσίην Διὶ πατρὶ φέρουσιν,

Πλαγκτὰς, δύναντ' ἂν οὕτω Συμπληγάδες λέγεσθαι καὶ αὐταί. The ancients generally placed the Planctae at the north entrance of the Sicilian strait; later authorities have sought to identify them with the volcanic Liparean isles. Mr. Tozer (Lectures on the Geography of Greece, Lond. 1873) remarks (p. 67 foll.) that the Greek sailors, seeing the shifting form of the numerous islets pass them in quick succession, 'conceived of them as moving objects, and gave them the name of νήσος, (νήκιος?) or "floating land," from νέω, "to swim;" and from a lengthened form of the same word, νήχω, one island in particular, Naxos, "the swimmer," got its title. So too we find that both the Strophades off the west coast of the Peloponnese, and the Aeolian islands to the north of Sicily, bore the earlier name of Plotae: the name Strophades itself probably embodies the same conception of their shifting their position .. From this, by an easy transition, arose the idea that these wandering rocks clashed together, which has taken form in the story of the Planctae, as told in the Odyssey.'

Ameis (Od. 15. 299 Anh.) finds the same meaning in θαλά νήσων, which he renders, 'die eilenden Inseln;' because to one on shipboard, the islands seem to 'run' by him, while he himself appears to be stationary. But may we not seek the origin of the expression Πλαγκταὶ νήσοι in the natural phenomena of the Mediterranean, and especially of the Greek Archipelago? The sudden appearance and subsidence of numerous islets under the action of submarine volcanoes is an occurrence not unknown there in modern days. And a popular way of describing this would be that these islands were to be seen first in one place and then in another, thus well deserving the epithet 'wandering.' The disturbance of the sea and the emission of smoke and flame attendant on their upheaval, complete the Homeric picture. In July, 1831, a mass of dust, sand, and scoriae, was thrown out of a submarine volcano about thirty miles off the coast of Sicily, opposite to Sciaccia. In the beginning of August it had a circum-

ference of about a mile and a quarter, and its highest point was estimated at 170 feet above the sea. It received the name of Grahame's or Hotham's island, but before many months had passed the whole mass disappeared again below the level of the sea. A similar phenomenon was noticed not long since in the neighbourhood of Santorin.

62. τῇ μὲν τ' οὐδέ, 'there, not even can bird pass by, not not the timorous doves that carry ambrosia for Father Zeus: but even of them the sheer rock ever steals away one [suppl. τινά], and the Father sends in another one to make up the tale.' These words can have no connection with the later story of the feeding of Zeus by doves, when he was concealed in Crete from his father Cronus (Athen. 11. 80, 491 B). There is probably some allusion to the Pleiads (Od. 5. 272 and note); at whose rising in May the harvest begins (Hesiod, Opp. et Di. 381), which fact may be veiled under the story of the ambrosia.

The words ἀφαιρείται ἰς πέτρην possibly contain the astronomical fact that of the seven Pleiads, six only are ordinarily visible; ἐπτάσποροι δὲ ταίγε μετ' ἀνθρώποις ἰδεύονται, | ἔξ οἷα περ ἰούσαι ἐπὶ φάει δαθ' αὐμοῖσιν Arat. Phaeac. 257. Cp. Schol. H. Q. τινὲς φασὶν ἀναλύνοντές φασιν ὡς κατ' ἐκεῖνο γινώμενης τῆς Πλειάδος εἰς ἐκ τῶν ἐπὶ δαστέρων ἀφανῆς ἐγένετο ἐκ τοῦ αὐτοῦ (inf. 202).

63. The epithet τρήρωνες is used of doves in Il. 5. 778; 23. 853; Od. 20. 243. From its connection with τρέειν it implies the timidity that shows itself in rapid flight. In the Homeric account we hear only of the danger that the doves run in 'passing by' (παρέρχεται); nothing is said of the rocks closing upon them. Yet it is possible that in the words ἀφαιρείται ἰς πέτρην we have a mysterious hint of the danger that later legend develops. In the account given of the passing of the Argo, the story of the dove is introduced with entirely new features. As Noah sent out the dove to try if the trees were uncovered, so Euphemus sends one to see if the passage through the Symplegades was possible (Argon. 2. 561 foll.) δ' δ' ἄλφει πτερύγεσσιν |

Alex. the great asked why doves performed this dance.



ἀλλὰ τε καὶ τῶν αἰὲν ἀφαιρείται λῖς πέτρῃ  
 ἀλλ' ἄλλην ἐνίησι πατὴρ ἐναρίθμιον εἶναι. 65  
 τῇ δ' οὐ πῶ τις νηὺς φύγεν ἀνδρῶν, ἥ τις ἴκηται,  
 ἀλλὰ θ' ὁμοῦ πίνακας τε νεῶν καὶ σώματα φωτῶν  
 κύμαθ' ἄλδος φορέουσι πυρός τ' ὄλοοιο θύελλαι.  
 οἷη δὴ κείνη γε παρέπλω ποντοπόρος νηὺς  
 Ἄργῳ πᾶσι μέλουσα, παρ' Αἰήταο πλέουσα· 70  
 καὶ νύ κε τὴν ἐνθ' ὧκα βάλεν μεγάλας ποτὶ πέτρας,  
 ἀλλ' Ἥρη παρέπεμψεν, ἐπεὶ φίλος ἦεν Ἰήσων.

Οἱ δὲ δύο σκόπελοι ὁ μὲν οὐρανὸν εὐρὺν ἰκάνει  
 ὀξείῃ κορυφῇ, νεφέλῃ δέ μιν ἀμφιβέβηκε  
 κυανέῃ· τὸ μὲν οὐ ποτ' ἔρωει, οὐδέ ποτ' αἴθρη 75

69. κείνη] La Roche κείνη, from Ed. August., to make a parallel with τῇ vv. 62, 68, 69. 70. πᾶσι μέλουσα] Schol. B. on Il. 22. 51 ascribes to Aristarchus the reading πασιμέλουσα. So here, Schol. H. Q. lemm. ὅφ' ἐν πασιμέλουσα. Since Bekk. πᾶσι μέλουσα is almost uniformly accepted. See La Roche, Hom. Textk. 311 foll. on parathetic compounds. νεωτερικὸν δὲ τὸ γράφειν 'φασιμέλουσα,' ἢ τοῖς ἐν φάσιδι πολλὴν φροντίδα ποιήσασα Schol. H. Q. Eustath.

Εὐφῆμος προέηκε πελειάδα· τοὶ δ' ἅμα πάντες | ἤειραν κεφαλὰς ἐσορῶμενοι· ἡ δὲ δι' αὐτῶν [πετρῶν] | ἔπιτατο· ταὶ δ' ἄμυδις πάλιν ἀντίαι ἀλλήλησιν | ἀμφὺ ὁμοῦ ξυνιοῦσαι ἐπέκτυπον, .. ἄκρα δ' ἔκοψαν | οὐραῖα πτερὰ ταί γε πελειάδος· ἡ δ' ἀπόρουσεν | ἀσκηθῆς.

66. νηὺς .. ἀνδρῶν is contrasted with ποτητή. The aor. φύγεν is parallel to παρέρχεται (62), and refers to a general, not a special fact; which is further corroborated by the mood of ἴκηται (cp. 10. 327, 328; 11. 40, 41), and the tense of φορέουσι.

68. φορέουσι, 'sweep away.' This belongs closely to κύματα, and by a slight zeugma to πυρός θύελλαι. We may however compare ἀντηρείπαντο θύελλαι Od. 4. 727.

70. Ἄργῳ. For the description of this passage of the Argo, see Apoll. Rhod. 4. 924 foll. She is described here as on her homeward voyage from Colchis; but it is probable that the passage 69-72 is a later addition.

With πᾶσι μέλουσα (see crit. note) compare Od. 9. 20.

71. βάλεν. The subject is probably κύματα ἄλδος (68). Not a word is said of the rocks threatening to close in upon the ship.

73. Οἱ δὲ δύο σκόπελοι. This forms the antithesis to ἐνθεν μὲν (sup. 59). It is best to take οἱ in the sense of 'Now, on the other side.'

ὁ μὲν = 'one of them,' is contrasted with τὸν δ' ἕτερον (inf. 101). With this form of sentence, where a distributive apposition follows a plural nominative, cp. κήρυκες .. οἱ μὲν .. οἱ δέ Od. 1. 109, ἀναίξαντες .. ὁ μὲν .. ὁ δέ Od. 8. 361, Νηυστορίδαι .. ὁ μὲν οὐτας· Ἀτύνμιον ὀξεί δουρὶ Ἀντίλοχος .. τοῦ δ' ἀντίθεος Θρασυμήδης ἔφθη ὀρεξάμενος Il. 16. 317, 321. See also Plat. Theaet. 150 D οἱ δὲ ἐμοὶ ξυγγιγνόμενοι τὸ μὲν πρῶτον φαίνονται ἐνιοι μὲν καὶ πάνυ ἀμαθεῖς, πάντες δὲ κ.τ.λ., Thuc. 1. 89 *ad fin.* καὶ οἰκίαι αἱ μὲν πολλὰ πεπτώκεσαν, ὀλίγη δὲ περιῆσαν, Virg. Aen. 12. 161-165 'Interea reges ... Latinus ... vehitur curtu, ... bigis it Turnus in albis.'

75. τὸ μὲν. This is sometimes described as agreeing with νέφος implied in νεφέλῃ. In Il. 11. 237, 238 we read, ἀργύρῳ ἀντομένη μόλιβος ὥς ἐτραπετ' αἰχμῇ, | καὶ τό γε χεῖρὶ λαβὼν εὐρὺν κρείων Ἀγαμέμνων | ἔλκε' ἐπὶ οἷ, where however τό γε may refer back from the part αἰχμῇ to the whole ἔγχεος mentioned ibid. 233. Similarly in Il. 21. 164-168 καὶ β' ἐτέρῳ μὲν δουρὶ σάκος βάλεν .. τῷ



κείνου ἔχει κορυφὴν οὐτ' ἐν θέρει οὐτ' ἐν ὀπώρῃ·  
οὐδέ κεν ἀμβαίῃ βροτὸς ἀνὴρ, οὐδ' ἐπιβαίῃ,  
οὐδ' εἴ οἱ χεῖρές τε εἵκοσι καὶ πόδες εἶεν  
πέτρη γὰρ λίς ἐστι, περιξεστῇ εἰκυῖα.  
μέσσω δ' ἐν σκοπέλῳ ἐστὶ σπέος ἡρωειδὲς,  
πρὸς ζόφον εἰς Ἑρεβος τετραμμένον, ἧ περ ἂν ὑμεῖς  
νῆα παρὰ γλαφυρὴν ἰθύνετε, φαίδιμ' Ὀδυσσεύ.  
οὐδέ κεν ἐκ νηὸς γλαφυρῆς αἰζήμιος ἀνὴρ

80

77. οὐδ' ἐπιβαίῃ] Ἀρίσταρχος γράφει οὐδ' ἐπιβαίῃ, τὸ ἀβατον αὐτῆς ὅλος παριστῶν.  
So also several MSS, vulg. οὐ καταβαίῃ.

δ' ἐτέρῳ (δουρὶ) πῆχυν .. βάλε .. ἡ δ' ὑπὲρ αὐτοῦ | γαίῃ ἐνεστήρικτο λιλαιομένη χροὸς ἄσαι, where again ἡ suggests αἰχμὴ included in δουρὶ. Not unlike is Soph. Phil. 755 foll. Ν. δεινὸν γε τοῦ-πίσαγμα τοῦ νοστήματος. Φ. δεινὸν γὰρ οὐδὲ βῆτόν· ἀλλ' οἰκτιρέ με. Ν. τί δῆτα δράσω; Φ. μή με παρβήσας προδῶς· | ἡκεῖ γὰρ αὕτη διὰ χρόνον πλάνους ἴσως | ὥς ἐξεπλήσθη, where αὕτη plainly refers to the generic word νόσος in the speaker's mind. Löwe quotes appositely Thuc. 2. 47 ἡ νόσος πρῶτον ἤρξατο γενέσθαι τοῖς Ἀθηναίοις, λεγόμενον μὲν καὶ πρότερον πολλαχόσε ἔγκατακτῆναι. But we can introduce no such principle of interpretation here, for νέφος is not wider nor more generic than νεφέλη. It will be better to take τό as a somewhat vague neuter, having a general reference to the whole sentence νεφέλη δέ μιν ἀμφιβέβηκε, and this is the interpretation of Aristarch. See Schol. H. Ἀρίσταρχος οὐ λέγει πρὸς τὸ νέφος τὴν ἀπύτασιν εἶναι, ἀλλὰ φησιν ὅτι τοῦτο οὐδέποτε λήγει, τὸ κεκαλύφθαι τὸν σκόπελον τῷ νέφει. But cp. Od. 9. 358, 359, where οἶνος is followed by τόδε, and see note on Od. 11. 207.

ἔρωεῖ. This is from a root ῥν or σρν, cp. Skt. *sr̥ṣ-ī-as*, 'river.' The stem ῥν stands to ῥν in the same relation as stem πλω to root πλυ. There is an apparent contradiction in the meanings of ἔρωεῖ and ἔρωεω. For example αἷμα .. ἔρωήσεται, 'blood will stream,' Il. 1. 303, ἔρωήσαι πολέμοιο, 'to retire from war,' Il. 13. 776; similarly βελέων ἔρωή, 'the rush of darts,' Il. 4. 542 πολέμου ἔρωή, 'cessation from war,' Il. 16. 302. Butt. Lexil. s. v. reconciles the contradiction by pointing out that

a further point in the process of 'streaming,' or 'flowing,' is 'flowing away,' and so 'ceasing'; as in the present passage, 'the cloud-covering never streams off it,' i.e. never leaves it. Döderlein derives the meaning of cessation from the idea of power 'dispersed,' and so brought to an end. As an illustration of this we find in Plato βεῖν used as parallel to *κρεῖσθαι* (Theaet. 182 C), and with *ἀπολλέσθαι* (Phaed. 87 D). Analogies may be found in the usages of the Latin 'ruere,' 'fluere,' 'fluxus.'

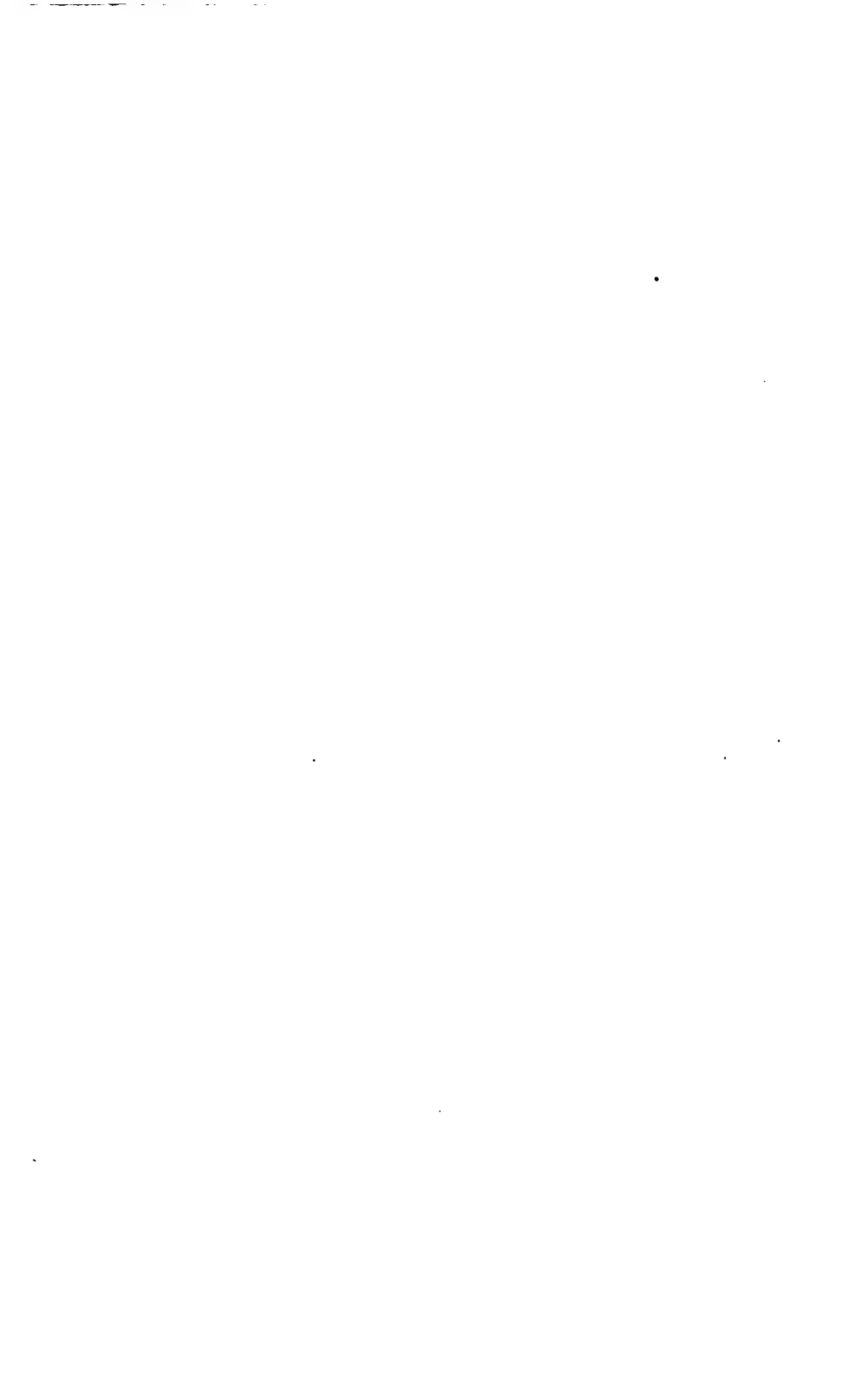
77. ἐπιβαίῃ, see crit. note. This must mean 'set foot on the top,' described as a more advanced stage of ascent than ἀμβαίῃ.

78. οὐδ' εἰ, 'no, not if.'

81. πρὸς ζόφον εἰς Ἑρεβος τετραμμένον. Eustath. and the Scholl. interpret this as if the latter half of the sentence were only the nearer description of the former. It seems more likely that πρὸς ζόφον gives the direction in which the mouth of the cave looks, viz. westward, while εἰς Ἑρεβος τετραμμένον implies that it is not a horizontal cavern in the cliff's face, but that its direction is 'downwards'; which seems to be implied also in μέσσω δέδωκεν (inf. 93).

ἧ περ ἂν, 'just where you will steer your hollow ship past.' For a similar use of the subjunctive with ἂν or κε cp. Od. 10. 507 τὴν δέ κε τοὶ πλοῆ .. φέρῃσιν, Il. 1. 184 ἐγὼ δέ κ' ἄγω, ib. 205 τάχ' ἂν ποτε θυμὸν ἀλέσσω.

83. The cavern's mouth is so high up in the cliff that the strongest bowman could not reach it with his arrow.



Bacon Adv. of Learn. i. 4. 6 dealing with 'method' of schoolmen who 'question  
minuties scientiarum frangunt auctoritatem' esp. Thom 'Scylla', which "a"  
is only image of this kind of a "Scylla" which was transformed into a cornet only  
for upper parts; but the *Candida excelsiorum* Latriebus ingens monstrosus  
in 'gemellitas' schoolmen are for a while good & proportionable; but then when  
you descend into their distinctions and decisions, instead of a fruitful world for  
use & benefit of man's life, they end in monstrous alterations & barking questions

τόξω διστεύσας κοῖλον σπέος εἰσαφίκοιτο.

ἔνθα δ' ἐνὶ Σκύλλῃ νάει δεινὸν λελακυῖα·

85

τῆς ἣ τοι φωνὴ μὲν δση σκύλακος νεογίλῆς

γίγνεται, αὐτὴ δ' αὐτε πέλωρ κακόν· οὐδέ κέ τίς μιν

γηθήσειεν ἰδὼν, οὐδ' εἰ θεὸς ἀντιάσειε.

τῆς ἣ τοι πόδες εἰσὶ δυνάδεκα πάντες ἄωροι,

86-88.] ἀθετοῦνται δὲ οἱ στίχοι τρεῖς· πῶς γὰρ ἡ δεινὸν λελακυῖα δύναται νεογνοῦ σκύλακος φωνὴν ἔχειν; Schol. H. Q.

85. Σκύλλη, properly the 'render' or 'tearer.' The idea of a connection with σκύλαξ is probably later; but very likely it may account for the introduction of vv. 86-88, and for the 'caerulei canes,' and 'latrantia monstra' with which Scylla was surrounded, according to the descriptions in the Latin poets and others. The Scholl. H. Q. give a really graphic picture of the Homeric Scylla, ὑποκείμεναι γὰρ φησι τῇ Σκύλλῃ πετραῖον τι θηρίον προσπεφυκὸς τῇ σκοπέλῳ καὶ κοχλιώδες, πόδας τε ἔχον πλεκτάνωδεις. This would represent her as like some gigantic hermit-crab, with its body hidden in the shell, and its claws and head thrust out through the opening; while the long legs and necks that protrude from the mouth of the cave remind us of the stories of the monstrous yelpi or 'pieuvres,' that lie in wait in sea-caves to catch anything that comes within reach of their tentacles. Scylla and Charybdis were located by the ancients in the straits of Messina, Scylla on the Italian side, Charybdis on the Sicilian. It was afterwards attempted to identify the rock of Scylla with Scyllaeum, just opposite the Sicilian promontory of Pelorum (Capo di Faro), on the east side of which stands a little town, still called Scilla.

86. See crit. note. There is an intentionally grotesque contrast between the vast size of Scylla, and the thin, shrill, cry she utters. Although it is a horrible shriek, yet the volume (δση) of sound is not greater than the yelp of a puppy (σκύλαξ). The Schol. H. Q. seeks to explain this away by saying, δύναται δὲ τὸ δση ἀντὶ τοῦ ὅσα κείσθαι, ἢνα μὴ πρὸς τὸ μέγεθος, ἀλλὰ πρὸς τὴν δμοιότητα εἴη ἡ παραβολή. The word νεογίλῆς, for which we find the variants

νεογίλλῆς, νεογιλῆς, is, according to Eustath. and Etym. Mag., equivalent to νεογιλῆς from νεογιλός for νεογιλός. Others compare the latter part of the word with γλάγος and γάλα, or (L. and S.) with χιλός.

88. οὐδ' εἰ θεὸς ἀντιάσειε. Cp. Schol. H. Q. εἰς ὅρον ὑπερβολῆς ἀεὶ τὸ θεῖον λαμβάνει ὁ ποιητής. καὶ ἐπὶ τῶν ἡδέων ἔνθα δ' ἔπειτα καὶ ἀθάνατος περ ἐπελθὼν γηθήσειεν ἰδὼν (Od. 5. 74). καὶ ἐπὶ τοῦ πολέμου· οὐτ' ἂν κεν Ἀρης δνόςαιτο μετελθὼν (Il. 13. 127). καὶ ἐπὶ τῶν φοβερῶν· οὐδ' εἰ θεὸς ἀντιάσειεν, ἦτοι ἐναντίον ἐπέλθοι.

89. ἄωροι. The etymologies and meanings assigned to this word present the widest differences. The most important seem to be these, (1) 'ugly,' from ἄρα in the sense of 'beauty'; (2) 'imperfect,' from ἄρα in the sense of 'perfect maturity,' so Ameis; (3) 'feeble,' ὁ μὴ δυνάμενος δροῦσαι, ἀνόρητοι, ἀσθενεῖς, Scholl., Eustath., etc.; (4) 'pendulous,' κρεμαστοὶ ἀπὸ τοῦ αἰωρῶ, Schol. B. cp. Lobeck. path. el. 2. 75. Another meaning, through αἰωρῶ or αἰεῖρομαι, viz. 'fore-feet,' (5) is preferred by Nitzsch, who quotes from Bekk. (Anec. 1. a. E.) ὁ ἐμπρόσθιοι καὶ φιλήμων· ὁ τοὺς ἄωρους εἰπὼ σοι, μαστιγία, | πόδας πρίασθαι; σὺ δὲ φέρεῖς ὀπισθίων. But here the comic poet may be playing upon the meanings of ἄωρος, with a further reference to a word ἄρη which a Schol. here gives as Ionic for καλή. To these we may add the view ascribed (6) to Aristarchus, ἀκώλους (see on καλή sup.) καὶ πλεκτανώδεις, and (7) that of Crates, δυσφυλάκτους, οὐδ' οὐδεὶς ἂν ὠρήσσηται, i.e. φυλάξηται. Of these (2) and (4) seem to have most to recommend them. Curtius, Gk. Etym. p. 317 adopts (4), and certainly it carries out most graphically the picture of a

ἐξ δέ τέ οἱ δειραὶ περιμήκεες, ἐν δὲ ἐκάστῃ  
 σμερδαλέῃ κεφαλῇ, ἐν δὲ τρίστοιχοι ὀδόντες,  
 πυκνοὶ καὶ θαμέες, πλείοι μέλανος θανάτοιο.  
 μέσση μὲν τε κατὰ σπείους κοῖλοιο δέδυκεν,  
 ἔξω δ' ἐξίσχει κεφαλᾶς δεινοῖο βερέθρου,  
 αὐτοῦ δ' ἰχθυᾶ, σκῆπελον περιμαιώωσα,  
 δελφίνάς τε κύνας τε καὶ εἴ ποθι μείζον ἑλρησι  
 κῆτος, ἃ μυρία βόσκει ἀγαστονος Ἀμφιτρίτῃ.  
 τῇ δ' οὐ πῶ ποτε ναῦται ἀκήριοι εὐχετόωνται  
 παρφυγέειν σὺν νηϊ· φέρει δέ τε κρατὶ ἐκάστῳ  
 φῶτ' ἐξαπαῖξασα νεὸς κυανοπρόοιο.

90

95

100

Τὸν δ' ἕτερον σκῆπελον χθαμαλώτερον ὄψει, Ὀδυσσεῖ.  
 πλησίον ἀλλήλων καὶ κεν διοϊστεύσειας.  
 τῷ δ' ἐν ἑρινεὸς ἐστὶ μέγας, φύλλοισι τεθελῶς·  
 τῷ δ' ὑπὸ δία Χάρυβδις ἀναρροιβδεῖ μέλαν ὕδωρ.  
 τρεῖς μὲν γάρ τ' ἀνίησιν ἐπ' ἡματι, τρεῖς δ' ἀναροιβδεῖ

105

94. ἐξίσχει] Eustath. ἐξίσχει. So two MSS. and ed. Rom. 98. τῇ δ' Ἀριστοφάνης τὴν δ' Schol. H. 101, 102.] The reading and punctuation in the text agrees with that of Nicanor, Schol. Q. Ἀριστοφάνης πλησίον γράφει Schol. H. 'Duplex igitur scriptura exstitit, altera quae nunc est in libris πλησίον, altera, ni fallor, πλησίον. Utam utri substituerit Aristophanes incertum est, quum πλησίον γράφει errore librarii scriptum esse possit pro πλησίον γράφει' Dind. 105. τρεῖς μὲν ... τρεῖς δέ] τίς μὲν ... τίς δέ, according to Polybius, quoted by Strabo, I. 25.

monstrous polypus (see above) with its swaying tentacles.

93. μέσση, equivalent to 'waist-deep;' cp. μέσος ἔχεται. For κατὰ σπείους see on Od. 9. 330.

94. βερέθρου, with variant βαράθρου, from root βop, as in βορά, βι-βρώ-σκεν, Lat. vor-ago (and gurgies) Skt. root gar.

95. Join περιμαιώωσα ... εἴ ποθι, 'questing round the rock if anywhere she may catch,' etc.

96. κύνας, 'sea-dogs,' are, according to Polyb. ap. Strabo. I. 37, a species of sword-fish, ξιφίας or γαλιώτης.

97. For the singular κῆτος followed by a cp. Od. 4. 177; 5. 438.

98. ἀκήριοι (κῆρ), 'unharmful,' here and Od. 23. 328; but ἀκήριοι (κῆρ), 'lifeless' or 'heartless,' Il. 11. 392; 7. 100; 13. 224.

101. Τὸν δ' ἕτερον in contrast to ὁ μὲν sup. 73.

χθαμαλώτερον is to be taken predicatively with ὄψει.

102. πλησίον. As the Schol. H. attributes this reading to Aristoph., we may suppose that others wrote πλησίον, which Düntzer adopts. But πλησίον can stand with the ellipse of εἰσὶ, = 'they are near each other.' Cp. Od. 14. 14 συμφεοὺς ... ποῖαι πλησίον ἀλλήλων. The actual gap between them is measured by καὶ κεν διοϊστεύσειας.

104. τῷ δ' ὑπὸ, 'beneath this' [fig-tree]. Charybdis is the personified power of the whirlpool. Later legend represents her as a daughter of Poseidon; perhaps from an extension of the epithet δία. The eddy in the strait of Messina is known at the present day by the name of Carofalo or Charilla.

105. τρεῖς. The same number of alternations is given in Virg. Aen. 3. 566; Ov. Ep. ex Pont. 4. 10. 27; but in the Latin version there is nothing equivalent to ἐπ' ἡματι. There is of





δεινόν· μὴ σύ γε κείθι τύχοις, ὅτε ροιβδῇσειεν·  
οὐ γάρ κεν ῥύσαιτό σ' ὑπ' ἐκ κακοῦ οὐδ' ἐνοσίχθων.  
ἀλλὰ μάλα Σκύλλης σκοπέλφ' πεπλημένος ὦκα  
νῆα παρὲς ἐλάαν, ἐπεὶ ἡ πολὺ φέρτερόν ἐστιν  
ἐξ ἐτάρους ἐν νηὶ ποθήμεναι ἢ ἅμα πάντας.' 110

ἌΩς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·  
'εἰ δ' ἄγε δὴ μοι τοῦτο, θεὰ, νημερτὲς ἐνίσπες,  
εἴ πως τὴν ὁλοὴν μὲν ὑπεκπροφύγοιμι Χάρυβδι,  
τὴν δέ κ' ἀμυναίμην, ὅτε μοι σίνοιτό γ' ἐταίρους.'

ἌΩς ἐφάμην, ἡ δ' αὐτίκ' ἀμείβετο δῖα θεάων· 115  
'σχέτλιε, καὶ δὴ αὖ τοι πολεμήϊα ἔργα μέμληε  
καὶ πόνος· οὐδὲ θεοῖσιν ὑπείξεται ἀθανάτοισιν·

111. ἀμειβόμενος 'Vulgatam nunc scripturam ἀμειβόμενος etiam M' (Cod. Venet. 613) 'et Vindob. 50 in textu habent, sed uterque annotato in margine γρ. ἀνυόμενος' Dind. 'Perbona autem lectio. Nam ἀμειβόμενος non commodè adhibetur nisi finite alterius sermone. At Ulysses Circei interpellat' Butt. The Scholl. acknowledge only ἀνυόμενος. 116. δὴ αὖ MSS. δ' αὖ. 117. θεοῖσιν ὑπείξεται] Bekk. θεοῖς ὑποείξεται, as εἰκεν takes the initial *f* with great uniformity.

course intended to be a connection between the ebb and flow of the tide, and the engulphing and disgorging action of the whirlpool. So Strabo (1. 2. 36) ἀπὸ γὰρ τῶν ἀμώπειων καὶ πλημμυρίδων ἡ Χάρυβδις αὐτῷ μεμύθενται, and again (1. 1. 7) ἔχεται δὲ τῆς αὐτῆς φιλοπραγμοσύνης καὶ τὸ μὴ ἀγνοεῖν τὰ περὶ τὰς πλημμυρίδας τοῦ ὠκεανοῦ καὶ τὰς ἀμώπειας κ.τ.λ. But as ebb and flow occur only twice a day, a difficulty has been felt about the use of τῶν. To which it may be answered that we are still in the land of marvel, and there is a completeness about the number three that would naturally suggest itself to the poet in describing the full day's work of the whirlpool. But, as a matter of fact, the ebb and flow in narrow friths do not by any means follow the movement of the tide wave outside. The frequent change of the tides in the Euripus is an illustration of this, and, nearer home, we find the same phenomenon in Southampton-water. But Buchholz (Homerisch. Real. I. 272) quotes from Heller (Philologus, 15. 354 foll.) to the effect that τῶν really describes with perfect accuracy the normal ebb and flow of the sea. He

tabulates the results thus for a period of twenty-four hours:

<i>Beginning of flood.</i>	<i>Beginning of ebb.</i>
6 a.m.	noon.
6 p.m.	midnight.
6 a.m.	noon.

This arrangement gives the full amount of changes of direction for the day and night; if it is thought worth while to put the description to such a test.

108. ἀλλὰ μάλα, 'but be sure [Od. 4. 472; 5. 342] to near Scylla's rock with all speed and urge your ship past.'

πεπλημένος may be referred to a present πέλων (πελάω) the indic. πέπλημαι, πεπλήσθαι are found in Anth. 5. 47. 3; Simonid. Am. 36 (Bergk). The form of non-thematic aor. is ἐπλήμην II. 4. 449; 8. 63, etc.

113. Notice the force of the prepositions ὑπὸ, ἐκ, and πρὸ in ὑπεκπροφύγοιμι = 'secretly escape and get forward, subterfugientem evadere.' Cp. Od. 20. 43; II. 20. 147; 21. 44.

114. τὴν δέ, sc. Scylla.

116. σχέτλιε means something like 'irrepressible' here. The very first chance that occurs, 'he is once more thinking about deeds of war, and conflict.' Join δὴ αὖ in synizesis.



ἡ δέ τοι οὐ θνητῇ, ἀλλ' ἀθάνατον κακὸν ἔστι,  
 δεινὸν τ' ἀργαλέον τε καὶ ἄγριον οὐδὲ μαχητὸν  
 οὐδέ τίς ἐστ' ἀλκή· φυγέειν κάρτιστον ἀπ' αὐτῆς. 120  
 ἦν γὰρ δηθύνθηθα κορυσσόμενος παρὰ πέτρῃ,  
 δίδω μὴ σ' ἐξαυτίς ἐφορμηθεῖσα κίχῃσι  
 τόσσησιν κεφαλῇσι, τόσους δ' ἐκ φῶτας ἔλῃται.  
 ἀλλὰ μάλα σφοδρῶς ἐλάαν, βωστρεῖν δὲ Κραταῖν,  
 μητέρα τῆς Σκύλλης, ἥ μιν τέκε πῆμα βροτοῖσιν 125  
 ἥ μιν ἔπειτ' ἀποπαύσει ἐς ὕστερον ὀρμηθῆναι.

Θρινακίην δ' ἐς νῆσον ἀφίξεαι· ἔνθα δὲ πολλὰ  
 βόσκοντ' Ἡελίοιο βόες καὶ ἴφια μῆλα,  
 ἐπτά βοῶν ἀγέλαι, τόσα δ' οἴων πάεα καλὰ,

124-126] ἀθεοῦνται τρεῖς, ὅτι διὰ τούτων σημαίνει μὴ εἶναι τὴν Σκύλλαν σύμφυτον τῇ πέτρῃ Schol. H. This must mean that the Schol. objects to the possibility of Scylla pursuing her victim. 124. Κραταῖν] ὁμεινον γράφειν κραταῖς ἀντὶ τοῦ ἰσχυρῶς Schol. B. H. Q. See note below.

118. κακὸν may almost be personified into 'fiend.'

120. κάρτιστον. There is an intentional oxymoron in the coupling of this word with φυγέειν, 'the bravest course is to run away.' Compare 'Discretion is the better part of valour.'

124. βωστρεῖν, as if from βωστής, i.e. βοηστής. Boöw Lobeck. Paralip. 450. Nitzsch compares ἐλαστρίω with ἐλάω.

Κραταῖς, mother of Scylla, is a personification (see Od. 11. 597) of the wild forces of Nature. Later legend represented Scylla as daughter of Hecate by Phoreys or Triton. The Schol. regarding κραταῖς as an adverb, would render 'mightily entreat.'

126. For ἀποπαύσαι with infin. mood compare ἀληττεῖν ἀπέπαυσας Od. 18. 114.

127. Θρινακίη νῆσος may be supposed to lie to the N. W. of Scylla's rock, but at no great distance from it (cp. vv. 325, 427 foll.). It belongs still to fable-land. The ancients identified it with Sicily (cp. Strabo 6. 265; Thuc. 6. 2), regarding Θρινακίη as equivalent to Τρινακρία (τρεῖς, ἄκρα). It is more likely that the name may be referred to θρίναξ, a trident or three-pronged fork, and the etymology may serve to connect the island with some legend

about Poseidon; perhaps that he raised the island from the sea-bed with his trident. Düntzer, comparing the words θρίοι [?] and θρίαμβος, thinks that the word may mean 'windswept,' or 'stormy.' The island is represented as uninhabited, except by the herds of Helios and the nymphs that tended them. Gladstone (Homeric Synchronism, p. 268) quotes from Lauth, (Homer und Aegypten) to the effect that Θρινακίη may be identified with an island named in the Book of the Dead as belonging to the Sun-god (Ra). The Egyptian form of the name he gives as *T-hri-nakhtu* = 'the-between-prongs,' i.e. pointed rocks.

129. ἐπτά βοῶν ἀγέλαι. See Eustath. ad loc. Ἰστέον δὲ ὅτι τὰς ἀγέλας ταύτας, καὶ μάλιστα τὰς τῶν βοῶν, φασὶ τὸν Ἀριστοτέλην ἀλληγορεῖν εἰς τὰς κατὰ δωδεκάδα τῶν σεληνιακῶν μηνῶν ἡμέρας, γιγνομένας πεντήκοντα πρὸς ταῖς τρακισίας, ὅσος καὶ ὁ ἀριθμὸς ταῖς ἐπτά ἀγέλαις, ἔχούσαις ἀνὰ πεντήκοντα ζῶα. διὸ ὅτε γόνον αὐτῶν γίνεσθαι Ὀμηρος λέγει, οὔτε φθοράν. τὸ γὰρ αὐτὸ ποσὸν αἰεὶ ταῖς τοιαύταις ἡμέραις μένει. We need not however follow Eustath. into further details, nor suppose with him that the eating of the cows was a poetical way of expressing waste of time. But he

indici: Peloponnesos aoc. N.M. arica Hyem Apoll. 411 reporti Hui' cattle' Sim grazas Tabernis

or Hon. lokalit' ita - Incho - thū puitas

constant, since none of the animals die. (H. has no names of animals and the length - month - not mentioned, though it must have been known)

31. ΕΠΙΤΡΟΠΕΥΣΣ: the only indication H. that women acted as shepherds (as in Greece of to-day)

πεντήκοντα δ' ἕκαστα γόνος δ' οὐ γίγνεται αὐτῶν, 130  
οὐδέ ποτε φθινύθουσι. θεὰ δ' ἐπιποιμένες εἰσὶ,  
νύμφαι ἐνπλόκαμοι, Φαέθουσά τε Λαμπετὶή τε,  
ὣς τέκεν Ἥελίω Ὑπερίονι διὰ Νέαιρα.  
τὰς μὲν ἄρα θρέψασα τεκοῦσά τε πότνια μήτηρ  
Θρινακίην ἐς νῆσον ἀπέκτισε τηλόθι ναίειν, 135  
μῆλα φυλασσέμεναι πατρώια καὶ ἑλικας βοῦς.  
τὰς εἰ μὲν κ' ἀσινέας ἑάας νόστου τε μέδηαι,  
ἦ τ' ἂν ἔτ' εἰς Ἰθάκην κακὰ περ πάσχοντες ἴκοισθε.  
εἰ δέ κε σῖνῃαι, τότε τοι τεκμαίρομ' ὄλεθρον  
νῆγί τε καὶ ἐτάροις· αὐτὸς δ' εἴ πέρ κεν ἀλύξῃς, 140  
ὄψε' κακῶς νεΐαι, ὀλέσας ἀπο πάντας ἐταίρους.'

Ὡς ἔφατ', αὐτίκα δὲ χρυσόθρονος ἤλυθεν Ἥώς.  
ἦ μὲν ἔπειτ' ἀνὰ νῆσον ἀπέστιχε διὰ θεάων·  
αὐτὰρ ἐγὼν ἐπὶ νῆα κιὼν ὥτρυνον ἐταίρους  
αὐτοὺς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι. 145  
οἱ δ' αἰψ' εἰσβαίνον καὶ ἐπὶ κληῖσι καθίζον.  
[ἔξῃς δ' ἐξόμενοι πολλὴν ἄλλα τύπτον ἑρετμοῖς.]

131. ἐπιποιμένες] The reading of Aristarchus; cp. ἐπιμάρτυροι, ἐπιβουκόλος, etc. Al. ἐπὶ ποιμένες. 133.] After this line two MSS. add (in marg.) αὐτοκασιγνήτη θείῃος λιπαροπλοκάμοιο. 140, 141.] The majority of MSS. either omit these two lines, or have them in the margin. La Roche brackets them. 147.] This verse is wanting in Harl., Vind. 133, and other MSS. Almost all editors since Wolf have bracketed it. The use of the oars was unnecessary when there was a favouring wind.

goes on to say rightly ὅτι δὲ καθ' ἱστορίαν ἀγέλας ὄλας ἡμέραν ζῶαν Ἕλληνες ἀφίερον δαίμοσιν, ὧν οὐκ ἦν θεμιτὸν ἀπτεσθαί τινας, ἐν οἷς καὶ πτηνὰ ὠσιοῦντο ἱεροῖς ἀναιμένα, ὅλον ταῦνες καὶ χῆνες καὶ τοιαῦτά τινα, καθωμίλῃται ἐν ταῖς ἱστορίαις. Ἡρόδοτος δὲ (9. 92) ἱστορεῖ ἐν τῇ Ἰονίᾳ κόλπον ἱερὰ εἶναι Ἑλλίου πρόβατα, περὶ πολλοῦ ὄντα τοῖς ἐκεῖ Ἀπολλωνιάταις, οἷς ἀπὸ τόπου τὸ ὄνομα. Gladstone (Hom. Synchr. 252) sees in this account of the cows and sheep of the Sun-god, and the awful punishment visited on those who laid hands on them, a real influence of Egyptian usage. The sheep he would connect with the ram of Ammon (Ammon-Ra); and the sanctity of the cows with the well-known worship of that animal in

Egypt. In the Vêdic hymns the rays of the sun are spoken of as his 'cows.'

132. The nymphs 'Bright' and 'Shining,' and their mother 'Younger,' are fit wife and daughters for the Sun.

134. θρέψασα τεκοῦσά τε. For the prothysteron see on Od. 4. 208, 723; Io. 417.

135. τηλόθι, joined with ἀπέκτισε, seems to mean 'far from' the place of their birth. Possibly it is only a way of saying that the island lay in the far west; or we may join τηλόθι ναίειν, so as to form the epexegeasis to the foregoing words.

143. ἀνὰ νῆσον, 'up the island,' i. e. away from the shore, where the scene has hitherto been laid. Cp. inf. 333, 335.

ἡμῖν δ' αὖ κατόπισθε νεδs κυανοπράοιο  
 ἱκμενον οὔρον ἱεὶ πλησίστιον, ἐσθλὸν ἐταῖρον,  
 Κίρκη εὐπλόκαμος, δεινὴ θεὸς αὐδῆεσσα. 150  
 αὐτίκα δ' ὅπλα ἕκαστα πονησάμενοι κατὰ νῆα  
 ἡμεθα· τὴν δ' ἀνέμῳ τε κυβερνήτης τ' ἴθυνε.  
 δὴ τότ' ἐγὼν ἐτάροισι μετηύδων ἀχνύμενος κῆρ·  
 'ὦ φίλοι, σὺ γὰρ χρὴ ἓνα ἰδμεναι οὐδὲ δὺ' οἴους  
 θέσφαθ' ἃ μοι Κίρκη μυθήσατο, διὰ θεάων· 155  
 ἀλλ' ἐρέω μὲν ἐγὼν, ἴνα εἰδότες ἢ κε θάνωμεν  
 ἢ κεν ἀλευάμενοι θάνατον καὶ κῆρα φύγοιμεν.  
 Σειρήνων μὲν πρῶτον ἀνώγει θεσπεσιῶν  
 φθόγγον ἀλεύσασθαι καὶ λειμῶν' ἀνθεμένοντα.  
 οἶον ἐμ' ἡνώγει ὅπ' ἀκούμεν· ἀλλὰ με δεσμῷ 160  
 δῆσατ' ἐν ἀργαλέῳ, ὅφρ' ἔμπεδον αὐτόθι μίμνω,  
 ὀρθὸν ἐν ἱστοπέδῃ, ἐκ δ' αὐτοῦ πείρατ' ἀνήφθω.  
 εἰ δέ κε λίσσωμαι ὑμέας λύσαι τε κελεύω,  
 ὑμεῖς δὲ πλεόνεσσι τότ' ἐν δεσμοῖσι πιέζειν.'

156] ἢ κε θάνωμεν. See note below. 157. φύγοιμεν] A few MSS. give  
 φύγωμεν, which Bekker, Fäsi, and Dind. follow. 'φύγοιμεν scripsi cum libb.  
 melioribus' La Roche. See note below. 163, 164.] καὶ ἐνταῦθα (as well as the  
 ἀθέτησις of 53, 54 by Aristoph.) οἱ δύο ὀβελίζονται ὡς ἀδικήματα Schol. H.

156. ἴνα εἰδότες, 'that knowing them  
 we may either die or make our escape,  
 having avoided death and doom.' In  
 final sentences ὅπως, ὡς, and ὅφρα, are  
 not uncommon in Homer, but ἴνα with  
ἄν or κε is not found, except in the  
 present passage. In Attic, ἴνα ἄν has  
 always, or almost always, the sense of  
 'ubique.' Jelf quotes Demosth.  
 780. γ ἴνα μὴδ' ἄν ἀκῶν αὐτῇ ποτὲ  
 προσπίσῃ, and Soph. O. C. 188 ἄγε νῦν  
σὺ με, καὶ, | ἴν' ἄν εὐσεβίας ἐπιβαίνοντες |  
τὸ μὲν εἰποῖμεν τὸ δ' ἀκούσῃμεν, but  
 there the sense is not strictly final; it is,  
 rather, 'take me to a spot *where* I may,'  
 etc.; so *ibid.* 405 μὴδ' ἴν' ἄν σαντοῦ  
 κρατοῖς, 'to a place where you may not  
 even,' etc. So the *actual* construction  
 of this passage is best given by translat-  
 ing thus, 'but I will speak, in which  
 case, when we have learned our lesson,  
 we may either die or escape.' Monro,  
 H. G. § 286, remarks that here κε—κεν  
 may be due to the antithesis of the

clauses (*ib.* § 273 n. 2). But some MSS.  
 have ἢ κε θάνωμεν, which Nauck adopts,  
 reading in the next line ἢ καὶ ἀλευάμενοι.

157. The reading φύγοιμεν should be  
 preferred to φύγωμεν, escape seeming  
 less likely than death. Cp. Od. 4. 692  
 ἐχθαίρῃσι . . φιλοῖν, Il. 5. 567 πάθῃ (?)  
 . . ἀποσφάλλει, Il. 15. 598 ἐμβάλλῃ (?)  
 ἐπικρήνι, Il. 18. 308 φέρῃσι . . φεροι-  
 μῃν.

158. θεσπεσιῶν is interpreted rather  
 ambiguously by the Schol. θεῖα φθερ-  
γομένων. Without doubt, however,  
 it refers to the wonderful charm  
 of their song, and not to the revelations  
 which they profess themselves able to  
 make.

161. αὐτόθι is explained by the  
 epexegetis ὅρθον ἐν ἱστοπέδῃ.

164. πιέζειν, with imperatival force.  
 With πιέζειν ἐν δεσμοῖσι cp. δεινὸν ἐν  
 δεσμῷ as sup. 160; Il. 5. 386; Od. 15.  
 232. The apodosis is introduced by  
 ὑμεῖς δέ.

No. 14. 240.: of "plain" *Scamander* B 467. does not any flower  
like the *Modern* *Green*.

72. ἐλάτῃσιν. prob. fir, less likely pine. (Our oars of spruce). Achille  
made of ἐλάτῃ.

Ἦ τοι ἐγὼ τὰ ἕκαστα λέγων ἐτάροισι πίφασκον· 165  
 τόφρα δὲ καρπαλίμως ἐξίκετο νηὺς εὐεργῆς  
 νῆσον Σειρήνοιν· ἔπειγε γὰρ οὐρος ἀπήμων.  
 αὐτίκ' ἔπειτ' ἀνεμος μὲν ἐπαύσατο ἡ δὲ γαλήνη  
 ἔπλετο νηνεμία, κοίμησε δὲ κύματα δαίμων.  
 ἀνστάντες δ' ἔταροι νεὸς ἱστία μῆρυσαντο, 170  
 καὶ τὰ μὲν ἐν νηὶ γλαφυρῇ θέσαν, αἱ δ' ἐπ' ἑρετμὰ  
 ἐζόμενοι λεύκαινον ὕδωρ ξεστῆς ἐλάττησιν.  
 αὐτὰρ ἐγὼ κηροῖο μέγαν τρῶχον ὀξεί χαλκῷ  
 τυτθὰ διατμήξας χερσὶ στιβαρῆσι πίεζον.  
 αἶψα δ' λαίνετο κηρὸς, ἐπεὶ κέλετο μεγάλη ἰς 175  
 Ἡελίου τ' αὐγῇ Ὑπεριωνίδαο ἀνακτος·  
 ἐξείης δ' ἐτάροισιν ἐπ' οὐατα πᾶσιν ἄλειψα.  
 οἱ δ' ἐν νηὶ μ' ἔδθησαν ὁμοῦ χεῖράς τε πύδας τε  
 ὀρθὸν ἐν ἱστοπέδῃ, ἐκ δ' αὐτοῦ πείρατ' ἀνῆπτον  
 αὐτοὶ δ' ἐζόμενοι πολίην ἄλα τύπτον ἑρετμοῖς. 180  
 ἀλλ' ὅτε τόσσον ἀπῆν ὅσσον τε γέγωνε βοήσας,

167. ἀπήμων] γρ. ἀμήμων Schol. H. Schol. H. Cp. crit. note on Od. 5. 391. MSS. nearly all give ἡδέ.

168. ἡ δέ] δασίας (with aspirate) τὸ ἦδε ἡ δέ is the reading of Aristarchus. The MSS. give ἀπῆμεν ὅσον, but

165. τὰ ἕκαστα. See on sup. 16.

168. ἡ δὲ γαλήνη. See on Od. 5. 391.

170. μῆρυσαντο. The connection of this word with μῆρινθος and μέρμυς would seem to describe the process of 'brailling up' the sail, for which we have in Od. 3. 11 στεῖλαν δείραντες, where see note. But against this we have the statement that they 'stowed the sail away in the hollow ship,' implying that it was altogether lowered from the mast. Cp. ναῦται δ' ἐμῆρυσαντο νηὸς ἱσθάδα, of 'weighing anchor,' Soph. Frag. 690.

171. With ἐπ' ἑρετμὰ ἐζόμενοι cp. θῶκόνδε καθίσανον Od. 5. 3.

174. τυτθὰ, accus. plur. of τυτθός used adverbially, or, more accurately, as a proleptic predicate, 'into small pieces.' The plural is only found here and inf. 387 (where Zenodotus reads τρυθὰ), elsewhere the singular τυτθόν is employed. The wax is in the form of a τροχός, 'round,' or 'disc,' because we may suppose that when melted and

clarified it was poured into a pan or bowl, the shape of which it preserved on cooling.

175. κέλετο μεγάλη ἰς. Eustath. rightly says, ἡ τῶν ἱμῶν δηλαδὲ στιβαρῶν χειρῶν ἡ κατὰ τὸ πίεζειν, but κέλετο is uniformly used with persons in Homer and nowhere else expresses the effect of an external force. Nitzsch would omit the next line as superfluous, because, he says, either the 'pressing' or the 'warmth' is all we want—not both. As a matter of fact, the shavings or scrapings of wax would soften far more readily when squeezed and kneaded in the full sunlight; and the mention of the hot sun suits well with γαλήνη νηνεμία. Nitzsch has a further objection to the form Ὑπεριωνίδης as un-Homeric. See on Od. 1. 8. There seems to be a conscious touch of humour in the use of such majestic language to describe the kneading of a cake of wax.

181. ἀπῆν . . διώκοντες See crit.



ρίμφα διώκοντες, τὰς δ' οὐ λάθην ὠκύαλος νηὺς  
ἐγγύθεν ὀρνυμένη, λιγυρὴν δ' ἔντυνον αἰοιδήν·

‘Δεῦρ δὲ γ’ ἰὼν, πολύαιν’ Ὀδυσσεῦ, μέγα κῦδος Ἀχαιῶν,  
νῆα κατὰστησον, ἵνα νωιτέρην ὅπ’ ἀκούσῃς. 185

οὐ γάρ πώ τις τῇδε παρήλασε νηὶ μελαίνῃ,  
πρὶν γ’ ἡμέων μελίγηρυν ἀπὸ στομάτων ὅπ’ ἀκούσαι,  
ἀλλ’ ὃ γε τερψάμενος νεῖται καὶ πλείονα εἰδώς.

ἴδμεν γάρ τοι πάνθ’ ὅς’ ἐνὶ Τροίῃ εὐρείῃ  
Ἀργεῖοι Τρῶές τε θεῶν ἰότητι μόγησαν· 190

ἴδμεν δ’ ὅσσα γένηται ἐπὶ χθονὶ πουλυβοτείρῃ·

‘Ὡς φάσαν ἰεῖσαι ὅπα κάλλιμον· αὐτὰρ ἔμδον κῆρ  
ἦθελ’ ἀκούμεναι, λῦσαί τ’ ἐκέλευον ἑταίρους,

Schol. M. γρ. ἀπὴν, and Schol. B. H. distinctly gives τὸ μὲν ἀπὴν ἐπὶ τῇ νηὶ. τὸ δὲ διώκοντες ἐπὶ τῶν ἑρετῶν. οὐ γὰρ εἴρηκεν ἀπῆμεν. And in another Schol. H. Q. ἀπὴν ἢ ναὺς· νῦν δὲ οἱ ἐν τῇ νηὶ, quoting a somewhat similar anacoluthon from Eurip. Phoen. 290, which is not really parallel; but the allusion shows that an anacoluthon was acknowledged here. ἀπῆμεν δσον may have been an early correction to suit διώκοντες.

note. La Roche adduces as analogous Od. 9. 462, 463; but the construction is better described as κατὰ τὸ σημαίνον, for διώκοντες implies the ship and her crew. So Buttm. ad Schol. ‘Homerus si revera iunxit ἀπὴν . . διώκοντες, ναυετ and ναυίας tanquam synonyma cogitavit.’

182. With ῥίμφα διώκοντες we may supply νῆα, as we find the passive in Od. 13. 162 νηὺς ῥίμφα διωκόμενη. But διώκειν is used absolutely in Il. 23. 344, though with unexpressed reference to ἄρμα. The apodosis begins with τὰς δ’.

184. Cicero thus translates the passage, de Fin. 5. 18

‘O decus Argolicum, quin puppim flectis, Ulixē,

Auribus ut nostros possis adgnosce cantus?

Nam nemo haec unquam est transvectus caerulea cursu,

Quin prius adstiterit vocum dulcedine captus;

Post variis avido satiatus pectore musis

Doctior ad patrias lapsus pervenerit oras.

Nos grave certamen belli clademque tenemus,

Graecia quam Troiae divino numine vexit;

Omaniaque e latis rerum vestigia terris.’

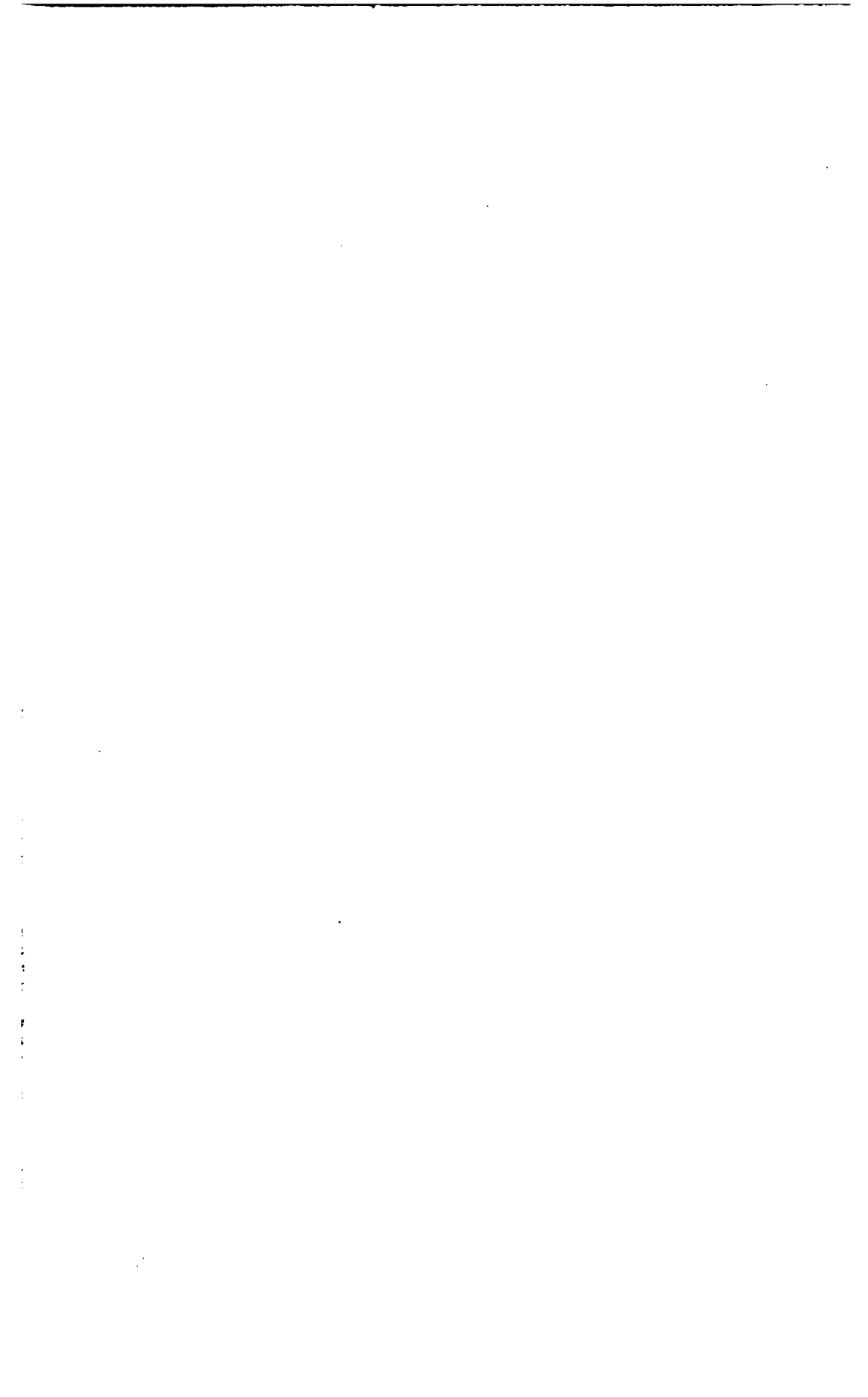
He himself remarks that the passage illustrates men’s love of knowledge: ‘Mihi quidem Homerus huiusmodi quiddam vidisse videtur in iis quae de Sirenum cantibus finxerit. Neque enim vocum suavitate videtur aut novitate quadam et varietate cantandi revocare eos solitae, qui praeterehebantur, sed quia multa se scire profitebantur; ut homines ad earum saxi discendi cupiditate adhaerescerent.’

185. νωιτέρην. The dual number, which was forgotten in τὰς δ’ and ἔντυνον, confirms the fact that Homer speaks of two Sirens, as sup. 165.

187. Join ὅπα ἀπὸ στομάτων ἡμέων.

188. ὃ γε takes up the subject implied in the negative sentence οὐ πώ τις παρήλασε.

The aorist in τερψάμενος is contrasted with εἰδώς, ‘he has had his pleasure,’ and the ‘knowledge’ abides with him. Similarly, we must contrast μόγησαν, applying to one completed fact, with γένηται, where the mood expresses a general statement, serving for all time. Nitzsch compares δρεῶν τε πάλιν καὶ γαῖαν ἱκνται Od. 10. 39, φ’ μὴ ἔλλα δόσσητῆρες ἔωσι Od. 4. 165. Cp. also sup. 66 ἢ τις ἱκνται.



- ob. Uncertain whether this gangway was through the middle of 'ship between the runners or by the gunwale. Aft. the lowered mast ~~the~~ would free up the space 'plank for this gangway.

ὀφρύσι νευστάζων· οἱ δὲ προπесόντες ἔρεσσον.  
 αὐτίκα δ' ἀνστάντες Περιμήδης Εὐρύλοχός τε 195  
 πλείοσιν μ' ἐν δεσμοῖσι δέον μᾶλλον τε πίεζον.  
 αὐτὰρ ἐπεὶ δὴ τὰς γε παρήλασαν, οὐδ' ἔτ' ἔπειτα  
 φθογγῆς Σειρήνων ἠκούομεν οὐδέ τ' αἰοδῆς,  
 αἰψ' ἀπὸ κηρὸν ἔλοντο ἐμοὶ ἐρίηρες ἑταῖροι,  
 ὃν σφιν ἐπ' ὥσιν ἀλειψ', ἐμέ τ' ἐκ δεσμῶν ἀνέλυσαν. 200  
 Ἀλλ' ὅτε δὴ τὴν νῆσον ἐλείπομεν, αὐτίκ' ἔπειτα  
 καπνὸν καὶ μέγα κύμα ἴδον καὶ δοῦπον ἄκουσα·  
 τῶν δ' ἄρα δεισάντων ἐκ χειρῶν ἔπτατ' ἑρετμὰ,  
 βόμβησαν δ' ἄρα πάντα κατὰ ῥόον· ἔσχετο δ' αὐτοῦ  
 νηὺς, ἐπεὶ οὐκέτ' ἑρετμὰ προήκεα χερσὶν ἔπειγον. 205  
 αὐτὰρ ἐγὼ διὰ νηὸς ἰὼν ὥτρυνον ἑταίρους  
 μειλιχίοις ἐπέεσσι παρασταδὸν ἄνδρα ἕκαστον·  
 ὦ φίλοι, οὐ γάρ πώ τι κακῶν ἀδαήμενός εἰμεν  
 οὐ μὲν δὴ τόδε μείζον ἔπι κακὸν ἢ ὅτε Κύκλωψ

200. ἐπ' ὥσιν] Enstath. πᾶσιν. 209. ἐπι] ἐπέρχεται Schol. V. But Schol. H. Vind. 133 give in lemma ἔπει, interpreting thus, ῥῆμά ἐστιν ἔπω, ἔπει, ἔπει, ἀντί τοῦ περιέπει. δασέως οὖν. Ζηνόδοτος δὲ ἔχει. Cp. Schol. Q., Vind. 133 περιέχει ὥς, 'Τρῶες ἔπον πολλοὶ τε καὶ ἄλκιμοι' (Il. 11. 483), ἢ ἐνεργεῖ ὥς, 'τοὺς δέρον ἀμφὶ δ' ἔπον' Il. 7. 316). La Roche adopts ἔπει as the genuine reading, which however had been

194. νευστάζων. It was no good to speak; 'nam sociis illita cera fuit' Ovid. A. A. 3. 313.

198. οὐδὲ τ' αἰοδῆς. The position at the end of the sentence marks αἰοδῆς as the more definite word, limiting and explaining φθογγῆς.

202. καπνόν. It is impossible to explain this, as some modern commentators, by 'spray;' for which Homer has a very appropriate word in ἄχνη Od. 5. 403; inf. 238. καπνός takes up the πυρὸς ὁλόκα θέλλαι sup. 68; but in the day time these would appear only as smoke, cp. Pind. Pyth. 1. 20 foll. Αἴθρα... τὰς ἐρεύγονται μὲν ἀπλάτου πυρὸς ἀγρόταται | ἐκ μυχῶν παγαί· ποταμοὶ δ' ἀμέραισιν μὲν προχέοντι ῥόον καπνοῦ | αἰθάν', ἀλλ' ἐν ὀφθαλμοῖσι πέτρας | φοίνισσα κυλινδομένα φλῆξ ἐς βαθεῖαν φέρει πόντου πλάκα σὺν πατάγῳ.

203. τῶν must not be closely joined with δεισάντων, according to the use of

the article with the participle in Attic Greek. It is the demonstrative = 'illorum,' depending directly upon χειρῶν, and δεισάντων follows as a causal addition, giving the reason for the fall of the oars; 'and from their hands, in their terror, away flew the oars and fell splash on the stream.' Cp. κατὰ κύμα Od. 2. 429. The oars hung at the σκαλμοὶ in the leathern loops (τροπῶι Od. 4. 782), so that they did not fall overboard altogether, but dragged along at the ship's side.

206. διὰ νηός. Odysseus, doubtless, was at the stern; now he walks down the whole length of the ship forward, passing through the rowers and addressing each man in turn.

208. Virgil imitates this in Aen. 1. 198 'O socii neque enim ignari sumus ante malorum.'

209. ἐπι κακόν. Cp. ἐπεὶ οὐ τοι ἐπι (ἔπεστι) δέος Il. 1. 515. See crit. note.

εἶλει ἐνὶ σπη· γλαφυρῷ κρατερῇφι βίηφιν· 210  
 ἀλλὰ καὶ ἔνθεν ἐμῇ ἀρετῇ βουλῇ τε νόφ τε  
 ἐκφύγομεν, καὶ που τῶνδε μνήσεσθαι ὅα.  
 νῦν δ' ἄγεθ', ὥς ἂν ἐγὼ εἶπω, πειθόμεθα πάντες.  
 ὑμεῖς μὲν κόπῃσιν ἀλὸς ῥηγμῖνα βαθεῖαν  
 τύπτετε κληίδεσσιν ἐφήμενοι, αἶ κέ ποθι Ζεὺς 215  
 δῶη τόνδε γ' ὀλεθρον ὑπεκφυγέειν καὶ ἀλύξαι  
 σοὶ δὲ, κυβερνήθ', ὧδ' ἐπιτέλλομαι· ἀλλ' ἐνὶ θυμῷ  
 βάλλευ, ἐπεὶ νηὶς γλαφυρῆς οἴηια νωμᾶς.  
 τούτου μὲν καπνοῦ καὶ κύματος ἐκτὸς ἔργε  
 νῆα, σὺ δὲ σκοπέλων ἐπιμαίεο, μὴ σε λάθῃσι 220  
 κείσ' ἐξορμήσασα καὶ ἐς κακὸν ἄμμε βάλῃσθα.  
 \*Ὡς ἐφάμην, οἱ δ' ὅκα ἐμοῖς ἐπέεσσι πίθοντο.  
 Σκύλλην δ' οὐκέτ' ἐμυθεόμην, ἀπρηκτον ἀνίην,  
 μὴ πῶς μοι δείσαντες ἀπολλήξειαν ἑταῖροι  
 εἰρεσίης, ἐντὸς δὲ πυκάζοιεν σφέας αὐτούς. 225

changed into *ἐπι* and *ἐπει* before the time of Eustath., and Hentze (Ameis) accepts it. Cp. Dind. Schol. ad loc. 'Verbo *ἐπει* hic locum esse negat Ahrens in Schneidw. Philol. 4. p. 598, qui *ἐπει* probat pro *ἐπεισι* dictum, ut *τίθει*, *ἰδοι*, *φῆ* pro *τίθῃσι*, *δίδωσι*, *φῃσι*.' But these corrections fail to carry conviction. They read like attempts to escape from the unprecedented lengthening of the final vowel in *ἐπι*. 220. *σκοπέλων*] So most edd. since Wolf, with strong MSS. authority. But Schol. H. gives *ἐνὶ καὶ σκοπέλου*, *τῆς Σκύλλης*, needlessly, for the antithesis is between the *Πλαγῆται*, and the *two* rocks.

210. *εἶλει*, 'penned us,' cp. Il. 18. 447; 11. 413, etc.

212. Virgil's imitation 'forsan et haec olim meminisse iuvabit' (Aen. 1. 203) is slightly different in meaning, as Ameis notices: Homer understands by *τῶνδε* the dangers that threaten; Virgil, by 'haec,' the sufferings they are already enduring. Cp. Eurip. ap. Macrob. Sat. 7. 2 *ὥς ἦδ' οἱ τοὶ σωθέντα μεμνησθαι πόλων*. See also Od. 15. 398-400.

213. *ὥς ἂν ἐγὼ εἶπω* = *μισσημὲ* *dixero*.

214. *ῥηγμῖνα*. See on Od. 4. 430.

219. *τούτου*. Transl. 'From this smoke and surf keep the ship away and get close to the cliffs, lest unawares she (*νηῦς*) shoot off yonder, and thou bring us into trouble.'

For *καπνοῦ* see sup. 202. The helmsman is to give a wide berth to the

Planctae, and to keep within reach of the rocks. If we read *σκοπέλων*, we must include both Scylla and Charybdis; if *σκοπέλου*, it is limited to *Σκύλλης σκοπέλου* inf. 430.

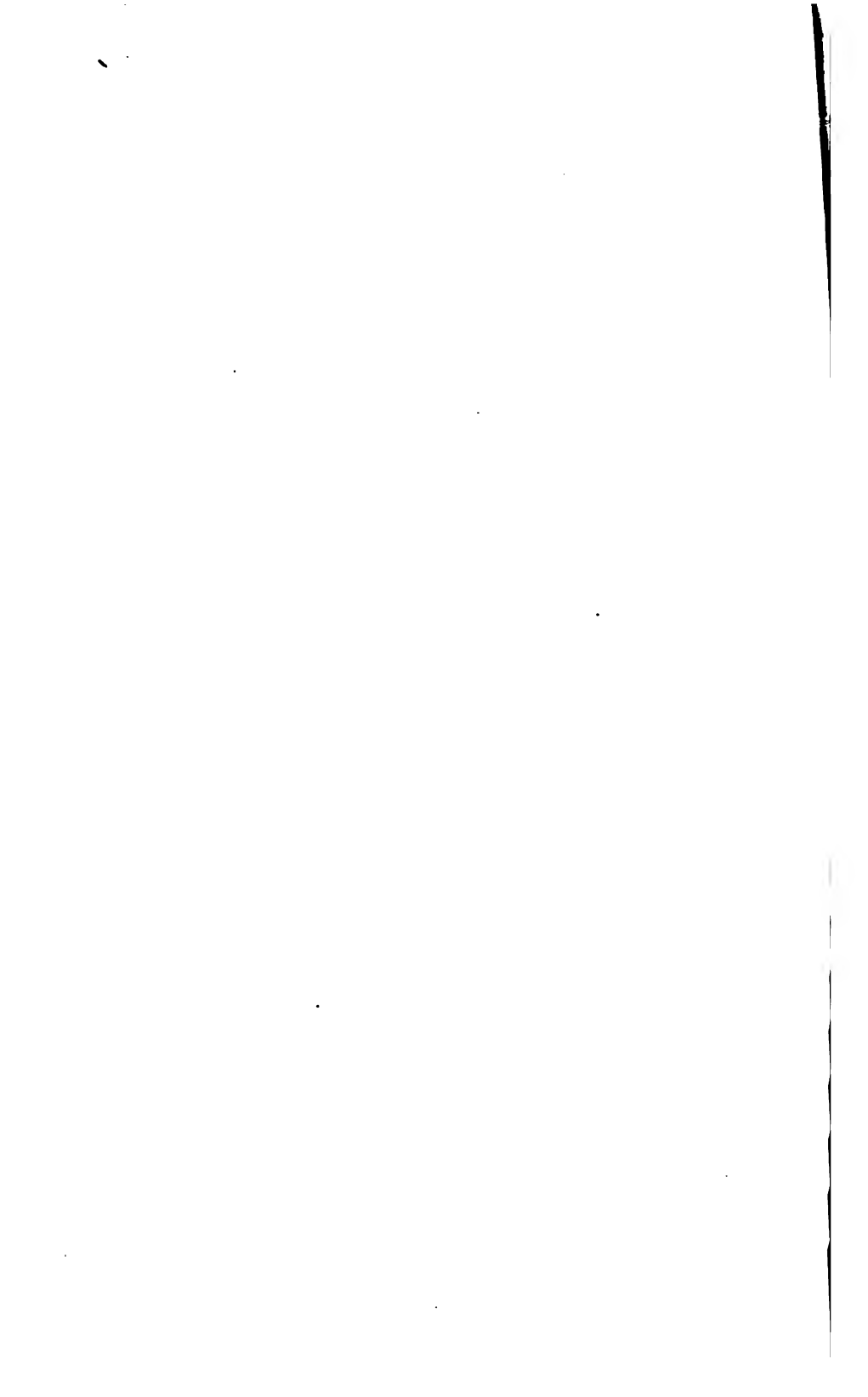
221. *κείσῃ* forms the antithesis to *σκοπέλων* (*σκοπέλου*), and so designates the direction of the Planctae.

223. *Σκύλλην δ' οὐκέτ' ἐμυθεόμην*, 'but of Scylla I did not go on to say more.' He dared not reveal the details of the danger to his comrades; for he knew, from Circe's prediction, that he must lose at least six men by the assault of Scylla. So he contents himself with the vague allusion to *σκοπέλου* (*σκοπέλου*).

225. *πυκάζοιεν* has the sense of sheltering themselves by huddling together under the decks or benches of the ship.

iyia: plural, — parts of a rudder with a T-form handle. The rudder  
was taken out when the ship was on shore

under the Suya' (thwarts), not under the Tipid (decks)



καὶ τότε δὴ Κίρκης μὲν ἐφημοσύνης ἀλεγεινῆς  
 λανθανόμεν, ἐπεὶ οὐ τί μ' ἀνώγει θωρήσσεσθαι·  
 αὐτὰρ ἐγὼ καταδὺς κλυτὰ τεύχεα καὶ δύο δοῦρε  
 μάκρ' ἐν χερσὶν ἔλδων εἰς ἴκρια νηὶς ἔβαινον  
 πρῶρης· ἔνθεν γάρ μιν ἐδέγμην πρῶτα φανείσθαι 230  
 Σκύλλην πετραίην, ἣ μοι φέρε πῆμ' ἐτάροισιν.  
 οὐδέ πη ἀθρήσαι δυνάμην· ἔκαμον δέ μοι ὅσσε  
 πάντη παπταίνοντι πρὸς ἡροειδέα πέτρην.

Ἡμεῖς δὲ στενωπὸν ἀνεπλόμεν γοῶντες·  
 ἔνθεν γὰρ Σκύλλη, ἐτέρωθι δὲ διὰ Χάρυβδιδος 235  
 δεινὸν ἀνερροίβησε θαλάσσης ἀλμυρὸν ὕδωρ.  
 ἥ τοι ὅτ' ἐξεμέσειε, λέβης ὅς ἐν πυρὶ πολλῷ  
 παῖσ' ἀναμορμύρεσκε κυκωμένη· ὕψωσε δ' ἄχνη  
 ἄκροισι σκοπέλοισιν ἐπ' ἀμφοτέροισιν ἔπιπτεν.

238. ἀναμορμύρεσκε] The readings vary between this form and ἀνεμορμύρεσκε. The preference may be given to the former on the ground that the iterative aorists are seldom found with the augment. But as exceptions to the rule may be quoted ἔφασκον (passim); ἐμοσγέσκοντο Od. 20. 7, παρέεσκετο Od. 14. 521, παρέβασκε Il. 11. 104.

226. ἀλεγεινῆς, 'hard;' because a fighting man chafes at passive endurance.

227. λανθανόμεν means 'I let myself forget,' i.e. 'disregarded.' The negative before ἀνώγει passes over to θωρήσσεσθαι, as in the phrase ἡ Πυθίη οὐκ ἐφη χρήσειν.

228. καταδύς, used here of putting arms on one's self. So Il. 4. 222; 6. 504; but Il. 7. 103 κατεδύσετο τεύχεα. Similarly with ἀποδύω Il. 22. 125; Od. 5. 343; 22. 364; and ἱσθύνω Od. 24. 498; and ἑνδύω Il. 2. 42; 10. 21, etc.; but ἐν δ' αὐτὸς ἐδύσετο χαλκὸν Il. 11. 16.

230. πρῶρης. This word, like πρόμνη, is properly an adjective in agreement with νηὺς.

231. φέρε must not be rendered 'was to bring;' it is simply 'brought.' The narrator anticipates inf. 245.

232. ἔκαμον δέ. This clause, introduced in parataxis, means 'though my eyes were wearied out as I kept gazing.'

235. ἔνθεν γάρ Σκύλλη, supply ἦν, for the verb ἀνερροίβησε can go only with Charybdis.

237. ἥ τοι ὅτ', 'now whenever she vomited it forth, like a cauldron on a big fire, she seethed up swirling from her inmost depth (πᾶσα), and the spray fell aloft on the tops of the two cliffs,' (i.e. the rock of Scylla, and the rock of Charybdis), 'but when she sucked back the salt sea water, she showed all down, within her swirling eddy, while around her the rock bellowed fearfully: and at the bottom the ground showed dark with sand.' When this Maelstrom was discharging its waters, they seemed to come boiling and bursting up from below, with a roar like thunder and amid clouds of spray. But when the sea was being sucked in, one might look down into the whirling gulf as into a monstrous funnel; and between its liquid sides, far below, the sea-floor was visible, cp. Tibull. 4. 1. 73

'Nec violenta suo consumpsit more Charybdis;

Vel si sublimis fluctu consurgeret imo,

Vel si interrupto nudaret gurgite pontum.



ἀλλ' ὅτ' ἀναβρόξειε θαλάσσης ἀλμυρὸν ὕδωρ, 240  
 πᾶσ' ἔντοσθε φάνεσκε κυκωμένη, ἀμφὶ δὲ πέτρῃ  
 δεινὸν βεβρύχει, ὑπένερθε δὲ γαῖα φάνεσκε  
 ψάμμῳ κυανέῃ· τοὺς δὲ χλωρὸν δέος ἦρει.  
 ἡμεῖς μὲν πρὸς τὴν ἴδομεν δέισαντες ὀλεθρον·  
 τόφρα δέ μοι Σκύλλῃ κοίλῃς ἐκ νηὸς ἐταίρους 245  
 ἐξ ἔλεθ', οἳ χερσὶν τε βίηφί τε φέρτατοι ἦσαν.  
 σκεψάμενος δ' ἐς νῆα θοὴν ἄμα καὶ μεθ' ἐταίρους  
 ἦδη τῶν ἐνόησα πῶδας καὶ χεῖρας ὑπερθεῖν  
 ὑψόσ' ἀειρομένων· ἐμὲ δὲ φθέγγοντο καλεῦντες  
 ἐξονομακλήδην, τότε γ' ὕστατον, ἀχνύμενοι κῆρ. 250  
 ὥς δ' ὅτ' ἐπὶ προβόλῳ ἀλιεύς περιμήκει ῥάβδῳ  
 ἰχθύσι τοῖς ὀλίγοις δόλον κατὰ εἶδατα βάλλων  
 ἐς πόντον προΐησι βοὸς κέρας ἀγραύλοιο,  
 ἀσπαίροντα δ' ἔπειτα λαβὼν ἔρριψε θύραζε,

241. πέτρῃ] So written since Bekker, with some MSS. authority. Vulg. πέτρῃ.  
 243. κυανέῃ] ἀπὸ τοῦ κυανίζουμένη, ὡς 'φοίνικι φαινός' (Il. 15. 538) Schol. Q. So,  
 with good MSS., Ameis and La Roche, the latter quoting Cramer, Epimetr. 315. 29  
 'ψάμμῳ κυανέῃ δ' καὶ χωρὶς τοῦ ἰῶτα γράφεται' σημαίνει γὰρ ψάμμῳ κυανίζουσαν'.  
 Vulg. κυανέῃ. 244. ἴδομεν] A few MSS. give ἴομεν. Schol. M. V. quotes a read-  
 ing οἴομεν (ο.ο.ο.), and interprets it ἀπειλέομεν. 252. εἶδατα] οὕτως Ἀρίσταρχος,  
 δὲ δὲ Καλλίστρατος δέιλαια (= δελείατα Callim. Fr. 458) Schol. H.

241. For φάνεσκε see on Od. 11. 587.  
 πέτρῃ. Compare ἀμφὶ δὲ δῶμα συμ-  
 δαλέον κονάβει Od. 10. 399.

243. ψάμμῳ κυανέῃ. Cp. Virg. Aen.  
 7. 31 'multa flavus harena;' but here  
 the sand does not look 'yellow' but  
 'dark,' because it lies in the ὑφαλον  
 ἔρεβος Soph. Antig. 589.

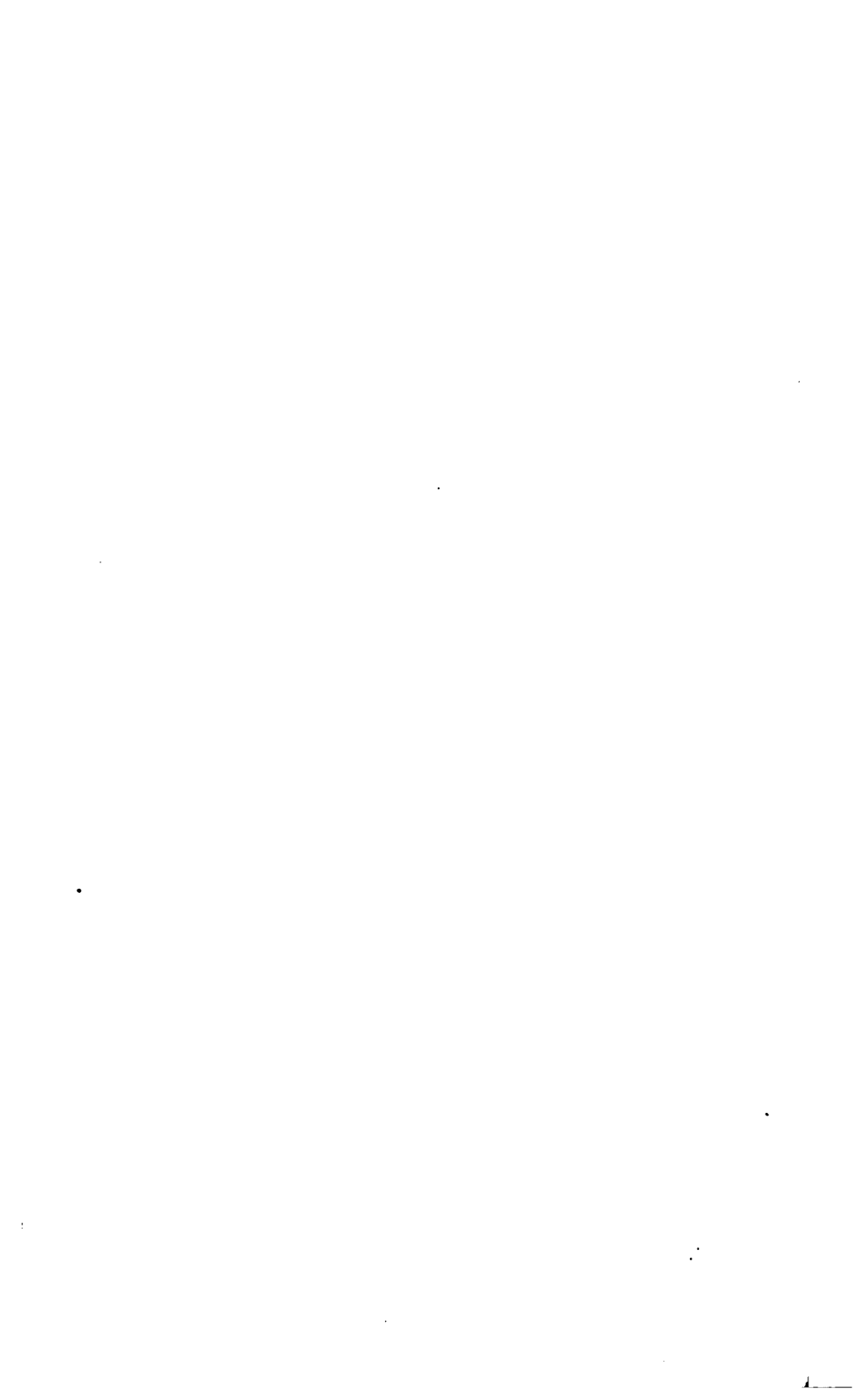
247. σκεψάμενος. All eyes had been  
 gazing towards Charybdis. Suddenly  
 Odysseus hears a cry, turns round, gives  
 a glance at the ship, and looks for his  
 comrades, and catches sight of them  
 swinging aloft in Scylla's clutches.  
 For this combination of ἐς with μετὰ  
 cp. Od. 8. 294; 13. 440; 20. 146;  
 22. 351, 352; Il. 1. 423; 4. 70;  
 5. 804; 17. 433.

249. Join ἐμὲ καλεῦντες ἐξονομακλή-  
 δην, and cp. Od. 10. 229.

251. ῥάβδῳ is here a fishing rod;  
 not, as some suppose, a fishing spear,  
 which would not be used for ὀλίγοι  
 ἰχθύες, nor would a fisher with a spear  
 'throw in food as bait.' The 'line' is

not alluded to in so many words here,  
 but is spoken of in Il. 16. 406 foll.  
 ἔλαε... ὡς ὅτε τις φῶς | πέτρῃ ἐπὶ προ-  
 βλήτῃ καθήμενος ἰερὸν ἰχθύν | ἐκ πόντου  
 θύραζε λίνῳ καὶ ἥροσι χαλεῖ. In Iliad  
 24. 80 the fishing-line is described as  
 ending in a plummet, μολυβδαίνῃ... ἥ τε  
 κατ' ἀγραύλοιο βοὸς κέρας ἐμβεβαυῖα |  
 ἔρχεται ὀμωστῆσιν ἐπ' ἰχθύσι κῆρα φέ-  
 ρουσα. This is parallel with the present  
 passage, on which Schol. Q. says, κέρας,  
 Ἀρίσταρχος τὸ κεράτινον συρίγγιον δ'  
 ἐπιτιθέασι πρὸς τὸ μὴ ἐσθίεσθαι ὑπὸ τοῦ  
 ἰχθύος τὴν ὀρμάν [the line of hair].  
 This little pipe or collar of horn pro-  
 tected the line just at its junction with  
 the hook, and served the same purpose  
 as the 'gimp,' on a trolling-line. We  
 gather from Il. 16 sup. that the ἀγκιστρὸν  
 itself was of χαλεός.

254. ἀσπαίροντα, sc. ἰχθύν. The  
 singular number implies each fish as  
 it comes up, which is further suggested  
 by the use of the aor. of custom ἔρ-  
 ριψε.



66. /βλɣɣɛ/: Homeric animal usually makes noise

ὥς οἱ γ' ἀσπαίροντες αἶροντο προτὶ πέτρας· 255

αὐτοῦ δ' εἰνὶ θύρῃσι κατήσθιε κεκληγῶτας,  
 χεῖρας ἐμοὶ ὀρέγοντας ἐν αἰνῇ δημοτῇτι. *οὐκ*  
 οἴκτιστον δὴ κείνο ἐμοῖς ἴδον ὀφθαλμοῖσι  
 πάντων δος' ἐμόγησα πόρους ἄλδς ἐξερεείνων.

Αὐτὰρ ἐπεὶ πέτρας φύγομεν δεινὴν τε Χάρυβδιν 260

Σκύλλην τ', αὐτίκ' ἔπειτα θεοῦ ἐς ἀμύμονα νῆσον  
 ἰκόμεθ'. ἔνθα δ' ἔσαν καλαὶ βῆες εὐρυμέτωποι,  
 πολλὰ δὲ ἴφια μῆλ' Ὑπερίονος Ἡελίοιο.

δὴ τότε ἔγων ἔτι πόντῳ ἔων ἐν νηὶ μελαίνῃ  
 μυκηθμοῦ τ' ἤκουσα βοῶν αὐλιζομενάων 265

οἴων τε βληχὴν καὶ μοι ἔπος ἔμπεσε θυμῷ  
 μάντης Ἀλαοῦ, Θηβαίου Τειρεσίου,

Κίρκης τ' Αἰαΐης, ἥ μοι μάλα πόλλ' ἐπέτελλε  
 νῆσον ἀλεύασθαι τερψιμβρότου Ἡελίοιο.

δὴ τότε ἔγων ἐτάροισι μετηύδων, ἀχνύμενος κῆρ· 270

ῥέκλυτέ μευ μύθων, κακά περ πάσχοντες ἐταῖροι,  
 δφρ' ὑμῖν εἴπω μαντήια Τειρεσίαο

Κίρκης τ' Αἰαΐης, ἥ μοι μάλα πόλλ' ἐπέτελλε  
 νῆσον ἀλεύασθαι τερψιμβρότου Ἡελίοιο

256. *κεκληγῶτας*] ἐὰν διὰ τοῦ ω, *προπερισπᾶται*, ἐὰν δὲ διὰ τῶν ντ, ὡς λέγοντας Schol. H. See La Roche, Hom. Textk. 296, who decides that *κεκληγῶτας* is an old form used by Aristarchus in his first recension; but that he afterwards adopted *κεκληγῶτας*, as more conformable to analogy. Eustath. has *κεκληγῶντας*, which seems to have been the *κοινή*. 265. *μυκηθμοῦ*] Bekker, from Eustath., reads *μυκηθμόν*, to harmonise with *βληχὴν*. 267. *μάντης*] MSS. *μάντιος*. See on Od. 10. 493. 268, 273.] *ἥ μοι... ἐπέτελλε*, and (275) *ἔφασκεν*. The singular number seems to be the reading of the best MSS. and is adopted by Ameis and La Roche. *ἔφασκεν* occurs in Eustath. 269. *τερψιμβρότου*] γρ. *φασσιμβρότου* Schol. H.

256. *κεκληγῶτας*. Whichever reading we adopt, the word is a perfect participle. If we prefer *κεκληγῶντας* it is a thematic perfect (see Monro, H. G. § 27), and probably an Aeolic form.

257. This is more graphic than such a word as *ἀλεθρος* or *ἀλγος*, for it implies an unavailing conflict with an overmastering power; as we speak of 'death-struggle.'

258. With the arrangement of the words compare Od. 11. 421; and Il. 6. 185 *καρτίστην δὴ τὴν γε μάχην φάτο διμεναι ἀνδράων*.

259. *πόρους ἄλδς ἐξερεείνων*, cp. Od. 4. 337.

265, 266. *μυκηθμοῦ... βληχὴν*. With this variation of case Nitzsch compares *τινῶν γόων ἤκουσα καὶ στέρνων κτύπον | νεκρῶν τε θρήνους*; Eurip. Suppl. 87, *οὐδεὶς θεῶν ἐνοπὰς κλέει τὰς δυσδαίμονος, οὐ παλαιῶν πατρὸς σφαγισμῶν* Elect. 197.

*αὐλιζομενάων*, 'being housed for the night.' It was now evening, cp. inf. 283. The cattle are penned in a yard (*αὐλή*), Od. 14. 412.

ἐνθα γὰρ αἰνότατον κακὸν ἔμμεναι ἄμμιν ἔφασκεν. 275  
ἀλλὰ παρὲξ τὴν νῆσον ἐλαύνετε νῆα μέλαιναν.'

ἌΩς ἐφάμην, τοῖσιν δὲ κατεκλάσθη φίλον ἦτορ.

αὐτίκα δ' Εὐρύλοχος στυγερῶ μ' ἡμείβετο μύθῳ

Ἰσχύτιός εἰς, Ὀδυσσεῦ, περὶ τοι μένος, οὐδέ τι γυνὴ 280  
κάμνεις· ἥ ῥά νυ σοὶ γε σιδήρεα πάντα τέτυκται,

ὅς ῥ' ἐτάρους καμάτῳ ἀδηκότας ἡδὲ καὶ ὕπνω

οὐκ ἔαας γαίης ἐπιβήμεναι, ἐνθα κεν αὐτε

νῆσῳ ἐν ἀμφιρύτῃ λαρόν τετυκοίμεθα δόρπον,

ἀλλ' αὐτως διὰ νύκτα θοὴν ἀλάλησθαι ἀνωγας,

νῆσου ἀποπλάγχθ<sup>ει</sup>εντας, ἐν ἡεροειδέϊ πόντῳ. 285

ἐκ νυκτῶν δ' ἄνεμοι χαλεποὶ, δηλήματα νηῶν,

γίγνονται· πῇ κέν τις ὑπεκφύγοι αἰπὺν ὄλεθρον,

ἣν πῶς ἐξαπίνης ἔλθῃ ἀνέμοιο θυέλλα,

ἣ Νότου ἣ Ζεφύροιο δυσαέος, οἳ τε μάλιστα

νῆα διαρραίουσι, θεῶν ἀέκητι ἀνάκτων; 290

284. αὐτως] Ζηρόδοτος οὕτως. καὶ ἔστιν ἡθικόν Schol. H. ἀλάλησθαι] So  
Herodian. ἀλαλήσθαι Ptolem. Ascalon., Schol. H. Q. 290.] Ζηρόδοτος γράφει  
'φίλων ἀέκητι ἐταίρων' Schol. H.

275. κακὸν ἔμμεναι, not ἔσσεσθαι. Our most disastrous misfortune actually lay there in the shape of the herds of Helios.

278. Εὐρύλοχος. This is consistent with his character. See inf. 339; Od. 10. 429.

279. Σχύτιός εἰς, 'a hard man art thou, beyond all measure is thy might.' The Schol. renders σχίτιος well by καρτερικός.

280. σιδήρεα 'verily, everything about thee is made of iron.'

281. καμάτῳ ἀδηκότας ἡδὲ καὶ ὕπνω. This exact combination only occurs here, and in Il. 10. 98, though καμάτῳ ἀδηκότας is found in Il. 10. 312, 399, 471. In Od. 6. 2 we have ὕπνω καὶ καμάτῳ ἀρημόνος. Translate, 'overdone with weariness and sleepiness too.'

284. αὐτως, 'just as we are;' tired, sleepy, and supperless.'

286. ἐκ νυκτῶν, 'by night.' Perhaps meaning 'after the night-watches have set in;' for the plural of νύξ is used

in this sense, as in Pind. Pyth. 4. 455 ἄμαρ ἢ νύκτες and μέσαι νύκτες Plato Rep. 621 B; cp. Ar. Nub. 1 τὸ χρῆμα τῶν νυκτῶν ὅσον. ἐκ νυκτῶν occurs in this sense in Theogn. 460; Aesch. Cho. 288 μάταιος ἐκ νυκτῶν φόβος, and Eurip. Rhes. 13, 17. It is possible here that the phrase implies that the wild winds come actually 'out of the darkness.'

290. θεῶν ἀέκητι ἀνάκτων. This is the only passage where the 'sovereign gods' have the collective title ἀνακτες, though ἀναξ is applied individually to Zeus, Apollo, Hermes, Poseidon, etc. The phrase reminds us of ὑπὲρ μῶρον Od. 1. 34; but probably it is no more than a graphic expression to describe the wildness and waywardness of the winds. The south wind (Νότος) is, in Homer, the stormy rain-wind, which often wraps the mountains in mist (Il. 2. 394; 3. 10). Its epithet ἀργηστής (Il. 11. 306) refers to the foam into which it lashes the waters; like our 'white squall;' though others render the word

• Have S. & W. winds dreader; even. the dreader wind are N. & W. (I 6)

14. Independence' Assembly a viciptious meeting'

ἀλλ' ἦ τοι νῦν μὲν πειθώμεθα νυκτὶ μελαίνῃ  
 δόρπον θ' ὀπλισόμεσθα θοῇ παρὰ νηὶ μένοντες·  
 ἦῶθεν δ' ἀναβάντες ἐνήσομεν εὐρεί πόντῳ.

Ἄς ἔφατ' Εὐρύλοχος, ἐπὶ δ' ἦνεον ἄλλοι ἑταῖροι.  
 καὶ τότε δὴ γίγνωσκον ὃ δὴ κακὰ μήδετο δαίμων, 295  
 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδων·

Ἐρύλοχ', ἦ μάλα δὴ με βιάζεστε μῶνον ἔντα·  
 ἀλλ' ἄγε νῦν μοι πάντες ὁμόσσετε καρτερόν ὄρκον,  
 εἴ κέ τιν' ἡέ βοῶν ἀγέλην ἢ πῶν μέγ' οἴων  
 εὖρωμεν, μὴ ποῦ τις ἀτασθαλίῃσι κακῇσιν 300  
 ἢ βοῦν ἡέ τι μῆλον ἀποκτάνῃ· ἀλλὰ ἔκηλοι  
 ἐσθίετε βρώμην, τὴν ἀθανάτη πόρε Κίρκη.

Ἄς ἐφάμην, οἱ δ' αὐτίκ' ἀπώμνυν ὥς ἐκέλευον.  
 αὐτὰρ ἐπεὶ ῥ' ὁμοσάν τε τελεύτησάν τε τὸν ὄρκον,  
 στήσαμεν ἐν λιμένι γλαφυρῷ εὐεργέα νῆα 305  
 ἄγχ' ὕδατος γλυκεροῖο, καὶ ἐξαπέβησαν ἑταῖροι  
 νηὶς, ἔπειτα δὲ δόρπον ἐπισταμένως τετύκοντο.  
 αὐτὰρ ἐπεὶ πῶσιος καὶ ἑδητύος ἐξ ἔρον ἔντο,  
 μνησάμενοι δὴ ἔπειτα φίλους ἔκλαιον ἑταίρους,  
 οὖς ἔφαγε Σκύλλη γλαφυρῆς ἐκ νηὶς ἐλοῦσα· 310  
 κλαίνοντες δὲ τοῖσιν ἐπήλυθε νήδυμος ὕπνος.  
 ἦμος δὲ τρίχα νυκτὸς ἔην, μετὰ δ' ἄστρα βεβήκει,

297. βιάζεστε μῶνον ἔντα] Ζηρόδοτος βιάζεσθ' ὅλον ἔντα, οὐ νοήσας ὅτι ποιητικῶς ἐσχημάτισται Schol. H. The middle voice occurs in Od. 9. 410 βιάζεται ὅλον ἔντα, which Zenodotus may be supposed to have had before his eyes, ignoring the fact that the active voice was quite admissible. The reading in the text is that of all MSS. but M. La Roche adopts βιάζεστε but retains ὅλον, regarding μῶνον as a gloss.

'swift,' or 'sky-clearing,' like Horace's 'albus Notus.' For Ζεφύρος see on Od. 4. 567.

291. πειθώμεθα νυκτὶ. Nightfall suggests supper-time: so 'to act upon the suggestion of night' is here to make supper ready. Cp. Il. 8. 502.

293. ἐνήσομεν. 'will put out;'  
 'launch' does not quite express it, for when a *short* stay was made, the ship was not drawn up on shore, but moored *ἐφ' αὐτὴν ἐν νυκτὶ* Od. 4. 785; cp. Od. 2. 295; inf. 401.

297. μῶνον, not as really being 'alone;' but, as we say, 'in a minority of one.'

299. εἴ κέ τιν'. We naturally expect here, as apodosis, μὴ ἀποκτείναι, or a future infinitive, cp. Od. 4. 254; 5. 178. In Od. 18. 56 we have ὁμόσσετε . . μὴ τις πλῆξῃ, and in Il. 10. 328 ὁμοσσειν . . ἵστω Ζεὺς μὴ μὲν τοῖς ἱπποσὶν ἀνὴρ ἐποχῆσεται ἄλλος, which is probably a future indicative.

303. ἀπώμνυν, see on Od. 2. 377.

312. ἦμος δέ. The day is divided



ὤρσεν ἐπὶ ζαῖν ἀνεμον νεφεληγερέτα Ζεὺς  
 λαίλαπι θεσπεσίῃ, σὺν δὲ νεφέεσσι κάλυψε  
 γαῖαν ὁμοῦ καὶ πόντον· ὁρᾷ δ' οὐρανόθεν νύξ. 315  
 ἦμος δ' ἡριγένεια φάνη ροδοδάκτυλος Ἥως,  
 νῆα μὲν ὠρμίσαμεν, κοῖλον σπέος εἰσερύσαντες.  
 ἔνθα δ' ἔσαν Νυμφέων καλοὶ χοροὶ ἡδὲ θόωκοι·  
 καὶ τότ' ἐγὼν ἀγορὴν θέμενος μετὰ μῦθον ἔειπον  
 'Ω φίλοι, ἐν γὰρ νηὶ θοῇ βρώσις τε πόσις τε 320  
 ἔστιν, τῶν δὲ βοῶν ἀπεχώμεθα, μή τι πάθωμεν·  
 δεινοῦ γὰρ θεοῦ αἶδε ββες καὶ ἴφια μῆλα,  
 'Ηελίου, δς πάντ' ἐφορᾷ καὶ πάντ' ἐπακούει.'  
 'Ως ἐφάμην, τοῖσιν δ' ἐπεπείθετο θυμὸς ἀγῆνωρ.  
 μῆνα δὲ πάντ' ἄλληκτος ἤη Νότος, οὐδέ τις ἄλλος 325  
 γίγνεται ἔπειτ' ἀνέμων, εἰ μὴ Εὐρὸς τε Νότος τε.  
 οἱ δ' εἴως μὲν σίτον ἔχον καὶ οἶνον ἐρυθρὸν,  
 τόφρα βοῶν ἀπέχοντο λιλαιόμενοι βιότοιο.  
 ἀλλ' ὅτε δὴ νηὸς ἐξέφθιτο ἦια πάντα,

313. ὤρσεν ἐπὶ] An ancient variant was ὤρσε δ' ἐπὶ, δέ introducing the apodosis.  
 Χωρὶς τοῦ δὲ Ἀρίσταρχος γράφει, καὶ ἀναστρεπτέον τὴν πρόθεσιν, ἐὰν δὲ μετὰ τοῦ δέ  
 οὐκ ἀναστρέφεται Schol. H. (ζαῖν) ἔδει χωρὶς τοῦ ν (ζαῖ, ὡς 'ἀκραῖ Ζέφυρον' (Od. 2.  
 421). ἔστιν οὖν Αἰολικὸν τὸ μετὰ τοῦ ν, καὶ ἔδει αὐτὸ Αἰολικῶς βαρύνεσθαι... ὁ δὲ  
 Ἀρίσταρχος φησὶ περισπᾶσαι, καὶ οὕτως ἔχει ἡ παράδοσις. ib. 319. μῦθον] γρ. πᾶσιν  
 Schol. H., which Ameis and La Roche adopt. Cp. Od. 9. 171. 325. ἤη] The  
 readings vary between αἶε and ἀη. See on Od. 5. 478.

into three portions, ἡώς, μέσον ἡμαρ,  
 δεῖλη Il. 21. 111. So is the night, cp.  
 Il. 10. 251 μάλα γὰρ νύξ ἀνεται, ἐγγύθι  
 δ' ἡώς, | ἄστρα δὲ δὴ προβέβηκε, παρῆχ-  
 κεν δὲ πλείων νύξ | τῶν δύο μοιράων,  
 τριτάτῃ δ' ἐτι μοῖρα λείλειται. Here  
 μετὰ... βεβῆκει means to 'cross the  
 zenith and decline,' as μετενίσσεται Od. 9.  
 58. Translate, 'But when it was in  
 the third watch of the night, and the  
 stars had southered.'

313. ζαῖν. This form of the accu-  
 sative from an adjective in -ης is quoted  
 as an Aeolism. See Ahrens, de dial.  
 Aeol. 113 'accusativus singularis apud  
 Lesbios in ν exire amat, ubi vulgo ter-  
 minatio a est... ut δυσμένην, ἀβάκην,  
 ἐμφέρην.' Monro, H. G. § 97, regards  
 ζαῖν, Ἀρην, and Μέγην as formed directly  
 from the nom. ζαῖς, Ἀρης, Μέγης on the

(false) analogy of masc. nouns in -ης.

317. σπέος εἰσερύσαντες, i.e. ἐκ  
 σπέος ἐρύσαντες, compare Κρήτην εἰσέ-  
 γαγ' ἐταίρους Od. 3. 191, ἐσφόρειν  
 μέλαν ὕδωρ Od. 6. 91.

319. μετὰ... ἔειπον, sc. among his  
 comrades assembled.

326. εἰ μὴ, 'except,' Od. 17. 383. In  
 Il. 16. 227 ὅτι μὴ is used in the same  
 sense; so Hdt. 1. 143 ὅτι μὴ Ἀθῆναι,  
 ἦν οὐδὲν ἄλλο πόλισμα λόγιμον. In Il.  
 13. 319 we find ὅτι μὴ and not ὅτι.

328. λιλαιόμενοι βιότοιο, 'vitae ser-  
 vandae studiosi.' This interpretation  
 seems settled by Od. 24. 534 foll. τῶν  
 δ' ἄρα δεισάντων ἐκ χειρῶν ἔστατο  
 τεύχεα... πρὸς δὲ πόλιν τροπῶντο, λιλαι-  
 μένοι βιότοιο. Others render 'victum  
 quaerentes,' but they had bread and  
 wine still left.



31. fish as food also 369, both passages depicting situation when provisions  
 have run short. Fish-hooks (332) were taken along. Gr. 5, 13.  $\gamma\acute{\iota}\lambda\alpha$   
 $\delta\epsilon\ \pi\alpha\rho\epsilon\chi\eta\ \iota\chi\theta\upsilon\varsigma\ \epsilon\gamma\gamma\epsilon\sigma\iota\gamma\varsigma$ . <sup>... government</sup>

44. *Leontine* *hierax*. B 484, N 570, X 174, B 220, S 199

46. Bader Die Falkenwelt in der Od. p. 5 suggests that 'companions' of  $\delta\delta$  having seen  
 temples in the East regard 'erection of such a structure as an adequate <sup>apollon</sup> ~~abonement~~ to  $\delta\delta$ .  
 Except temple (Orion. *erectio* = B 344 y 51) <sup>apollon</sup> ~~and~~ a general mention temple of  
 Delos (S 10), the Hom. temples are Asiatic

καὶ δὴ ἄγρην ἐφέπεσκον ἀλητεύοντες ἀνάγκη, 330  
 ἰχθῦς ὀρνιθὰς τε, φίλας δ' τι χεῖρας ἴκοιτο,  
 γναμπτοῖς ἀγκίστροισιν· ἔτειρε δὲ γαστέρα λιμός·  
 δὴ τότ' ἐγὼν ἀνὰ νῆσον ἀπέστιχον, ὄφρα θεοῖσιν  
 εὐξαίμην, εἴ τις μοι ὁδὸν φήνειε νέεσθαι.  
 ἀλλ' ὅτε δὴ διὰ νήσου ἰὼν ἤλυξα ἐταίρους, 335  
 χεῖρας νιψάμενος, ὅθ' ἐπὶ σκέπας ἦν ἀνέμοιο,  
 ἡρώμην πάντεσσι θεοῖς οἱ Ὀλυμπον ἔχουσιν·  
 οἱ δ' ἄρα μοι γλυκὺν ὕπνον ἐπὶ βλεφάροισιν ἔχευαν.  
 Εὐρύλοχος δ' ἐτάροισι κακῆς ἐξήρχετο βουλῆς.

‘Κέκλυτέ μευ μύθων, κακά περ πάσχοντες ἐταῖροι’ 340  
 πάντες μὲν στυγεροὶ θάνατοι δειλοῖσι βροτοῖσι,  
 λιμῷ δ' οἰκτιστον θανέειν καὶ πότμον ἐπισπεῖν.  
 ἀλλ' ἄγετ', Ἥελίοιο βοῶν ἐλάσαντες ἀρίστας  
 ῥέξομεν ἀθανάτοισι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν.  
 εἰ δέ κεν εἰς Ἰθάκην ἀφικοίμεθα, πατρίδα γαῖαν, 345  
 αἰψά κεν Ἥελίῳ Ὑπερίονι πῖονα νηὶν

332.] This verse is quoted as standing here in Athenaeus i. 13, but has been bracketed by Bekker and other modern editors as being interpolated from Od. 4. 369. It is not customary (though, as Eustath. says, it is possible) to catch (sea-) birds with a hook and line.

330. καὶ δὴ is still a part of the protasis introduced by ὅτε δὴ. ‘When the food was all consumed—and they were in quest of game—then (δὴ τότε) I went away up the island.’ For καὶ δὴ so used cp. Od. 5. 409; Il. 2. 135. Probably δὴ ἄγρην is to be read in synzesis as δὴ ἔβρομον inf. 399. We might scan δὴ ἄγρην, but ἄγρην is used with the initial long in Od. 22. 306. The general rule in Homer is that when a short vowel is followed by two consonants the syllable is long. For a table of exceptions see Monro, H. G. § 370.

333. Odysseus withdraws, for he was more likely to hold communion with the gods when alone. Cp. Od. 4. 367, of Eidothea, ἥ μ' οἶψ' ἔρροντι συήντετο νόσφιν ἐταῖρων, and Od. 10. 277. Besides, the feeling of confidence between himself and his comrades was broken; so that he doubtless had misgivings about their loyalty which he could not utter to the gods in their presence.

338. γλυκὺν ὕπνον. It was during his sleep that his comrades had brought trouble upon him before, by opening the wind-bags of Aeolus (Od. 10. 31). γλυκύν serves as a fine contrast to κακῆς βουλῆς.

341. θάνατοι are ‘forms of death;’ elsewhere in Homer, called κῆρες θανάτοιο Il. 11. 332; 12. 327. Löwe compares δεσμοὺς καὶ θανάτους Plat. Crit. 46 C, ‘mortes imperatoriae’ Cic. de Fin. 2. 30, ‘omnes per mortes’ Virg. Aen. 10. 854.

342. οἰκτιστον. Clarke quotes Salust, Frag. Hist. 3. 2 ‘fame, miserruma omnium morte, confecistis.’

344. ῥέξομεν (aor. subjunct.). The sacrifice implies a meal to be enjoyed by the worshippers.

345. εἰ δέ κεν . . ἀφικοίμεθα. This combination expresses a possible result, but the subjunctives ἐθέλω, ἔσονται (inf. 349) point to a result yet more probable. See sup. 157.

τεύξομεν, ἐν δέ κε θεῖμεν ἀγάλματα πολλὰ καὶ ἐσθλά  
εἰ δὲ χολωσάμενός τι βοῶν ὀρθοκραϊράων  
νῆ' ἐθέλη ὀλέσαι, ἐπὶ δ' ἔσπωνται θεοὶ ἄλλοι,  
βούλομ' ἀπαξ πρὸς κύμα χανῶν ἀπὸ θυμὸν ὀλέσσαι 350  
ἢ δηθὰ στρεῦεσθαι ἑὼν ἐν νήσῳ ἐρήμῃ.

ᾧς ἔφατ' Εὐρύλοχος, ἐπὶ δ' ἤνεον ἄλλοι ἑταῖροι.  
αὐτίκα δ' Ἑλλίοιο βοῶν ἐλάσαντες ἀρίστας  
ἐγγύθεν· οὐ γὰρ τῇλε νεὸς κυανοπρόροι  
βοσκέσκονθ' ἔλικες καλαὶ βόες εὐρυμέτωποι· 355  
τὰς δὲ περίσθησάν τε καὶ εὐχετόωντο θεοῖσι,  
φύλλα δρεψάμενοι τέρενα δρυὸς ὑψικόμοιο·  
οὐ γὰρ ἔχον κρὶ λευκὸν εὐσσέλμου ἐπὶ νηὸς.  
αὐτὰρ ἐπεὶ ῥ' εὗξαντο καὶ ἔαφαξαν καὶ ἔδειραν,

351. στρεῦεσθαι] Schol. Harl. γρ. στρέγγεσθαι. 356. περίσθησάν τε] The reading of the MSS. is *περιστήσαντο*, but Bekker's conjecture *περίσθησάν τε* has been adopted here and in Il. 2. 410 by all modern editors. *περίσθησάν* is the undoubted reading in Il. 4. 532; and it would seem that the middle voice *στήσῃμι* is used transitively in Homer, as *ίστην στήσαντο* Il. 1. 480; Od. 2. 94; *στήσῃρας στήσαντο* Od. 2. 431; Il. 6. 528. The phrase *στήσάμενοι δ' ἐμάχοντο μέγῃ* Il. 18. 533; Od. 9. 54 is, perhaps, ambiguous.

347. *τεύξομεν*. With this use of the future with *κε* compare *ἐγὼ δέ κε δώσω* Il. 14. 267, *οὐδέ κε τις . . ἀλύξει* Od. 19. 558, etc. Nitzsch remarks that this is the solitary instance of such a vow in Homer; but we have the payment of such vows alluded to in Il. 1. 39.

348. *ὀρθοκραϊράων*, shortened from *ὀρθοκραϊράων*. This epithet does not make a confusion with *ἔλικες* inf. 355, unless we maintain the meaning 'with crumpled horns.' See note on Od. 1. 92.

349. *ἔσπωνται*, subjunctive from syn-copated aor. *ἐσπόμεν*, i.e. *σεσ[ε]πόμεν*, present *ἐσπομαι*. root *sep*, Skt. *sak* and *sar*. Translate, 'and the rest of the gods should follow his lead.'

350. *βούλομαι* . . ἦ. See on Od. 3. 232.

*πρὸς κύμα χανῶν*, 'with one gasp open-mouthed at the wave.' Cp. the expression for drowning *ἐπεὶ πῖεν ἀλμυρὸν ὕδωρ* Od. 4. 511, *naufragus ebitat undas* Propert. 3. 18. 11 (2. 24. 27).

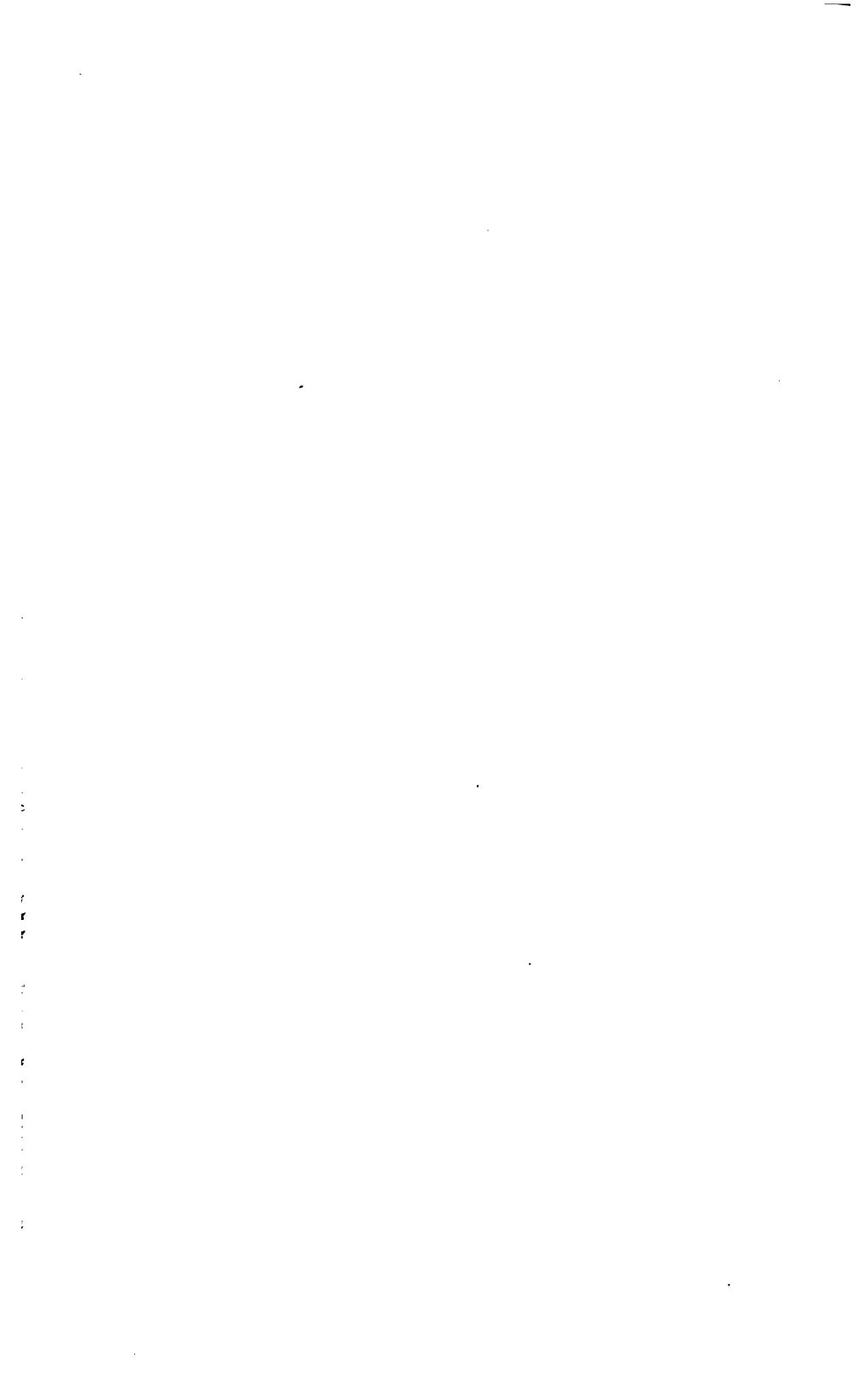
351. *στρεῦεσθαι*, from stem *στραγγ*, as in *στράγγε*, 'a drop'; Lat. *stringo*,

*strictus*. The metaphor here may be from a thing being squeezed through in drops; so that the meaning will be 'to be drained of strength.' The variant *στρέγγεσθαι* (crit. note) is noticeable and the Scholl. generally interpret rightly *κατὰ στράγγα φθείρεσθαι* . . . *ἔστι κατ' ὀλίγον στραγγίσαι καὶ ὑπερ-*

353. *αὐτίκα δὲ . . ἐλάσαντες*. Nitzsch remarks here that *ἐλάσαντες* does not stand for the finite verb, but that (after the parenthesis *οὐ γὰρ . . εὐρυμέτωποι*) the apodosis begins with *τὰς δὲ σπῆσαν*. Cp. Thuc. 8. 29. 2 *Ἐρωκτοῦς δὲ ἀντιπύκτος τοῦ Σαρακεῶσι στρατηγού (ὃ δὲ Θηραμένης, οὐ καὶ ἄλλ' ἄστυόν παραδοῦσαι τὰς νῆας συμπλέων, μαλακὸς ἦν περὶ τοῦ μισθοῦ δμοῦ δὲ παρὰ πέντε ναῦς πλέον ἐπὶ ἐκάστῳ ἢ τρεῖς ὀβολοὶ ὁμολογήθησαν*.

356. *περίσθησαν*. In Il. 2. 410 the line runs *βοῶν δὲ περιστήσαν τε καὶ οὐλύχοντας ἀνέλοντο*. Here however they have no *οὐλύχοντας* to hand, so that they are obliged to substitute for their leaves stripped from a sapling oak; cp. Od. 3. 441-447.

359. For this line cp. Il. 1. 458:



5. The objection "beruht auf völligem Verkennen des naiven Weses bestimmter  
Religionsanschauung, deren Vorstellungen notwendig unklar und unbestimmt sind."  
Kierkegaard 291. W.H. speaks "etupis rationalism" absolute. Both these scholars however  
reject "o.c.m.s." W.H. claims that passage demands an original in which it does not speak 113 p. 1  
Casson 516 refers 389-90. a pedantic redactor arranges by an enormous feat to make clear around  
obscure

μηρούς τ' ἐξέταμον κατὰ τε κνίσῃ ἐκάλυψαν 360  
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν·  
 οὐδ' εἶχον μέθυ λείψαι ἐπ' αἰθομένοις ἱεροῖσιν,  
 ἀλλ' ὕδατι σπένδοντες ἐπώπτων ἔγκατα πάντα.  
 αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχν' ἐπάσαντο,  
 μίστυλλον τ' ἄρα τᾶλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν. 365

Καὶ τότε μοι βλεφάρων ἐξέσσυτο νήδυμος ὕπνος·  
 βῆν δ' ἰέναι ἐπὶ νῆα θοὴν καὶ θίνα θαλάσσης.  
 ἀλλ' ὅτε δὴ σχεδὸν ἦα κίων νεὸς ἀμφιελίσσης,  
 καὶ τότε με κνίσῃς ἀμφήλυθεν ἡδὺς ἀντμή·  
 οἰμῶξας δὲ θεοῖσι μετ' ἀθανάτοισι γεγώνευν· 370

‘Ζεῦ πάτερ ἡδ' ἄλλοι μάκαρες θεοὶ αἰὲν ἔοντες,  
 ἦ με μάλ' εἰς ἄτην κοιμήσατε νηλεί ὕπνῳ,  
 οἱ δ' ἔταροι μέγα ἔργον ἐμητίσαντο μένοντες.’

‘Ὠκέα δ' Ἑλίοφ' Ὑπερίονι ἄγγελος ἦλθε,  
 Λαμπετίη τανύπεπλος, δ' οἱ βῆας ἔκταμεν ἡμεῖς. 375

369. ἡδὺς ἀντμή] Schol. P. on Od. 4. 442 quotes θερμὸς ἀντμή as a parallel to δλοάτατος ὁδμή. This may refer to h. Hom. Merc. 110; Hesiod Theog. 696 (cp. Schol. on Il. 18. 222). Kayser, Philol. 17. 354, supposes that θερμὸς is the reading of Aristarchus here, from which La Roche dissents. Cp. θῆλυς ἀντμή Od. 6. 122, πούλιν ἐφ' ὑγρῇ Il. 10. 27. 370. μετ'] Bekker, Hom. Blatt. 284, conjectures μέγ', as μέγα δ' εἶδατο Od. 17. 239. 374-390.] These lines have the obelos in M., and were rejected by Aristarchus, probably, and Aristonicus; see Schol. on Il. 3. 277; Od. 5. 79. We have the ground of objection given here by Schol. B. Q. ἐναντίον τοῦτο τῷ 'Ἡελίος θ' δὲ πάντ' ἐφορᾷ καὶ πάντ' ἐπακούει' (Il. 3. 277). ἀφ' αὐτοῦ γὰρ ἐχρῆν ἐγνακέναι. On ὠκέα Schol. H. says, ἐν πολλοῖς ὠκείς. 375. ἔκταμεν ἡμεῖς] οὕτως αἱ Ἀριστάρχου Schol. H. The MSS. give ἔκταν ἐταῖροι, from a wish to exonerate Odysseus from the blame.

421; for 360, Il. 1. 460; 2. 423; for 361, Od. 3. 458; Il. 1. 461; 2. 424; for 364, 5, Od. 3. 461, 2; for 367, Od. 10. 407; and for 368, Od. 10. 156.

369. ἀμφήλυθεν is here used of scent that floats around the nostrils: in Od. 6. 122 of sound that floats around the ears. Cp. περὶ .. ἦλυθε Od. 9. 362; Il. 10. 139.

370. μετ' ἀθανάτοισι. If this reading be right (see crit. note), we may take the expression as a standing formula, without pressing the meaning of the preposition too closely; for Odysseus was not in the presence of the gods; unless we suppose them to have gathered, though not in visible presence, round the sacrifice. It is too fanciful

to suppose a prolepsis, as if the words could mean, 'for my prayer to find its way into the presence of.'

372. εἰς ἄτην, cp. εἰπεῖν εἰς ἀγαθόν Il. 9. 102, εἰς μὴν βουλευεῖν Il. 2. 379, εἰς φόβον Il. 15. 310. In later Greek ἐπὶ is more familiar in this sense, as ἐπὶ λῶβα Soph. Antig. 792.

νηλεί ὕπνῳ, as compared with νήδυμος ὕπνος sup., suggests a hiatus; but ὕπνος stands properly for *supnos*, as the Lat. *som-nu-s*, *sop-or*, and Skt. *svap-na-s* show.

373. μέγα ἔργον. See on Od. 11. 272.

375. ἔκταμεν, 1st plur. of aor. ἔκταν (κτείνω); but ἔκταμεν in Od. 9. 320 is for ἐξέταμε. For the force of ἡμεῖς see crit. note.



αὐτίκα δ' ἀθανάτοισι μετήδδα χωόμενος κῆρ·

‘Ζεῦ πάτερ ἦδ' ἄλλοι μάκαρες θεοὶ αἰὲν ἐόντες,  
τίσαι δὴ ἐτάρους Λαερτιάδεω Ὀδυσῆος,

οἳ μιν βοῦς ἔκτειναν ὑπέρβιον, ᾗσιν ἐγὼ γε

χαίρεσκον μὲν ἰὼν εἰς οὐρανὸν ἀστερόεντα,

380

ἦδ' ὀπρὶ ἄψ' ἐπὶ γαῖαν ἀπ' οὐρανόθεν προτραποίμην.

εἰ δέ μοι οὐ τίσουσι βοῶν ἐπικέ' ἀμοιβήν,

δύσομαι εἰς Αἴδαο καὶ ἐν νεκύεσσι φαίνω·

Τὸν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς

‘‘Ἥελι', ᾗ τοι μὲν σὺ μετ' ἀθανάτοισι φάεινε

385

καὶ θνητοῖσι βροτοῖσιν ἐπὶ ζεῖδωρον ἄρουραν·

τῶν δέ κ' ἐγὼ τάχα νῆα θοὴν ἀργῇτι κεραυνῷ

τυτθὰ βαλὼν κεάσαιμι μέσφ' ἐνὶ οἴνοπι πόντῳ·

Ταῦτά δ' ἐγὼν ἤκουσα Καλυψοῦς ἠκυκμοιο·

ἡ δ' ἔφη Ἑρμείας διακτόρου αὐτῇ ἀκούσαι.

390

Αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλυθον ἡδὲ θάλασσαν,

νεῖκεον ἄλλοθεν ἄλλον ἐπισταδὸν, οὐδέ τι μῆχος

388. τυτθὰ] *Ζηρόδοτος* τριχθὰ βαλὼν Schol. Vind. 133. 389-390.] *ψεύδεται* Ὀδυσσεὺς ὅταν λέγῃ ‘ταῦτα δ' ἐγὼν . . ἀκούσαι,’ οὐδέπω γὰρ αὐτὸν ἐωράκει Schol. P. Q. on Od. 5. 79. But the *ψεύδος* rather rests with Calypso.

379. ὑπέρβιον is used adverbially, as in Od. 14. 92, 95.

382. Join οὐ τίσουσι closely together as οὐ φησι, etc.

383. δύσομαι . . φαίνω. Schol. H. says, τὸ φαίνω ἐνεστώτως ἐστὶν ἀντὶ τοῦ μέλλοντος. It is just possible that φαίνω is the indic. present, and that the graphic touch given by it is ‘I will dive into Hades, and, there am I giving light among the dead!’ Cp. ἐριδαίνωμεν followed by ἐρχόμεθα Od. 2. 206. But the Homeric usage certainly points to a subjunctive mood here; cp. the formula καὶ ποτὲ τις εἴπῃσιν Il. 6. 459; 7. 87; Od. 6. 275; οὐ γὰρ τίς με βίῃ γε ἑκὼν ἀέκοντα δῖται Il. 7. 197, οὐκ ἶδον οὐδὲ ἴδωμαι Il. 1. 262, περικλυτὰ δῶρ' ὀνομήην Il. 9. 121; and for a subjunctive following, as here, upon a future indicative cp. οὐκ ἔσσεται οὐδὲ γένηται Od. 16. 437. See Monro, H. G. § 275, who notes this passage as illustrating the force of the 1st pers. of the subj., expressing what the speaker

resolves or insists upon doing. If we could venture to take δύσομαι as a subjunctive mood, the force of the *ἴθρως* in both words would be the same.

388. Join τυτθὰ closely with κεάσαιμι and βαλὼν with κεραυνῷ.

389. See crit. note. Eustath. says here, *ιστέον δὲ ὅτι χαίρων μὲν μῦθος ποιητῆς, ὑπειδόμενος δὲ ἀπορίαν ἐνταῦθα, ὡς ἐροῦντός τινος, πόθεν Ὀδυσσεὺς εἰδὼς, λέγει τὰ κατὰ τὸν ἥλιον καὶ τὸν Δία, οὐ αὐτὸς οὐ παρένυχε, τὸν μὲν μῦθον αἰετὰν ἀνατρέπει, τὸ δὲ ἀπορούμενον ἀπὸ τῆς θεραπείας, λύει, εἰπόντος Ὀδυσσεὺς οὕτως.* But this λύσις is surely very suspicious, as pointing to too punctilious a literary criticism for the period.

392. ἐπισταδὸν, cp. Od. 13. 54 means ‘walking up to each one (in turn cp. ἐποίχεσθαι) and then standing near him:’ so that it is equivalent to *παρισταδὸν* sup. 207, but it includes the earlier step of ‘coming towards,’ which motion gives an appropriateness to ἄλλοθεν here.

On one occasion when Hermes visits Calypso Before E 88 he has never visited her.

94. τοῖσι: not ἑμῖν, used by Kirchhoff as an argument that the expense of the Nocturnal was in 3rd person. But Os. refers only 'guiltily'. No 3 he was told that he would escape.

92. The poet does not mention that a favorable wind had arisen.

5. Storms described O 625, E 313, L 67

9. The storm which sail from the front

εὐρέμεναι δυνάμεσθα· βόες δ' ἀποτέθνασαν ἤδη.

τοῖσιν δ' αὐτίκ' ἔπειτα θεοὶ τέραα προσφαίνον·

εἶρπον μὲν ῥινοὶ, κρέα δ' ἀμφ' ὀβελοῖσι μεμύκει, 395

ὄπταλέα τε καὶ ὠμά· βοῶν δ' ὥς γίγνεται φωνή.

Ἐξήμαρ μὲν ἔπειτα ἐμοὶ ἐρίηρες ἐταῖροι

δαίνυντ' Ἡελίοιο βοῶν ἐλάσαντες ἀρίστας

ἀλλ' ὅτε δὴ ἔβδομον ἡμαρ ἐπὶ Ζεὺς θῆκε Κρονίων,

καὶ τότε ἔπειτ' ἀνεμος μὲν ἐπαύσατο λαίλαπι θύων, 400

ἡμεῖς δ' αἰψ' ἀναβάντες ἐνήκαμεν εὐρέι πόντῳ,

ἰστὸν στησάμενοι ἀνά θ' ἰστίᾳ λεύκ' ἐρύσαντες.

Ἀλλ' ὅτε δὴ τὴν νῆσον ἐλείπομεν, οὐδέ τις ἄλλη

φαίνεται γαϊάων, ἀλλ' οὐρανὸς ἡδὲ θάλασσα, <sup>behind</sup>

δὴ τότε κυανέην νεφέλην ἔστησε Κρονίων <sup>back to day and room</sup> 405

νηὸς ὑπερ γλαφυρῆς, ἥχλυσε δὲ πόντος ὑπ' αὐτῆς.

ἡ δ' ἔθει οὐ μάλα πολλὸν ἐπὶ χρόνον· αἰψα γὰρ ἦλθε

κεκληγὼς Ζέφυρος, μεγάλη σὺν λαίλαπι θύων,

ἰστοῦ δὲ προτόνους ἔρρηξ' ἀνέμοιο θύελλα

393. ἀποτέθνασαν] So most MSS., Vulg. ἀπετίθνασαν. La Roche quotes ἀποκνήσασκε, ἀποκλύνεσκε, ἀμφιβεβήκει, etc., etc., as proof that the augment is unnecessary. 398. ἐλάσαντες] γρ. ἐλόντες Schol. H., and lemma of Schol. V.

393. βόες δέ, this introduces the reason why no remedy was possible.

395. εἶρπον, i.e. 'crawled on the ground.'

μεμύκει. Cp. Eur. Troad. 439 ἥλιον θ' ἀργαὶ βόες | αἱ σάρκα φανήσσαν ἥσουσιν ποτε, | πεκρὸν Ὀδυσσεὶ γῆρυν. Herodotus tells of a similar marvel (9. 120) καὶ τῶν τῶν φυλασσόντων λέγεται ὑπὸ Χερσονησιτέων τὰρίχους ὀπτιόντι τέρας γενέσθαι τοιούτῃ· οἱ τὰρίχοι ἐπὶ τῷ πυρὶ κείμενοι ἐπάλλοντό τε καὶ ἡσπαιρον δίκας περ ἰχθύες νεοάλωτοι. Ameis quotes Propert. 3. 12. 29 'Lampetias Ithacis verubus mugisse iuvencos.'

397. ἐρίηρες, certainly inappropriate here as a special epithet. We must regard it as merely an epic formula (cp. ἐκνήμηδες Od. 9. 550), and need not interpret it as ironical.

399. δὴ ἔβδομον, in synzesis, as δὴ αὐτὲ Od. 10. 281 and sup. 330. Join ἐπὶ θῆκε, 'added thereto,' i.e. added the seventh to the tale of six.

401. ἐνήκαμεν, see sup. 293.

404. γαϊάων, here, and in Od. 8. 284; 14. 302, an unusual plural. Nitzsch quotes γαῖας τε πάσας from Pind. Isth. 3 (4). 95 (55). Krüger refers it to the Homeric use of the plural to express a general or abstract idea, as ἡπποσύνη Il. 16. 776, τεκτοσύνη Od. 5. 250.

407. πολλὸν ἐπὶ χρόνον, here and in Od. 15. 494; cp. Hesiod, Opp. 132 παυρῖδιον ἐπὶ χρόνον. 'The ship ran on for no long time.'

409. προτόνους. Two forestays went from the mast-head and were made fast, one at each side of the bows. The backstay (ἐπίτονος) stretched from the masthead to the stern, so that the strain on the mast was divided between three ropes. If one πρότονος had snapped, the remaining one together with the backstay would have prevented the mast from falling clean aft: but both broke at once, ἀμφοτέρους being emphatic from its position in the verse.

ἀμφοτέρους· ἰστὸς δ' ὀπίσω πέσεν, ὅπλα τε πάντα 410  
 εἰς ἀντλὸν κατέχυνθ'. ὁ δ' ἄρα πρύμνῃ ἐνὶ νηὶ  
 πληῆξε κυβερνήτεω κεφαλὴν, σὺν δ' ὅστ' ἄραξε  
 πάντ' ἀμυδὶς κεφαλῆς· ὁ δ' ἄρ' ἀρνευτήρῃ ἐοικῶς  
 κάππεσ' ἀπ' ἱκριόφιν, λίπε δ' ὅστέα θυμὸς ἀγῆνωρ.  
 Ζεὺς δ' ἀμυδὶς βρόντησε καὶ ἔμβαλε νηὶ κεραυνόν· 415  
 ἢ δ' ἐλελίχθη πᾶσα Διὸς πληγείσα κεραυνῷ,  
 ἐν δὲ θεοῖου πληῆτο· πέσον δ' ἐκ νηὸς ἐταῖροι.  
 οἱ δὲ κορώνησιν ἱκελοι περὶ νῆα μέλαιναν  
 κύμασιν ἐμφορέοντο, θεὸς δ' ἀποαίνυτο νόστον.  
 Αὐτὰρ ἐγὼ διὰ νηὸς ἐφοίτων, ὄφρ' ἀπὸ τοίχους 420  
 λῦσε κλύδων τρόπιος· τὴν δὲ ψιλὴν φέρε κύμα.  
 ἐκ δέ οἱ ἰστὸν ἄραξε ποτὶ τρόπιν· αὐτὰρ ἐπ' αὐτῷ  
 ἐπίτονος βέβλητο, βόδς ρινόιο τέτευχός.

422 ἀραξε] αἱ Ἀριστάρχου καὶ αἱ πλείους. Ζηρόδοτος δὲ ἔαξε Schol. H.

410. ὅπλα includes all the cordage connected with the mast and yard-arm; when the mast fell aft, all this naturally tumbled in the hold or waist of the ship.

411. ὁ δ' ἄρα, sc. ἰστὸς.

413. ἀρνευτήρῃ. The ancient interpreters commonly referred this to ἀρνεῖς, as if it were identical with the expression 'skipped like rams.' Doderl. would write ἔρνευτήρῃ. Curtius assigns to ἀρνευτήρ the initial *f*, and connects it with Skt. *vāri*, 'water,' Lat. *ur-na*, *urinator*. In Il. 12. 385, Palimps. Syr. has ὁ δ' ἄρα νευτήρῃ, but Bekker insists that νευστήρ and not νευτήρ would be the necessary form. Hesych. however gives νευτήρ· κολουμνητής. For a description of the action of a diver see Il. 16. 745 foll. ὡ πόποι, ἦ μάλ' ἐλαφρὸς ἀνὴρ, ὡς βεῖα κυβιστῶ. | εἰ δὴ πον καὶ πόντῃ ἐν ἰχθυόεντι γένοιτο, | πολλοὺς ἀν κορσίσειεν ἀνὴρ ὅδε τῆθεα διφών, | νηὸς ἀποθράσκειν, εἰ καὶ θυσοσέμεφος εἴη. Cp. Virg. Aen. 1. 115 'excutitur pronusque magister | volvitur in caput.'

415. ἀμυδὶς, 'along with' the wind and rain: or, perhaps, ἀμυδὶς may correlate the καὶ that follows, 'in the same moment that he thundered, he did even smite the ship.'

417. θεοῖου. Cp. Il. 8. 133 βροντήσας δ' ἄρα θεῶν ἀρήκε' ἀργήτα κεραυνόν..

δεινὴ δὲ φλᾶξ ἔρτο θεοῖου καυρώσας, and similarly Il. 14. 414 foll. Cp. Plin. N. H. 35. 15. 50 'fulmina et fulgura quoque sulphuris odorem habent, ac lux ipsa eorum sulphurea est.' In Il. 16. 228; Od. 22. 481, 493; 23. 59 sulphur is used for cleansing and fumigation. θεοῖον is connected through root *θν* with *θίος*, *θύω*, etc.

418. κορώνησιν. See on Od. 5. 66.

419. ἀποαίνυτο, here with the *f*, sc. ἀποφαίνυτο. So in Od. 14. 309; Il. 13. 262: but in Il. 11. 582; 15. 595; 17. 85, we have the form ἀπαινύμενον, etc.

420. διὰ νηὸς ἐφοίτων, 'I kept pacing the length of the ship, till the surge loosened the sides from the keel, and a wave carried her along all dismantled, and snapped off her mast close at the keel, but over it (the mast) had been flung, the backstay made of ox-hide: with it I lashed both together, keel and mast.'

423. ἐπίτονος. The technical name for a hexameter beginning with a short syllable was στίχος ἀεὶ κεφαλός. As instances we have verses beginning with *ζεφυρή* Od. 7. 119, with *ἐπει δὲ* Od. 4. 13; 8. 452; 21. 25; 24. 482; Il. 23. 2: 22. 379, with *ὅς ἐτλης* Il. 22. 236, & *ἄξει* Il. 24. 154, *αἰείδω* Od. 17. 519, 'Ἄρες Il. 5. 31, *φίλε* Il. 4. 155, *θεῶ* Il. 11. 435, etc. etc. Compare also the

The breaking  $\sim 1$  k.p.a is not specifically mentioned, but must be of a 'residual' nature  $\sim 10$  to  $100$  m/s. must fall on to 'near deck'.

24. Does this contradict of 252?

40. This judge not said to be a king

τῷ ῥ' ἄμφω συνέργον ὁμοῦ τρόπιν ἡδὲ καὶ ἰστὸν,  
 ἐζόμενος δ' ἐπὶ τοῖς φερόμην ὄλοισι ἀνέμοισιν. 425  
 "Ενθ' ἦ τοι Ζέφυρος μὲν ἐπαύσατο λαίλαπι θύων,  
 ἦλθε δ' ἐπὶ Νότος ὤκα, φέρων ἐμῷ ἄλγεα θυμῷ,  
 ὄφρ' ἔτι τὴν ὅλοην ἀναμετρήσαιμι Χάρυβδιν.  
 παννύχιος φερόμην, ἅμα δ' ἡελίφ ἀνιόντι  
 ἦλθον ἐπὶ Σκύλλης σκόπελον δεινὴν τε Χάρυβδιν. 430  
 ἡ μὲν ἀνερροῖβδῃσε θαλάσσης ἀλμυρὸν ὕδωρ  
 αὐτὰρ ἐγὼ ποτὶ μακρὸν ἔρινενδν ὑψὸς ἀερεθεῖς  
 τῷ προσφῦς ἐχόμεν ὥς νυκτερίς· οὐδέ πῃ εἶχον  
 οὔτε στηρίζαι ποσὶν ἔμπεδον οὐτ' ἐπιβῆναι  
 ρίζαι γὰρ ἐκὰς εἶχον, ἀπήωροι δ' ἔσαν ὄροι, 435  
 μακροὶ τε μεγάλοι τε, κατεσκίαον δὲ Χάρυβδιν.  
 νωλεμέως δ' ἐχόμεν, ὄφρ' ἐξεμέσειεν ὑπίσσω  
 ἰστὸν καὶ τρόπιν αὐτίς· ἐελδομένῳ δέ μοι ἦλθον  
 ὄψ'. ἦμος δ' ἐπὶ δόρπον ἀνὴρ ἀγορήθεν ἀνέστη  
 κρίνων νείκεα πολλὰ δικαζομένων αἰζήων, 440  
 τῆμος δὴ τά γε δοῦρα Χαρύβιδιος ἐξεφάανθη.

428. Χάρυβδιν] θάλασσαν Apoll. Soph. 35. 25 'recte, ut opinor; quamquam Χάρυβδιν praebent Plat. Epist. 7. p. 354 E; Plut. Dion. c. 18; Eust. in Dion. p. 707' A. Nauck. 435. εἶχον] ἀντὶ τοῦ ὑπῆρχον Schol. V. Al. ἦσαν or ἔσαν. 439-441.] ἐν πολλοῖς ἐπιστάχθην οἱ στίχοι Schol. H. Q. 441. τά γε] Ἀριστάρχου τάδε Schol. H.

quantities assigned to δάνατος, ἀκάματος, ἀνέφελος (Od. 6. 45). A verse ending in an iambus instead of a spondee was called στίχος μείουρος, e. g. αἰόλον ὄφιν Il. 12. 208. A verse, with a short vowel used long in the middle of the line, was called λαγρός, e. g. ἀποπέσει Od. 24. 7, ἀγοράσθε Il. 2. 337. See Athenaeus, 14. 632 E, who in quoting the present line reads τετά-νυστο instead of βέβλητο.

τετευχώς, the solitary instance of the perf. active of τεύχω in a passive sense. Elsewhere we have τετυγμένος.

428. ὄφρα follows directly upon ἦλθε, the words φέρων ἐμῷ ἄλγεα θυμῷ being parenthetical. 'The South came swooping down upon me, so as to make me retrace my course to Charybdis.' Nitzsch compares Od. 9. 154; 10. 236, where however ἵνα

and not ὄφρα is found, but see Il. 22. 329.

ἀναμετρήσαιμι is equivalent to ἀναμετρήσας πέλαγος Χάρυβδιν ἱκοίμην, cp. Od. 3. 179.

432. αὐτὰρ ἐγώ, 'but I, springing upwards towards a lofty fig-tree, held on, clinging to it as a bat (holds): but I could not anywhere either plant myself firmly with my feet or mount the tree, for the roots stretched far away [below], and the boughs were high up out of reach.'

434. στηρίζαι is used in a neuter sense, but in Il. 21. 242 we have στηρίζεσθαι.

435. With ἐκὰς εἶχον compare ὑψὸς ἔχοντες Od. 19. 38. The long vowel in ἀπήωροι is seen in δαρτο, αλάρα, αλαρεῖν. Bothe would write ἀπηόριοι, cp. Antiphil. Byz. (Anth. Pal. 9. 71) κλῶνες ἀπηόριοι. 439-441. The objection raised against



ἦκα δ' ἐγὼ καθύπερθε πόδας καὶ χεῖρε φέρεσθαι,  
μέσσω δ' ἐνδούπησα παρέξ περιμήκεα δούρα,  
ἐζόμενος δ' ἐπὶ τοῖσι διήρεσα χερσὶν ἐμῇσι.

[Σκύλλην δ' οὐκέτ' ἔασε πατὴρ ἀνδρῶν τε θεῶν τε  
εἰσιδέειν οὐ γάρ κεν ὑπέκφυγον αἰπὺν δλεθρον.]

445

Ἔνθεν δ' ἐννήμαρ φερόμην, δεκάτῃ δέ με νυκτὶ  
νῆσον ἐς Ὠγυγίην πέλασαν θεοὶ, ἔνθα Καλυψὼ  
ναίει ἐνπλόκαμος, δεινὴ θεὸς αὐδήεσσα,  
ἥ μ' ἐφίλει τ' ἐκόμει τε. τί τοι τάδε μυθολογεύω;  
ἦδη γάρ τοι χθιζὸς ἐμυθεόμην ἐνὶ οἴκῳ  
σοὶ τε καὶ ἰφθίμῃ ἀλόχῳ· ἔχθρὸν δέ μοι ἔστιν  
αὐτὶς ἀριζήλως εἰρημένα μυθολογεύειν.

450

445, 446.] νοθεύονται δύο. τί γὰρ εἰ εἶδεν, ἅπου οὐ δύναται ὁρμᾶν ἡ Σκύλλα, ἀλλ' ἐνδύρνται τῇ σπηλαίῳ; Schol. H. Q.

these three lines is that they are contradictory to what is said about the hours of the ebb and flow in the whirlpool. Odysseus appears to have reached Charybdis at sunrise (429), but not till evening did his timbers come up from the gulf. To this it may be added that ἥμιος δέ in Homer always stands at the beginning of a verse. The time denoted is towards evening, when a judge may be supposed to have got through his cases, and when the market-place begins to empty. Cp. μέχρι οὐ ἀγορῆς διαλύσιος Ildt. 3. 104.

ἀνίστη here is aorist of custom. For κρίνων, where we might naturally expect κρίνας, cp. sup. 400 ἐπαύσατο θύων, Od. 13. 187 ἔγρετο εὐδων.

442. πόδας καὶ χεῖρε. Notice the confusion of plural and dual (σύγχυσις), 'I let down hands and feet for a plunge (lit. 'so as to be carried down'), and I plumped down in the middle [of the water], beyond the long timbers.' Cp. Od. 15. 479 ἀντλῶ δ' ἐνδούπησε πεισοῦς' ὡς εἰναλίη κτῆς.

445. 446. The reason given by the

Schol. for the rejection of these two lines (see crit. note) is, that there was really no danger from Scylla, as she could not leave her rock. At any rate we cannot suppose that she could reach as far as Charybdis. This difficulty would be removed by understanding ἐμέ as the subject to εἰσιδέειν. Zeus pitied Odysseus, and suffered him not to set eyes on Scylla again. This view would also help us to understand how Zeus is here spoken of as the protector of Odysseus from Scylla; whereas, sup. 124, he is bidden in his extremity βαστρεῖν Κραταῖν. Ameis suggests that the line may have been compiled from sup. 223, Od. 9. 286; Il. 16. 256, by some editor who thought it required explanation that Scylla did not get Odysseus into her clutches.

450. τί τοι τάδε μυθολογεύω; Here Odysseus turns and addresses Alcinoüs directly.

451. χθιζός. See on Od. 7. 244 foll.

453. Join αὐτὶς μυθολογεύειν and ἀριζήλως εἰρημένα.





# APPENDIX I.

## THE HOMERIC SHIP.

§ 1. ναὺς and σχεδία. § 2. τρόπις. § 3. στείρα. § 4. σταμίνες. § 5. ἱκρία.  
 § 6. ἐπηγκενίδες. § 7. φραγμός, ὕλη. § 8. ζυγά. § 9. κληίδες. § 10. ἐρετμά.  
 § 11. ἀντλος. § 12. ἱστός, ἱστοπίδη, μεσόδμη. § 13. ἱστοδόκη. § 14. ἱστίον,  
 ἐπίκριον. § 15. πρότονος, ἐπίτονος. § 16. κάλοι, ὑπέραι, πόδες. § 17. πηδάλιον,  
 οἴηιον. § 18. εὐναί, πρυμνήσια.



References to letters above.

A. Mast (ἱστός). B. Sail (ἱστίον). C, C. Forestays (πρότονος). D. Backstay (ἐπίτονος).  
 E. Yard (ἐπίκριον). F, F. Halyards (κάλοι). G, G. Braces (ὑπέραι). H, H. Sheets (πόδες).  
 I. Mast-rest (ἱστοδόκη). K. Rudder (πηδάλιον).

§ 1. It will be the aim of this note to give a description of the construction and appliances of the Homeric ship, as far as it can be gathered from the poems themselves, or can be explained from

later writers. In illustrating the building of the ship in Od. 5, it seems better to treat the *σχεδὴ* as more or less like the ordinary ship in use at the time. We should remember that the description comes in the middle of a marvellous story, so that we need not suggest impossibilities by adverting to the fact that Odysseus was working single-handed; that he had not the necessary tools for building a ship; that the vessel was ready for sea in four days, etc. It is probable that the poet elaborates the idea as he proceeds, so that the details at the end of the account are out of keeping with the simplicity of the beginning. But it involves fewer incongruities to represent the *σχεδὴ* as a real ship or boat, than to describe it as a raft, or, rather, a flat-bottomed box; which is the recent view maintained by Brieger (*Philolog.* 29. p. 200 foll.), and accepted by Hentze, in the last edition of Ameis' *Odyssey*, and by Autenrieth, in his *Wörterb. zu den Homerischen Gedichten*, (Leips. 1873). See below on § 6 ad fin. Much assistance has been derived in writing this note from A. C. Lucht's '*Abhandlung über das Schiff der Odyssee*,' Altona 1841.

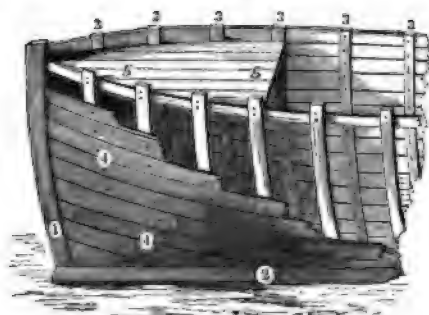
§ 2. *τρόπις*. The first preparation for building a ship was to lay down the *τρόπις* or keel. This must have been a strong balk of timber, broader and flatter than the keel of a modern vessel, as the ships were often obliged to take the ground, and to be hauled up and down on the shore. Owing to this flatness of the bottom of the hull, a ship could easily be supported in a vertical position when on shore by *ἔρματα* (Il. 1. 486), which we may suppose to have been blocks of wood or stone, pushed underneath the hull, near to the keel. During the building of the ship, the keel lay on a row of blocks or trestles, which may have had notches cut in them for its support. At least this is the interpretation which Eustath., on Od. 19. 574, gives of *δρύοχοι, κυρίως πάσσαλοι, ἐφ' ὧν στοιχηδὸν διατεθειμένων ἡ τρόπις ἵσταται τῶν καινουργουμένων πλοίων διὰ ἰσότητα*. Thus we find the phrase *ἐκ δρυόχων ναυπηγεῖσθαι*, 'to build a ship from the keel,' Polyb. 1. 38. 5; and, metaphorically, *δρυόχους τιθέναι δράματος* Aristoph. *Thesm.* 52. But Procopius, *Bell. Goth.* 4. 22, understands by *δρύοχοι* the ribs of the ship, *ξύλα ξύμπαντα ἐς τὴν τρόπιν ἐναρμοσθέντα, ἀπερ οἱ μὲν ποιεῖ δρυόχους καλοῦσι, ἕτεροι δὲ νομέας*. The interpretation of Eustath. however suits far better with the passage in Od. 19, where the line of *δρύοχοι* illustrates perfectly the line of axes, or axe-heads, through which the arrow was to be shot.

Ahrens seeks to connect *τρόπις* with *δρῦς* and *δόρυ*, but it seems far simpler to refer it to *τρέπειν*, and to regard it as the centre-point round which the vessel sways or rocks. When Odysseus is describing to *Arete*

his shipwreck upon the Ogygian isle, he relates how he supported himself by clasping the keel with his arms (*ἀγκὰς ἐλών* Od. 7. 252). This gives some idea of its size; for the keel was then bare, the sides of the ship having been torn away from it (*ἀπὸ τοίχους* | *λύσε κλύδων τρόπιος, τὴν δὲ ψιλὴν φέρε κύμα* Od. 12. 420).

§ 3. *στεῖρα*. From the forward end of the keel rises the 'stem,' *στεῖρα*, from *στερεός* and *στεῖρος*, 'firm.' It was necessarily strong and solid, as it had to take the butt ends of all the planks, and to receive the full weight of the shock when the ship was run aground. Hesych. marks the difference between the *στεῖρα* and *τρόπις*, by describing the latter as *τὸ κατώτατον τῆς νεώς*, and the former as *τὸ ἐξέχον τῆς πρῶρας ξύλου*. Pollux (*Onomast.* 1. 85) says even more distinctly, *μέσον τῆς προεμβολίδος καὶ τοῦ ἐμβόλου ἡ στεῖρα καλουμένη*, and (*ib.* 86) *ὁ στόλος ἐστὶν ὑπὲρ τὴν στεῖραν*, the meaning of *στόλος* being 'the beak,' *ὁ τῆς νεὸς ἔμβολος*, *τὸ εἰς ὀξὺ συνεστραμμένον* Hesych. This description of the *στεῖρα* harmonises well with Od. 2. 427 *ἀμφὶ δὲ κύμα* | *στεῖρῃ πορφύρεων μεγάλ' ἔαχε νηὸς ἰούσης*.

The position of *τρόπις* and *στεῖρα*, and of the rest of the woodwork of the hull may be illustrated by the accompanying sketch:—



1. *στεῖρα*. 2. *τρόπις*. 3, 3. *σταμῖνες*. 4, 4. *ἐπηγκενίδες*. 5, 5. *ἱκρία* (deck).

§ 4. *σταμῖνες*. From the keel, on either side, rise the ribs, *σταμῖνες*. The word is, probably, rightly so accented from a nominative *σταμῖς* or *σταμίν*, but *σταμῖνεσσι*, with the *ι* short, *metr. grat.*, is the only form found in poetry. The particular curvature of these ribs decides the shape of the ship. The one which Odysseus built was on the model of a *φορτὶς εὐρεία*, and was much broader in the beam than a ship made for speed. The etymology of *σταμῖνες* naturally suggests 'up-standing' timbers; but in *Etym. Mag.* *σταμῖνες* are strangely described as *καταστρώματα τῆς νηὸς ἐφ' ὧν ἰστάμεθα*. The interpretation given by

the Scholl. to *σταμίεσσι· ἐπιμήκεσι ξύλοις καὶ στήμονος τάξιν ἐπέχουσιν* (which is almost identical with that of Aristarchus, *ὀρθὰ ξύλα αἰ στήμοσιν εἰκότα*) gives the picture most graphically; for *στήμονες* are the vertical threads, or 'warp' in the loom, and the comparison of this row of threads with the erect ribs of a skeleton ship is very intelligible. This is corroborated by the words of Pollux (1. 92), *σταμίνας, τὰ ξύλα ἐφ' ὧν αἱ σανίδες ἐπικεῖνται*, which is identical with the interpretation of Hesych.; except that he substitutes *προσηλούνται* for *ἐπικεῖνται*, showing how the *σανίδες* or horizontal planks are 'pinned' to the ribs. With *θαμέσι σταμίεσσι* (Od. 5. 252) we may compare the description of Scylla's teeth, *τρίστοιχοι ὀδόντες, | πυκνοὶ καὶ θαμέες* (Od. 12. 91).

§ 5. *ἱκρία*. Very different etymologies have been suggested for *ἱκρία*, and very different interpretations given of the word. Eustath. quotes two derivations, one from *ἄκρον*, another from *ικνεῖσθαι*. Curtius, with some misgivings, connects it with *ἱκος*, and *ικνεῖσθαι*, thus referring it to root *ικ*, and Lat. *ic-o*; in which Autenrieth concurs. For the meaning it will be best to examine the passages in which the word occurs in Homer. In Il. 15. 676 Ajax *νηῶν ἱκρί· ἐπαύχετο, μακρὰ βιβάσθων*, and (ib. 685) *ἐπὶ πολλὰ θοάων ἱκρία νηῶν | φοῖτα μακρὰ βιβίς*. Odysseus, in preparing to resist Scylla, says *εἰς ἱκρία νηὸς ἔβαινον πρῆγης* (Od. 12. 229). Telemachus, on his visit to Nestor (Od. 3. 353), had proposed to go down to his ship and sleep; but Nestor declares *σὲ θην . . νηὸς ἐπ' ἱκρίφιν καταλέγεται*. The falling mast in the ship of Odysseus strikes the helmsman on the head, so that he *κάππεσ' αἶ' ἱκρίφιν* (Od. 12. 414). When Odysseus is on his homeward voyage from Scheria, bedding is laid for him *νηὸς ἐπ' ἱκρίφιν γλαφυρῆς* (Od. 13. 74); and, lastly, when Theoclymenus comes on board the ship of Telemachus, his host takes his spear from him *καὶ τό γ' ἐπ' ἱκρίφιν τάνυσεν νεός* (Od. 15. 283); and the same spear, when he departs, is again taken up *νηὸς ἀπ' ἱκρίφιν* (ib. 552). Now, nothing seems more complete than to suppose that Ajax made his way from 'deck to deck' of the Greek ships as they lay side by side; that Odysseus mounted on the raised 'deck' to attack Scylla; that Telemachus, when he passed the night at his ship, lay on the 'deck,' as he had no cabin; that the helmsman was standing or sitting by the rudder on the 'quarter deck,' when the mast, as it fell aft, struck him; that during the calm summer night Odysseus lay on a mattress on 'deck;' and, that the spear of a visitor was laid down 'on the deck' when he came aboard, and taken up 'off the deck' when he left. The last passage, *τάνυσεν ἔγχος ἐπ' ἱκρίφιν* (Od. 15. 283), reminds us of Helen's distaff laid along from edge to edge of her work-basket, *ἐπ'*

αὐτῷ ἡλακάτῃ τετάνυστο (Od. 4. 135). Supposing then ἱκρια to be rightly rendered 'deck,' it may be asked, why is the plural always used? It would be a sufficient answer to say that a composite structure, such as the flooring of a deck, might well be represented by a plural noun, just as ἱστία stands for the sail and its accompanying rigging; ἄρματα for a chariot and its necessary appliances. But there is a further reason, viz. that the deck of the Homeric ship is not a continuous structure from stem to stern; as Thucydides reminds us, saying (1. 10) that the vessels of that period were 'not covered in,' μὴ κατάφρακτα. There was a small deck at the bows (Od. 12. 230), and another at the stern (Od. 13. 75), while the waist of the ship between the two decks was open (ἄντλος Od. 12. 411). The fact of this double deck, fore and aft, naturally suggested the use of the plural noun.

The shipwright, after he had set up the σταμίνας, would proceed to erect these 'decks' by pinning the planks which formed them to the ribs; and this is the process described in Od. 5. 252 ἱκρια δὲ στήσας, ἀραρὼν θαμέσι σταμίνεσι, | ποίει, where ἀραρὼν is subordinated to στήσας, as showing how the erection of the decks was possible. The interpretation of Eustath. begins by stating this view very clearly (1553) ἱκρίον . . τό τε ἐπὶ πρύμνης κατὰστρωμα ἐφ' οὗ κυβερνήτης ἰκνείται . . καὶ τὸ ἐφεξῆς δὲ κατὰστρωμα τῆς νηός. But he seems to have been puzzled by the phrase ἱκρια στήσας, as if ἱστάναι could refer to nothing but the erection of vertical timbers; so that he suggests τὰ ἐγκοῖλια, 'the curved ribs,' as another interpretation; which would oblige us to explain σταμίνας as 'spurs' or 'stays,' to support the ribs; in which view the Scholl. Ambros. and Palat. concur, rendering ἱκρια here by τὰ ὀρθὰ ξυλὰ ἐφ' ὧν τὰ τῆς νηὸς καταστρώματα προσπῆγγνται.

Grashof (Das Schiff bei Homer und Hesiod) inclines to this view; but he seems to limit the meaning of ἱκρια to the 'bulwarks,' while Nitzsch understands by the word the whole inner lining of the ship's sides. Ameis, in his first three editions, maintained the rendering 'deck;' but Hentze, the new editor, follows Brieger (quoted above) and makes ἱκρια the true ribs, and σταμίνας the stays of the ribs. Strong evidence in favour of regarding ἱκρια as the flat boarding of a platform is gained from the description by Herodotus (5. 16) of the lacustrine dwellings of some of the Paeonians—ἱκρια ἐπὶ σταυρῶν ὑψηλῶν ἐξευγμένα ἐν μέσῃ ἔστηκε τῇ λίμνῃ . . τοὺς δὲ σταυροὺς τοὺς ὑπεστεῶτας τοῖσι ἱκρίοισι τὸ μὲν κου ἀρχαῖον ἔστησαν κοινῇ πάντες οἱ πολῖται . . κρατέων ἕκαστος ἐπὶ τῶν ἱκρίων καλύβης τε ἐν ἧ διατᾶται καὶ θύρης καταπακτῆς διὰ τῶν ἱκρίων. In this passage σταυροί are the uprights analogous to σταμίνας, and ἱκρια are the level platforms fixed upon them.



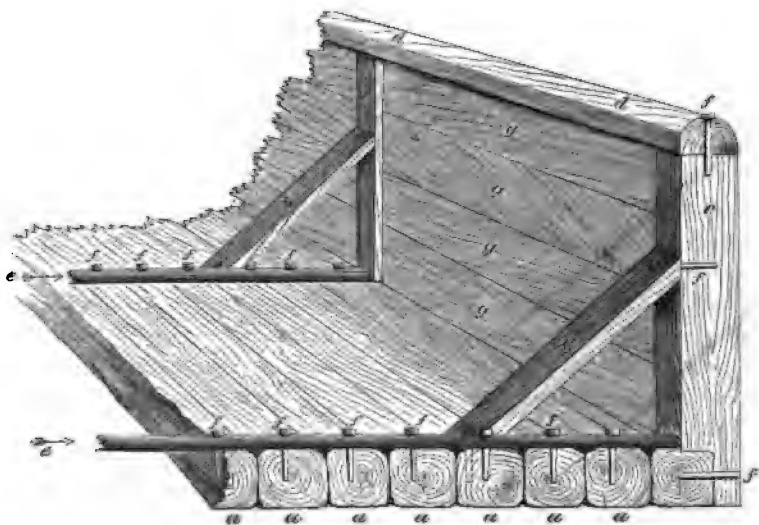
§ 6. *ἐπηγκενίδες*. The last work to be done to the hull is described by the words *ἐπηγκενίδεσσι τελεύτα* (Od. 5. 253). The word is interpreted by Eustath. as *σανίδες ἐπενηγεγμέναι*, derived, according to Etym. Mag., *παρὰ ἐνέγκω καὶ ἐνείκω*. As the position of the vertical *σταμίνας* was illustrated by comparing them to the warp on the loom (*στήμονες*); so the *ἐπηγκενίδες* are described by Etym. Gud. as *ἐπὶ τῇ τάξιν ἐπέχουσαι*, i. e. lying horizontally like the threads of the wool across the warp. And the epithet *μακρῆσιν*, given to them in this passage, suits very well with the interpretation in Hesych., *αἱ ἐς μῆκος καθηλούμεναι σανίδες*. Thus *ἐπηγκενίδες* may be rendered by 'planking'. The formation of the word is thus given by Eustath. 1533 *ἐπηγκενίδες δὲ σανίδες ἐκ πύργου ἐς πύργον τεταμέναι καὶ ἐπενηγεγμέναι, ὅθεν καὶ ἐπὶ τῇ τάξιν ἐπέχονται* παρὰ γὰρ τὸ ἐπενεγκεῖν ἐπενεγκίς γίνεται, καὶ κατὰ μετὰθεσιν ἐπενεγνύται, καὶ κατὰ ἔκτασιν ἐπηγκενίς. The reading *ἐπηγανίδεσσι*, attributed to Rhianus, points to the same meaning, and to an analogous derivation from *ἐπιτεταμένους*.

It may be suggested that a simpler etymology would be to connect *ἐπ-ηγκενίς* with *ἀγκών*, referring to the necessary 'bending' of the planks, before they can take the curve of the ship, and be attached to the ribs.

We may now venture to translate the passage, Od. 5. 246 foll., as follows, 'Then Calypso brought him borers, and he bored every piece, and fitted them one to another, and he hammered together his boat with trenails and morticings. And as big as a man, well skilled in carpentry, traces out the hull of a broad freight-ship, so big did Odysseus make his broad boat; and he worked away, setting up the decks by fitting them to the ribs standing arow, and he finished off with the long planking.' This represents Odysseus as preparing the separate pieces, boring them with corresponding holes, and fitting some with mortice and tenon, or some simple form of 'scarfing': so that a few blows of the hammer (*ἄρασσον*), sufficient to drive home the pegs (*γόμεφοι*) or force the joints together, soon fixed the frame-work.

A very different view of these details is given by Brieger (Philol. l. c.), who is followed in most particulars by Buchholz (Homerische Realien, 2 vol.). He considers that the floor of the 'raft,' rising slightly on each side from the keel, consisted of barks of timber laid close together. To hold these timbers in position, a strip of elastic wood, say, a young sapling split longitudinally, was laid as a clamp, and pinned down to each timber by a *γόμεφος*. These strips of wood, so pegged down, constituted the *ἀρμονίαι*. Where the timbers that thus form the *δοκίον*

end, the ribs (*ἱκρία*, according to his view) rise erect, and to support these vertical ribs in position, 'struts' or 'spurs' are set at an angle, connecting the *ἱκρία* with the timbers of the *ἔδαφος*. These 'struts' are the *σταμίνες*. Along the top of these *ἱκρία* run long slips of wood, connecting them together, as the 'balustrades' of a staircase are connected by 'the hand-rail.' The accompanying sketch follows the illustration in Autenrieth's lexicon, who adopts Brieger's view entirely. But to maintain this view, we must give up the idea of the *σχεδὴ* being anything like ship, or boat, or even raft. This idea of a flat-bottomed box with vertical sides, apart from its unfitness for sailing, leaves out of sight the important hint given by the word *τορνώσεται*, Od. 5. 249, which points most distinctly to the curvature of the sides, and probably contains the same notion as the epithet *ἀμφιέλισσαι*.



a. Timbers forming the *ἔδαφος*. b. *σταμίνες*. c. *ἱκρία*. d. *ἐπηγκενίδες*.  
e. *ἀρμονία*. f. *γόμφοι*. g. *σανίδες*? side-planking.

§ 7. *φραγμός*, ὅλη. The ribs being now set up, the decks fixed to them, and the planking pegged along the sides, the edge of the vessel must have bulwarks added to it. The erection of these is described by the words (Od. 5. 256) *φρίξε δέ μιν ῥίπτεσσι διαμπερὲς οἰσύνῃσιν*, representing a palisade of wattle work, probably smeared over with clay and pitch, going all round the ship, so as to prevent the water from sweeping the decks and washing into the hold (*κύματος εἰλαρ ἔμην*). This is precisely the interpretation of Eustath., *ὁ ἐκατέρωθεν*

περὶ τὰ χεῖλη τῶν πλοίων φραγμός. Then follow in Od. 5 the words πολλὴν δ' ἐπεχεύατο ὕλην, which seem to be rightly interpreted by Schol. B. E. Q. T. 'he threw in much ballast,' sc. ξύλα, λίθους, ψάρια, πρὸς τὸ μὴ εὐρίπιστον εἶναι τοῖς πνεύμασιν ελαφρὰν οὔσαν. But this interpretation is open to certain objections. First, the regular Homeric use of ἐπιχέω is not 'to pour *in*;' but to 'pour or spread over' (cp. Od. 4. 212; 5. 487; Il. 23. 256; 24. 445; etc.); whereas we are obliged to construe ἐπεχεύατο here with the force of ἐνέθηκε. Second, it is surprising to find that the introduction of the ballast takes place before the ship is rolled down to the sea, the additional weight causing additional and unnecessary labour. Still, this sequence of events may be readily explained as a prothysteron. We might meet the difficulty by rendering πολλὴν δ' ἐπεχεύατο ὕλην by 'he laid much material thereon,' as if the words introduced a sort of epexegetic description of the thickness of the wattled bulwarks; but it is doubtful if ὕλη can be used here in its later sense of 'material.' Autenrieth takes φράζε . . ῥίπειςσι to mean, 'he calked between the planks with osier twigs;' using, that is, the soft and elastic withes, as we use oakum, to render the seams water-tight.

§ 8. ζυγά. Between the fore and aft decks the hold of the ship was crossed by the ζυγά. These served a double purpose: (1) to stiffen the ship by supporting the sides, τοῖς τοιούτοις ζυγοῖς ζευγύναι τοῖς τῶν νεῶν τοίχοις (Eustath.); and (2) to serve as rowing benches, otherwise called (as in Hdt. 1. 24) ἐδώλια, interpreted by Hesych. as τὰ τῆς πρὸς ζυγὰ ἐφ' ὧν οἱ ἐρέσσοντες καθίζονται. Thus the ζυγά are like the Lat. 'transtra,' or 'cross-bars,' explained by Festus as 'tigna quae ex pariete in parietem porriguntur.' The ζυγά were some distance above the floor of the ship, and the space below was regarded as suitable for safe stowage. A truant crew were put in chains there (Od. 9. 99), and the treasures which Odysseus brought from Scheria were stowed away there too (Od. 13. 20).

§ 9. κληῖδες. It is difficult to decide whether the κληῖδες are identical with the ζυγά, or not. The question is complicated by the ambiguity of the word κληῖς, as applied in Homer to a door; for sometimes it signifies the cross-bar that secures it, and sometimes the key by which the bolt is shot; see on Od. 1. 441. Following the former meaning we may well translate κληῖδες 'thwarts,' because they, like the ζυγά, serve to lock or bind the sides of the ship together; and thus the frequent phrase ἐπὶ κληῖσι καθίζον will be rendered, 'sat on the thwarts.' But in Od. 8. 37 we find δησάμενοι . . ἐπὶ κληῖσιν ἐρετμά, on the strength of which many commentators understand by κληῖδες the

'thole-pins,' on which the oars worked, and to which they were attached by a leathern loop or strap, called τροπός (Od. 4. 782 ; 8. 53). When, in a moment of panic, the oars drop from the rowers' hands (Od. 12. 205) they remain suspended in these loops, and trail through the water. If we adopt this view we shall render ἐπὶ κληῖσι καθίζειν by 'sit *at* the rowlocks,' making κληῖδες identical with the later σκαλμοί. Cp. Etym. Mag. s.v. σκαλμός· περὶ δὲ δεσμεύουσι κώπης πᾶσσαλον, Eur. I. T. 1347 ναῦτας . . ἐπὶ σκαλμῶν πλάτας ἔχοντας.

§ 10. ἔρετμά. The oars themselves (ἔρετμοί or ἔρετμά) must have had a very broad blade; for the oracle of Teiresias (Od. 11. 128) shows that the shape of the oar was not unlike that of a winnowing shovel. This blade was called πηδόν (Od. 7. 328 ; 13. 78), and the handle of the oar κώπη (Od. 10. 129). That the usual wood for making oars was fir we may gather from the use of ἐλάτῃ for the oar itself in Od. 12. 172.

§ 11. ἄντλος. The word ἄντλος is well described by Elmsley on Eur. Heracl. 168, 'apud vetustissimos scriptores Graecos eam navis partem significare videtur, quae postea κοιλὴ ναῦς sive κοιλία appellata est. Apud Atticos ἄντλος potius de aqua marina quae in imam navem influit quam de ipso loco dicitur.'

§ 12. ἱστός, ἱστοπέδη, μεσόδμη. The mast, ἱστός (ἱστημι), was generally made of fir (Od. 2. 424), and was 'stepped' into the solid wood of the keel; so that when the mast is snapped off at its lowest point, the breakage is described as ἐκ δέ οἱ ἱστὸν ἄραξε (κύμα) ποτὶ τρόπῳ (Od. 12. 422). When Odysseus is sailing past the Sirens' coast he is described as having been lashed to the mast, while he himself stands ὀρθὸς ἐν ἱστοπέδῃ. There is some uncertainty about the meaning of this last word. Referring it, doubtless, to πεδάω, Apoll. Lex. 93. 3 interprets it by ξύλον ὀρθὸν ἀπὸ τῆς τρόπῃς ᾧ προσδέδεται ὁ ἱστός, while Eustath., Suid. and Hesych. concur in rendering it ὁ ἐν μέσῳ τῆς ναὸς κοῖλος τόπος, ὃν τινες λινίδα καλοῦσιν, εἰς δὲ ὁ ἱστός ἐντίθεται, implying a derivation from ποῦς. The word occurs three times, Od. 12. 51, 162, 179, and in two other passages the mast is described as reared κοιλῆς ἔντροσθε μεσόδμῃς (Od. 2. 424 ; 15. 289). It seems best to regard ἱστοπέδη and μεσόδμη as virtually the same thing, μεσόδμη being a more graphic description of what is elsewhere called ἱστοπέδη, the latter having closer reference to the mast itself, the former a more general reference to the whole ship. But the word μεσόδμη is susceptible of several interpretations, for its etymology merely points to something 'built in the middle' (μέσος-δέμειν), and thus the meaning is necessarily vague, as in such a word as ὑπερτερή (Od. 6. 70). But

great weight must be given to the epithet *κοίλη* which is attached to it, this word always signifying in Homer something that encloses a space. See note on Od. 2. 424. Some light may be thrown on the meaning of *μεσόδμη* from its use in connection with the interior structure of a house in Od. 19. 37, where *καλαὶ μεσόδμηαι* are interpreted by Aristarchus as τὰ μεσόστυλα . . ἔσται δὲ τὰ μεταξύ τῶν δοκῶν διαστήματα, cp. Eustath. 1855. 1. This 'depression between two pilasters or beams,' suits perfectly well with the epithet *κοίλος*. To return again to the use of



*μεσόδμη* in the ship, we may suppose it to have been a three-sided vertical box, with the open side facing the stern; so that the mast when not in use lay altogether free from the *μεσόδμη* except at the extreme point of its lowest end; the whole mast extending horizontally to the stern of the ship. But when the mast was raised it stood erect in this box, which encircled it on three sides for some two feet of its height. The open side could well be secured when the mast had been reared, by a pin or peg passing through two sides of the box.

Precisely the same method of securing the mast may be seen at the present day on any of the barges that ply upon the Thames and Medway. This interpretation of *μεσόδμη* seems in every way preferable to the common one, which represents it as a cross timber with a hole in it, such as we see in light boats nowadays. To raise a heavy mast and drop it into this hole, or to remove it, when the ship was in a seaway, would have been a difficult and dangerous task. Moreover, such a timber should be called *τηρήτης* and not *κοίλος*. There is also the advantage in this view that it brings out the virtual identity of the *μεσόδμη*, in the *house* and in the *ship*. Cp. Pseudolucian. Amor. 6 τὸν ἰστὸν ἐκ τῶν μεσοκοίλων ἄραντες. We may be content to translate *ἰστοπέδη* by 'step,' and *μεσόδμη* by 'mast-box.'

§ 13. *ἰστοδόκη*. The *ἰστοδόκη*, mentioned in Il. 1. 434, may very likely have been a fork or crutch at the stern, into which the end of the mast might drop when lowered. A similar contrivance may be seen in use to support the boom of a cutter or schooner when the vessel is in harbour.

§ 14. *ἰστίον, ἐπικρίον*. The word *ἰστίον*, for a sail, may be connected with *ἰστός* in its sense of 'mast,' or in its equally common meaning of 'web' in the loom. The plural may be compared with *ἄρματα*, etc., or it may have direct reference to the various strips of canvas of

which the sail was constructed, and which were sometimes only laced together, to admit of their separation for convenience of stowage. In Od. 5. 318; 6. 269 *σπείρον* is the word used for a sail. The oldest form of the sail was square, what we now call a 'lug-sail;' and it hung from the 'yard,' *ἐπίκριον*, which may have been so called, as Eustath. interprets, *ὡς ἐπὶ τῷ ἱκρίῳ ὄν*. But this fails to express its usual position, and it may perhaps be better referred to *ἄκρον*.

§ 15. *πρότοναι, ἐπίτοναι*. The mast was held upright by three ropes, which divided the strain between them. Two of these ropes went forward, and one abaft; this proportion being intelligible if we remember that the *μεσόδη* was open towards the stern, so that the mast would be more likely to fall in that direction; but it was solid in front, so that one rope was sufficient to check its tendency to fall forward. These two 'forestays' were called *πρότοναι*. They were fastened from the mast-head to the bows, and had to be unfastened before the mast could be lowered. Cp. Il. 1. 434 *ἰστὸν δ' ἰστοδόγῃ πέλασαν πρότονουσιν ὑφέντες*, Od. 2. 425 *ἰστὸν στήσαν . . κατὰ δὲ πρότονουσιν ἔδθησαν*. That the *πρότοναι* were two in number is seen from Od. 12. 409 *ἰστοῦ δὲ πρότονους ἔρρηξ' ἀνέμοιο θύελλα | ἀμφοτέρους*. Cp. Schol. on Eur. I. T. 1134 *πρότονους, οἷς ἰσχυροποιεῖται ὁ ἰστός ἐξ ἑκατέρου μέρους εἰς τὴν πρῶταν*. It was partly by hauling on the 'forestays' that the mast was raised. The 'backstay,' *ἐπίτοναι* (Od. 12. 423), was made fast from the mast-head to the stern; so Hesych. calls it *δέρμα φ' κατησφάλισται ὁ ἰστός τῆς νῆός*. Suidas took *ἐπίτοναι* to mean the ring of twisted rope attached to the yard, to enable it to slip up and down the mast, *ὁ δεσμεύων ἑμὰς πρὸς τὸν ἰστὸν τὸ κέρας*.

§ 16. *κάλοι, ὑπέραι, πόδες*. In Od. 5. 260 the description of the running rigging is thus given, *ἐν δ' ὑπέραις τε κάλους τε πόδας τ' ἐνέδησεν ἐν αὐτῇ*. Of these three words *κάλοι* may be satisfactorily identified with our 'halyards,' which, as their name implies, are used to haul up the yard (*ἐπίκριον*). The older commentators are generally agreed upon this interpretation. So Schol. V. *τὰ σχοινία δι' ὧν ἀνάγεται καὶ κατὰγεται ἡ κεραία*, and Eustath. gives their position with still greater accuracy, *τὰ ἐν μέσῳ τοῦ κέρατος ἀνάγοντα καὶ χαλῶντα τὸ ἰστίον*. The *κάλοι* probably ran through a hole high up in the mast, or through a ring, or some simple form of pulley, like the later *τροχλία*. The 'braces,' *ὑπέραι*, are made fast to the ends of the yard-arms, their use being to trim the yard to the particular angle required by the direction of the wind. This is the interpretation given by several Scholl., *τὰ ἄνω εἰς ἄκρον ἐκατέρωθεν τοῦ κέρατος δύο σχοινία δι' ὧν μετὰγεται τὸ κέρας*. The Schol. V. gives a less accurate description, *τοὺς ἐκ τοῦ ἄκρου τῆς δόδεξης*.

ἐξημμένους κάλους, which makes a confusion between ὑπέραι and πόδες. There is no reasonable doubt that πόδες are the 'sheets,' Lat. 'pedes,' i.e. ropes at the lower corners of the sail for the purpose of altering its position, just as the ὑπέραι determined the position of the yard. Eustath. expresses this very intelligibly, *καλοῦνται δὲ πόδες διὰ τὸ κάτω εἶναι ἀπεναντίας ταῖς προρρηθείσαις ὑπέραις, ὥς οἶον ὑπερθεῖν κεφαλαῖς τοιαύτων ποδῶν*. Similarly the Schol. on Aristoph. Eq. 436 *πόδας δὲ καλοῦσι αἱ ναῦται τοὺς παρ' ἐκάτερα τὰ μέρη ἐκδεδεμένους τῆς ὁδοῦς*. For the use of the word in later authors cp. Soph. Antig. 715 *αὐτῶς δὲ παῖς ὅστις ἐγκρατὴς [? ἐγκρατῆ] πόδα | τείνας ὑπείκει μηδὲν, ὑπτίους κάτω | στρέψας τὸ λοιπὸν σέλμασιν ναυτιλλεται*, Eur. Orest. 706 *καὶ ναῦς γὰρ ἐνταθείσα πρὸς βίαν ποδὶ | ἔβαψεν, ἔστη δ' αὖθις ἦν χαλᾷ πόδα*, I. T. 1379 *δεῦρ' ἔγ' κλύδων ὥκειλε ναῦν | πρὸς γῆν, φόβος δ' ἦν ὥστε μὴ τέγξαι πόδα*, sc. by turning on her beam-ends, Virg. Aen. 5. 830 '*una omnes fecere pedem, pariterque sinistros, | nunc dextros solveere sinus*,' Lucan. Phars. 5. 427 '*et flexo navita cornu | obliquat laevo pede carbasa*.'

§ 17. *πηδάλιον, οἴηιον*. The ancient ship was steered not with a rudder hung vertically on pivots, according to the modern use, but with an oar at or near the stern, as a life-boat is now steered. The shape of the steering oar or paddle did not greatly differ from the ordinary oar; but possibly the blade (the most important part, as the word *πηδάλιον* shows) was broader. That on many occasions two such oars were used instead of one may be seen from carvings, coins, etc.; cp. also Eur. I. T. 431 *συριζόντων κατὰ πρύμναν εὐναίων πηδάλιων*, 'the steering oars resting (or fixed) at the stern.' Certainly only one is alluded to in Od. 5. 255, 270, 315, and Od. 3. 281. In the storm described in Od. 5. 355 the steering-oar is represented as dashed from the helmsman's hand, as he 'sits' steering (cp. *ἡμενος* Od. 5. 271). Sometimes the helmsman was raised a little above the deck, so as to have more power over his oar; and for this purpose a low stool or bench was fixed athwart the deck, called in Il. 15. 729 *θρήνη ἐπταπόδης*.

The word *οἴηιον* is occasionally used as identical with *πηδάλιον*, as in Od. 9. 483, 540. The plural *οἴηια* refers, in Il. 19. 43, to several ships, but in Od. 12. 218 it is applied to one ship alone. It is probable that *οἴηιον* (from *οἶσα*) is really the 'handle of the steering-oar;' perhaps a peg inserted in the upper part to facilitate the turning of the blade; or, on the analogy of *οἴηκεσσι* (*οἶα*) Il. 24. 269, it may be a ring through which the shaft of the steering-oar passed, and against which it worked, as against a fulcrum. Cp. Eustath. 1533 *Διογενεῖς δὲ φησιν, οἶακας λέγει οἷς τὰ πηδάλια ἐπιστρέφουσιν, ἥγουν καρούνας καὶ*

κρίκους δὲ ὡν ἱμάντες διεύρονται, καὶ φέρεται μέχρι καὶ νῦν ἡ τῶν οἰάκων λέξις, οὐκ ἐπὶ ὅλου τοῦ πηδαλίου.

§ 18. *εὐναί, πρυμνήσια.* When a ship arrived at her destination she might be run ashore, and hauled up if the stay was to be a long one; but if she was soon to set sail again, or if the nature of the coast made it preferable, she was moored without taking the ground. Cp. Od. 15. 498 *ἐκ δ' εὐνάς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν.* These *εὐναί* were blocks of stone with a rope attached to them, which were thrown out of the fore-part of the ship, thus mooring her by the bows. The constant use of the plural implies that more than one was used; perhaps a stone at each side of the bow. It may be surmised that these stone-blocks served as part of the ballast while the ship was at sea; and that when she was drawn up on shore they were placed as supports (*ἔρμῃσι* Il. 1. 486) at each side of the keel.

The stern, which now faced the shore, was moored there by a cable or cables called *πρυμνήσια*. These may have been fastened to a tree, or projecting rock, if one stood handy. But in Od. 13. 77 we find the cable fastened to a stone pillar, evidently prepared for the purpose, *πέισμα δ' ἔλυσαν ἀπὸ τρητοῦ λίθοιο*. This method of mooring when the ship was to sail at short notice is described in other passages, as, e.g. *πάσας δὲ ἐρύσσομεν εἰς Δία διαν, | ὕψι δ' ἐπ' εὐνάων ὀρμίσσομεν* Il. 14. 77; or, *ὕψου δ' ἐν νοτίῃ τήν γ' ὀρμισαν, ἐκ δ' ἔβαν αὐτοί* Od. 4. 785. Comparing the last quoted passage with Il. 1. 436; Od. 15. 497, it would seem that the crew could land after having set their moorings; and, as it is generally understood that small boats were not in use, we have to suppose that there were some means of warping the ship close to shore to enable the crew to disembark, and of hauling her out again to her mooring ἐπ' εὐνάων. Such a process is common along our coasts and in our harbours, where boats and fishing vessels are moored with a double rope that passes through a ring or loop in their anchor or mooring-stone, and are hauled up to shore, and out again to their moorings either from the shore, or from the boat itself.



## APPENDIX II.

### ON SOME VARIOUS FORMS OF THE LEGEND OF THE BLINDED CYCLOPS.

THE story of an ogre blinded or slain by his intended victim is common to many countries. While the details vary, the general features of the legend remain the same, pointing to some common source in very early times. But the variations are sufficiently characteristic to make it unlikely that the different forms of the tale are copies of the Homeric account. The story appears not only in ancient Greece, but in Persia, in Turkey, in Roumania, in Finland, and in Norway.

The materials for this note are taken from J. F. Lauer, *Homerische Studien*, p. 319 foll. (Berlin 1851), and Wilhelm Grimm, *die Sage von Polyphem*, Abhandl. der Königl. Akad. der Wissenschaften, 8vo. Berlin 1857.

(1) The first legend that Grimm notices is from a Latin book called 'Historia' septem sapientum,' by the Monk John of the Abbey of Haute Seille, in the diocese of Nancy, written between 1184 and 1212. A few years after it appears to have been translated into French verse under the title of 'Li Romans de Dolopathos.' The form of the story, as given by the Monk John, is as follows:—

A famous leader of a band of robbers goes with his comrades to steal the treasures of a giant. They find the giant absent from home, but he soon returns with nine others, and catches the robbers at their work. They divide the captives among them, the captain and nine of his comrades falling to the share of the giant who owns the house. He boils and eats the nine men, reserving the captain till the last because he is too thin. The giant suffers from weak eyes, and the captain, having his permission to attempt a cure, seethes together sulphur, pitch, salt, and arsenic, and pours them, when melted, into the giant's eyes. Furious with pain, the blinded giant lays about him with his club, hoping to kill the robber-captain, who is forced to creep up a ladder and to hang all day and night by his hands from the hen-

roost. When he could hold on no longer, he hides among the sheep, and manages to slip between the legs of the giant, who was guarding the door, by covering himself with the skin of a ram, and fastening horns upon his head. The giant, in pretended admiration at his cleverness, gives him a gold ring, which, by its magical power, forces him to cry out 'Here I am!' 'Here I am!' The giant follows the sound of the cry into the forest, dashing himself against the trees, but gaining on the runaway; who, in despair, finding that he cannot pull off the ring, bites off the finger—ring and all—and so escapes.

(2) The next form of the story belongs to the Oghuzians, a mixed tribe of Turks and Tartars. It was first published by Diez in 1815, from a MS. of the thirteenth century. The title of the story is 'How Bissat slew Depé Ghöz.'

This Depé Ghöz was the son of a fairy by an Oghuzian shepherd. He was born with a single eye on the crown of the head, and in his earliest childhood gave such dangerous tokens of his native savagery, that he was driven from the house of the Khan Aruz, where he had been brought up. Then came his mother, who placed a ring on his finger, which made him arrow-proof and sword-proof. After this he lived in a cave and preyed upon the people, who could offer no resistance, as none could wound him. So they made a compact to give him for his food two men every day, and 500 sheep, with two servants to cook his victuals. Sons of families were drawn by lot to supply him, among them the sons of Aruz; the youngest son, Bissat, determines to avenge his brothers. Bissat shoots several arrows at Depé Ghöz, who thinks a fly has touched him. At last he espies Bissat, catches him up, and puts him in his leathern boot, intending to eat him at supper time. Bissat cuts his way out of the boot, comes to the sleeping giant and plunges a red hot knife into his eye, and hides among the sheep in the cave. Depé Ghöz knows he is there, and sits at the cave door to catch him as he passes. But Bissat dresses himself in a ram's skin, and when the giant clutches him he slips through, leaving the skin behind. 'Art thou free?' cries Depé Ghöz. 'My God has delivered me,' answers Bissat. Depé Ghöz offers Bissat a ring which will make him proof against sword and arrow; but the ring returns to its master, and Bissat is only saved because it slips off his finger. Then Depé Ghöz decoys him into his treasure-house, intending to bring down the roof on his head and crush him; but Bissat calls on God, and seven doors suddenly fly open, so that Bissat escapes. 'Death cannot touch thee!' the giant exclaims. Then he tries to induce him to take up a sword that cut

through everything it touched, but once more Bissat is saved. Depé Ghöz asks Bissat of his home and parentage. 'My home,' he answers, 'is in the south; the name of my father is "Not-to-be caught-behind;" my mother is daughter of Kyghan Aflan; I am Bissat, son of Aruz.' The giant supplicates for his life, alternating his prayers with threats; but Bissat makes him kneel down like a camel, and with the giant's own magic sword, hews off his head.

(3) The third voyage of 'Sindbad the Sailor' recounts a very similar adventure. Driven by a storm upon an island, he and his friends take refuge in a castle, which is owned by a terrible ogre, with the mouth of a camel, the ears of an elephant, and the claws of a tiger. He seizes the fattest of the company, runs a spit through him and roasts him. The next day the same horrid scene is re-enacted. On the third day Sindbad and his friends make rafts, and in the evening, while the giant sleeps after eating another man, they heat some of the spits red-hot and plunge them into his eyes, escaping to the shore and waiting for the dawn of day to launch their rafts. But at day-break the ogre comes down to the shore, guided by two other giants, and they hurl volleys of stones upon the rafts, even venturing up to their waists in the water. So all the rafts are destroyed with all the men, except the raft on which Sindbad and two of his friends escape.

(4) The following is a form of the story current in Servia: A priest and his pupil, being overtaken by night, seek shelter in a giant's cave, who had only one eye in his forehead. The mouth of the cave was closed by a block of stone that 100 men could not roll away. The giant roasts and eats the priest, inviting the lad to share the meal and promising to eat him next day. The lad sharpens a bit of wood, and when the giant sleeps pierces his eye with it. He escapes in the morning by the familiar trick of the ram's skin. The giant offers him a stick to drive his sheep with; but, as he holds out his hand for it, the stick cleaves to his finger, and the lad has to draw his knife and cut the finger off. He runs off, driving before him the flocks of the giant, who follows in pursuit. But the lad decoys him to the brink of a lake and then pushes him in and leaves him to drown.

(5) A Roumanian story tells how a father sent out his three sons with the flocks, warning them not to answer if they hear any one call. Three times a call is heard: the third time all answer, and at once a giant appears who takes the three lads and their sheep to his house. That evening he boils and eats the eldest; the next night he sups upon the second son. But the youngest, who has skimmed the fat of

his two brothers off the boiling-pot, melts it and throws it into the giant's face, thus burning out his eyes. The giant hunts for him in his house, but the lad deceives him as to his whereabouts by scattering nuts in different corners. Next day he slips past the giant in a sheep's skin, but foolishly accepts the gift of a gold ring, which cries, as soon as he puts it on his finger, 'Here, blind-man, here!' The lad has to cut off his finger, and throws it into the water, still crying out 'Here, blind-man!' So the giant follows the cry, falls into the water, and is drowned.

(6) There is an Esthonian legend to the effect that one day a farm bailiff was melting lead and casting buttons. The Devil appeared to him, and asked him what he was doing. 'Casting eyes,' said the man. 'Cast me a good large pair,' said the Devil. Thereupon he melted plenty of lead, and persuaded the Devil he must bind him fast, in order to be able to put in his new eyes. 'What is your name?' the Devil asked. 'My name is Issi (Self).' 'A very good name too,' said the Devil. Then the man poured the melted lead into his eyes, and when the Devil filled the air with his complaints, and people asked him 'Who did it?' he could only answer 'Issi teggi' (Self did it). And everyone laughed and said, 'Then you've only Self to thank for it!'

(7) There is a story told by the Finns of a groom named Glypho, who undertook to rescue three princesses imprisoned in a subterranean cavern. He finds one of them in an iron chamber, watched by an old demon called Kammo, who had one eye in his forehead and a monstrous horn. His eyelid had grown so big that it overhung his eye and he could not see the young man, who pierced his eye with a red-hot iron, and cut off his head.

(8) Two almost identical stories are current in Russian Carelia, and in the Harz Mountains.

The Greek legend is complete in itself, and offers some remarkable contrasts to the other adventures of Odysseus. The character of the hero seems to have altered for the occasion. He may show cleverness in Polyphemus' cave, but his old caution has forsaken him: he is foolhardy and thoughtless. The mantle of his wisdom seems for once to have descended on his comrades. It is they who recommend him to take advantage of the absence of the Cyclops, and merely to drive his herds away. But Odysseus insists on seeing him and partaking of his hospitality. Nor is he less reckless when he taunts the Cyclops from ship-board, and incurs new perils after his deliverance.

The variation between the Greek story and the Romans de Dolopathos is considerable. There the giant has two eyes, and the robber-captain rescues none of his companions. The pretended cure is a novel feature; but the night and day spent by the man hanging from the hen-roost has a real counterpart in Odysseus holding on to the fleece of the ram. The details of the magic rings and the stick that cleaved to the finger are found in several of the stories, but are not Homeric. The adventure of Sindbad and his friends on the rafts recalls the last scene in the account of the Cyclops. The Oghuzian story approaches the Homeric most nearly in the method of the blinding, and in the giant having an inkling of his impending fate; but the motive in that legend was revenge, not robbery, from the first; and the arrow that fell on Depé Ghöz like a fly reappears in more than one fairy-tale. The device of escaping in a sheep-skin is found in several legends, and has something in common with the form of the story in Homer. But the device of *Oëris* is reproduced only in the Estonian tale, where the farm bailiff gives his name as Issi. Grimm quotes a similar trick in a story current in the Vorarlberg, and in another from Hesse.

Grimm thinks that in the legends of giants with a single eye in the forehead we have some reminiscence of Sun-worship; reminding us of the eye of Ormuzd in the ritual of the Parsees, and of the right eye of the Demiurge according to Egyptian beliefs, which may be compared with the view that represents Odin as one-eyed. A curious modification of such legends is found in Aeschylus, who speaks (P. V. 794) of the *Φορπιδες*, as *ἀγρῶναι κόραι* | *τρεῖς κυκλόμορφοι, κοινὸν ἔμψ' ἐκτεμέναι*, and this joint possession of a single eye reappears in the stories of the Northern Trolls.

Lastly, we may suppose that under these legendary tales of giants, blinded or destroyed by men so much weaker than themselves, we have a general representation of brute force over-matched by cunning. Perhaps, too, such stories contain some allusion to the quiet and hidden forces at work in the physical world, which prove themselves to be more potent than those wilder and stormier powers, that seem at first sight to carry all before them.

## APPENDIX III.

### ITHACA.

§ 1. THE general results of the Homeric description of the topography of Ithaca may be summed up as follows: Ithaca is one of a numerous group of islands lying close together<sup>1</sup>, among which are Dulichium, Same, and Zacynthus; it lies farthest westward of the whole group, and its shores are flat. Its physical condition is described by the epithets 'rough' (τρηχεῖα Od. 9. 27), and 'rocky' (κραναή 1. 247); but the climate is invigorating (κουροτρόφος 9. 27), and the soil is fertile ('Ιθάκης ἐς πύονα δῆμων 14. 329). When Athena describes the characteristics of the island to Odysseus, who had just landed there, ignorant of his locality, she speaks of it as a place of world-wide fame<sup>2</sup>; a rugged land, and unfit for horse-driving, but by no means barren or poor, though of small extent. Plenty of corn grew there, and it was well-watered by rain and dew, and well-wooded. There were standing pools for the cattle, that never were dry, and good pasturage for goats and kine. This description harmonises well with the reasons given by Telemachus for not accepting a present of horses, 'because there is no meadow-land, nor broad runs there, any more than in the neighbouring islands;

<sup>1</sup> ἀμφὶ δὲ νῆσοι  
πολλὰι ναιετάουσι, μάλα σχεδὸν ἀλλήλησσι,  
Δουλιχίον τε Σάμη τε καὶ Ὑλήεσσα Ζάκυνθος.  
αὐτῇ δὲ χθαμαλὴ πανυπερτάτῃ εἰν ἀλλ' κεῖται  
πρὸς ζόφον—αἱ δὲ τ' ἀνευθέε' πρὸς ἥλιον τ' ἡέλιόν τε... (Od. 9. 22 foll.)

<sup>2</sup> ἴσασι δὲ μιν μάλα πολλοὶ...  
ἦ τοι μὲν τρηχεῖα καὶ οὐχ ἱππῆλατός ἐστιν,  
οὐδὲ λίην λυπρὴ, ἀτὰρ οὐδ' εὐρεῖα τέτυκται.  
ἐν μὲν γὰρ οἱ σῖτος ἀθέσφατος, ἐν δὲ τε οἶνος  
γίγνεται· αἰεὶ δ' ὕμβρος ἔχει τεθαλυῖά τ' ἔερση.  
αἰγίβοτος δ' ἀγαθὴ καὶ βούβοτος· ἔστι μὲν ὕλη  
παντοίη, ἐν δ' ἄρδμοι ἐπηετανοὶ παρέασι.  
τῷ τοι, ξείν', Ἰθάκης γε καὶ ἐς Τροίην ὄνομ' ἴκοι,  
τὴν περ τηλοῦ φασὶν Ἀχαιῖδος ἔμμεναι αἴης. (13. 239 foll.)

but it is best suited for feeding goats<sup>1</sup>. Yet Eumaeus, the swine-herd, is represented as having charge of twelve styes<sup>2</sup>, each containing fifty sows for breeding; besides which were 360 boar-pigs, some of which were brought in every day to supply the table of the suitors.

Among the principal heights in Ithaca was the striking mass (*ἀριπρεπής* 9. 22) of Mt. Neriton, clothed in forest (*καταειμένον ὄλῳ* 13. 351; *εἰνοσίφυλλον* 9. 22). Another wooded height was Neion (1. 81), which seems to have overhung the town of Ithaca (*Ἰθάκης ὑποπόσιον* 3. 81); a third eminence was the 'Raven's rock' (*κόρακος πέτρα* 13. 408), described as being near the spring Arethusa.

At the foot of Neion lay the harbour, or creek, Rheithron (1. 186); and another land-locked bay was called the harbour of Phorcys<sup>3</sup>, formed by two projecting spurs of cliff, and so sheltered that vessels could lie therein without moorings.

At the head of the harbour of Phorcys<sup>4</sup> stood a great olive tree, and near the tree a grotto, described as containing bowls, jars, and looms of stone, where the Naiades wove their sea-purple webs, while the bees stored honey for them in the hollows of the rock. Springs abounded in the grotto, which was entered by two doors—the one to the north accessible to men; the other, facing south, open only to immortals.

<sup>1</sup> ἐν δ' Ἰθάκῃ οὐτ' ἄρ' ὁρόμοι εὐρέες, οὔτε τι λειμῶν  
αἰ-γίβοτος, καὶ μᾶλλον ἐπήρατος ἵπποβότοιο.  
οὐ γάρ τις νῆσῳ ἱππῆλατος, οὐδ' εὐλείμων,  
αἶ θ' ἄλλ' κεκλιάται· Ἰθάκῃ δέ τε καὶ περὶ πασέων. (Od. 4. 605 foll.)

<sup>2</sup> συφεοὺς δυοκαίδεκα ποιεῖ κ.τ.λ. (14. 13 foll.)

<sup>3</sup> Φόρκυνος δέ τις ἔστι λιμὴν, ἄλλιοι γέροντος,  
ἐν δὴμῳ Ἰθάκης· δύο δὲ προβλήτες ἐν αὐτῷ  
ἀκταὶ ἀπορρῶγες, λιμένος ποτισπεπηγῆαι,  
αἶ τ' ἀνέμων σκεπῶσι δυσάσῃν μέγα κύμα  
ἐκτοθεν. ἔντοσθεν δέ τ' ἀνευ δεσμοῖο μένουσι  
νῆες ἐύσειλμοι, ὅτ' ἂν ὅρμου μέτρον ἴκωνται. (13. 96 foll.)

<sup>4</sup> αὐτὰρ ἐπὶ κρατὸς λιμένος ταυρύφυλλος ἐλαίῃ  
ἀγχόθι δ' αὐτῆς ἄντρον ἐπήρατον, ἡρωειδὲς,  
ἱρὸν νυμφῶσιν, αἱ Νηιάδες καλέονται.  
ἐν δέ τε κρητῆρές τε καὶ ἀμφιφορῆες ἔασι  
λάινοι· ἐνθα δ' ἔπειτα τιθαιβάσσουσι μέλισσαι·  
ἐν δ' ἱστοὶ λίθιοι περιμήκεες, ἐνθα τε νύμφαι  
φάρε' ὑφαίνουσιν ἀλιπύρφυρα, θαῦμα ἰδεῖσθαι·  
ἐν δ' ὕδατ' ἀενάοντα· δύο δέ τέ οἱ θύραι εἰσιν,  
αἱ μὲν πρὸς Βορέαιο καταβαταὶ ἀνθρώποισιν,  
αἱ δ' αὖ πρὸς Νότον εἰσὶ θεώτεραι, οὐδέ τι κείνῃ  
ἄνδρες ἐσέρχονται, ἀλλ' ἀθανάτων ὁδὸς ἔστι. (13. 102 foll.)

The town of Ithaca lay at the foot of Mt. Neion ; so that Eumæus says, 'I will come *down* to the town' (*εἰς ἄστυ κάτειμι* 15. 505; *ἦλθε συβώτης τρεῖς σιάλους κατάγων* 20. 162); and Laertes is said to go *down* no more to the city (*οὐδὲ πῶλινδε κατέρχεται* 11. 188). Near the town<sup>1</sup>, and just where the hill-path reached the level ground, a fountain burst out from a rock, in the midst of a grove of poplars. Close above this was an altar in honour of the nymphs of the spring, where way-farers always made an offering.

Higher up was a knoll<sup>2</sup>, sacred to Hermes, and commanding a view of the harbour and the town, so that Eumæus could see from it the ship which had been sent to waylay Telemachus.

The palace of Odysseus stood in the higher part of the city<sup>3</sup>, the view from it extending over the harbour and the sea. From the court of the palace Amphinomus, one of the suitors, could watch the vessel that had been despatched in pursuit of Telemachus, entering the harbour<sup>4</sup>.

We gather that there was the usual place of assembly for the citizens (*Od.* 1. 90; 16. 361; 24. 420, etc.), its particular position being described as *πρὸ ἄστεος εὐρυχόροιο* (*Od.* 24. 468).

The estate of Laertes lay outside the city<sup>5</sup>. He had a house on it for his own accommodation, and a barrack for his slaves, and a well-stocked garden and vineyard<sup>6</sup>.

<sup>1</sup> ἄλλ' ὅτε δὴ στείχοντες ὁδὸν κάτω παιπαλόεσσαν  
ἄστεος ἑγγυὸς ἔσαν, καὶ ἐπὶ κρήνην ἀφίκοντο  
τυκτὴν, καλλίροον, ὅθεν ὑδρεύοντο πολῖται,  
τὴν ποίησ' Ἰθακοὶ καὶ Νήριτος ἡδὲ Πολύτωρ·  
ἀμφὶ δ' ἄρ' αἰγείρων ὑδατοτρεφέων ἦν ἄλσος,  
πάντοσε κυκλοτερές· κατὰ δὲ ψυχρὸν ῥέεν ὕδωρ  
ὑψόθεν ἐκ πέτρης, βωμὸς δ' ἐφύπερθε τέτυκτο  
νυμφῶν, ὅθι πάντες ἐπιρρέεσκον ὀδίται. (17. 304 foll.)

<sup>2</sup> ἦδη ὑπὲρ πόλιος, ὅθι Ἑρμῆος λόφος ἐστίν,  
ἦα κιῶν, ὅτε νῆα θοὴν ἰδόμεν κατιούσαν  
εἰς λιμέν' ἡμέτερον. (16. 471 foll.)

<sup>3</sup> αὐτὰρ δ' [Ὀδυσσεύς] ἐκ λιμένος προσέβη τρηχεῖαν ἀταρπὸν  
χωρὸν ἀν' ὀλήεντα δι' Ἀερίας, sc. to the house of Eumæus. (14. 1, 2.)

<sup>4</sup> Ἀμφινόμος ἴδε νῆα  
στρεφθεὶς ἐκ χώρης, λιμένος πολυβενθέος ἐντός. (16. 351, 2.)

<sup>5</sup> οἱ δ' ἐπεὶ ἐκ πόλιος κατέβαν, τάχα δ' ἀγρὸν ἴκοντο·  
καλὸν Λαέρταο τετυγμένον, ὃν βὰ ποτ' αὐτὸς  
Λαέρτης κτεάτισσεν, ἐπεὶ μάλα πόλλ' ἐμόγησεν.  
ἐνθα οἱ οἶκος ἔην, περὶ δὲ κλίσιον θίε πάντη. (24. 205 foll.)

<sup>6</sup> εὖ τοι κομῶδῃ ἔχει, οὐδέ τι πάμπαν,  
οὐ φυτὸν, οὐ συκῇ, οὐκ ἀμπελος, οὐ μὲν ἐλαίη,  
οὐκ ὄγγυη, οὐ πρασιή τοι ἀνευ κομῶδης κατὰ κῆπον. (24. 245 foll.)



Ithaca is represented as separated from Same (Cephalenia) by a narrow frith<sup>1</sup>, across which a ferry-boat plied<sup>2</sup>. In the middle of this sound was a rocky island, called Asteris, not large, but sufficient to contain two harbours and to afford concealment to a ship<sup>3</sup>.

§ 2. We may now give briefly the actual facts respecting the geographical position and topography of the modern Theaki (which it is customary to identify with the Homeric Ithaca). It will be sufficient merely to state them, with the usual explanations given of the most difficult points, in order that we may have the means of determining broadly whether the Homeric description is in any way compatible with the actual features of the island.

Ithaca lies about twenty miles from the coast of Acarnania, and is separated from Cephalenia (Cephalonia) by a narrow strait about three miles across. A line drawn due N. and S. through the centre of Ithaca, will just graze the eastern coast of Leucas, and will pass through Cephalenia and Zacynthus (Zante), the latter island being almost in exactly the same parallels as Ithaca, but due south of it: the principal part of Cephalenia lying to the W. and S.W. of Ithaca. A glance at the accompanying chart of Ithaca will show that the coast is everywhere bold, and the sea round it well deserving of the Homeric epithet ἀγχιβαθής.



Entrance to the Gulf of Molo.

The sketch of the entrance to the Gulf of Molo, as seen from the sea, shows that the eastern side of the island is bold and mountainous; and the western coast presents a still more lofty appearance. The length of the island from N. to S. is sixteen English miles; its greatest breadth about four. The island may be represented as a limestone ridge, divided nearly in two by the deep inlet of the Gulf of Molo, that leaves an isthmus not more than half a mile broad to

<sup>1</sup> ἐν πορθμῷ Ἰθάκης τε Σάμοιο τε παιπαλοέσσης. (Od. 4. 671.)

<sup>2</sup> πορθμῆες δ' ἄρα τοὺς γε διήγαγον. (20. 187.)

<sup>3</sup> ἔστι δὲ τις νῆσος μέσση ἀλλ' πετρήεσσα,  
μεσσηγὺς Ἰθάκης τε Σάμοιο τε παιπαλοέσσης,  
'Αστερίς, οὐ μεγάλη· λιμένες δ' ἐνὶ ναύλοχαι αὐτῇ  
ἀμφίδυμοι· τῇ τὸν γε μένον λοχῶντες Ἀχαιοί. (4. 844 foll.)

connect the northern and southern divisions of the island. The highest point of the ridge in the northern half rises to an elevation of 2066 feet, at AnOI ('Ανωγή); and Mt. Stefano in the south attains a height of 2135 feet; the summit of the ridge where it is narrowed in the isthmus goes by the name of Mt. Aito ('Αετός). Port Vathi, itself an inlet from the Gulf of Molo, is the site of the modern capital, which extends in 'one narrow stripe of white houses round the southern extremity of the horse-shoe port or "deep" (βαθύ), whence it derives its name. Large ships can moor in perfectly safety, close to the doors of their owners<sup>1</sup>. West of Port Vathi is a small bay or creek called Dexia, while to the north a rocky point protects a third indentation of the coast called Skino Bay. The channel between Cephallenia and Ithaca shows uniformly deep soundings, no trace of any shallows or reef being marked, except the rock of Deskalio, some few yards in circumference, lying near the northern end of the strait. The mountains of Ithaca are for the most part bare of timber, but there are one or two fertile valleys that run up into them. Very little corn, insufficient for the wants of the inhabitants, is grown there, the chief product being currants, of which a considerable quantity is exported. Few, if any, animals are bred there for food or for farming purposes<sup>2</sup>.

§ 3. It remains now for us to see how far it is either possible or necessary to reconcile these two accounts of the island. Was Homer acquainted with Ithaca? Had he ever visited it? Is his description that of an eye-witness? Is it the reproduction and embellishment of some general hearsay?

The controversy is both old and new. It began as early as the days of Strabo, and it still divides the learned. In modern times the principal authority for the identification of the Homeric Ithaca with Theaki has been Sir William Gell, who, in his monograph upon the topography and antiquities of Ithaca (Lond. 1807) not only satisfied himself as to the general identity of the islands, but found almost all the Homeric details on the spot. Neriton was to be identified with AnOI, Neŷon with Mt. Stefano; the garden of Laertes could be placed at Lefki (Λευκός) on the slope of Neriton; the fountain Arethusa was still flowing. The grotto and the harbour of Phorcys were discernible in Dexia Bay, and it was still possible to trace the ruins of the palace of Odysseus.

<sup>1</sup> Murray's Handbook for Greece, p. 82.

<sup>2</sup> Teuffel (in Pauly's Real. Encycl. s.v. Ithaca).

Hercher's criticism<sup>1</sup> upon the subsequent treatment of the question is severe, but scarcely unjust. 'Gell's successors,' he says, 'did not feel themselves called upon to protest against his visionary views; they were rather inclined to take shame to themselves, if they failed to see anything in these localities, where he had found everything so clear and intelligible. They contented themselves with maintaining the independence of their judgment, by shifting the estate and garden of Laertes from one hill-top to another, and by substituting for Gell's grotto of the nymphs, which had disappeared, a new one "aus dem Naturalienkabinet der Insel."'" One of the principal of these 'successors' was Goodisson, who in his book on the Ionian Greeks (London 1822) develops still further Gell's views, which were also approved and adopted by Kruse, in his 'Hellas' (Leipzig 1827). A thorough partisan of the same school was Ernst Schreiber, in the volume entitled 'Ithaca' (Leipzig 1829). The first reaction against this universally accepted view set in with Völcker, in his 'Homerische Geographie,' published at the same time as Schreiber's book. He stoutly maintained that the Homeric description of the group of islands forming the kingdom of Odysseus could not be reconciled with facts, and that Gell's discoveries in Ithaca were nothing better than illusions. An elaborate pamphlet on the Homeric Ithaca was published in 1832 by Rühle von Lilienstern, in which Völcker's positions were warmly attacked, and solutions offered of some of the difficulties which he had stated; the intention of the volume being to corroborate the views put forward by Gell. The general results of his pamphlet were accepted, as against the views of Völcker, by R. H. Klausen (in the *Zeitschr. für Alterthumswiss.* 1835), who had no doubt that Homer was thoroughly familiar with Ithaca. Hercher (in the article in 'Hermès,' quoted above) criticises in the most caustic style the credulity of Gell and his adherents, insisting that they accepted the fact of Homer's familiarity with the island as *un fait accompli*, instead of honestly confronting the Homeric description with the actual topography of the island. In Hercher's view Ithaca belongs, for Homer, to the mythic realm of the western seas, and is therefore localised by him as *παρανεπράτη πρὸς Ἰόφον* (Od. 9. 25), so that any attempt to identify the Ithaca of the poem with the actual island can be nothing short of folly; nor does Hercher deal any gentler measure to his own countryman Thiersch<sup>2</sup>, who was no less fortunate

<sup>1</sup> *Hermès*, vol. i. p. 263 foll.

<sup>2</sup> *Briefe über Griechenland in Morgenbl.* 1832.

than Gell in discovering the actual grotto of the nymphs, though in a different spot. Dr. Schliemann is the latest visitor, and, in his 'Ithaque, La Peloponnèse, Troie,' Paris 1869, he describes, with full satisfaction to himself, his descent into the grotto of the nymphs in the cliffs of Dexia Bay; the ruins of the walls that marked the outline of the palace of Odysseus; the mountain-path traversed by Odysseus and Telemachus (Od. 24. 205 foll.), and other details. The island of Asteris he fails to identify, remarking justly that the rock of Deskalio does not satisfy the Homeric description.

Those scholars who adopt or develop the views of Gell do not however agree among themselves even in important particulars. For example, while the majority of them place Mt. Neriton in the northern half of the island, and Neïon in the south, Schliemann exactly reverses their position. The harbour of Phorcys is sometimes distinguished from, sometimes identified with, the harbour Rheithron; it is placed by one writer in Dexia Bay, by another in Port Frikes. The island of Asteris is according to some authorities the same as Deskalio; according to others, an islet now submerged: while Rühle von Lilienstern supposes it to have been Cape Dekalia, a promontory of Cephallenia that looks up the sound, and which, he thinks, may once have been an island.

§ 4. The most probable view, in our opinion, is that Homer intended to make the home of his hero in the actual island of Ithaca; but in the absence of any personal acquaintance with the scene, the poet could only draw upon such vague information as might be accessible, as to the geographical position of the place; the details being only a poet's conception of the natural scenery common to many Greek islands, and probably reproduced with more or less similarity in many places with which he was actually familiar. We are almost of necessity driven to such a view by the decisive passage in Od. 9. 25 foll., which seems, beyond a doubt, to place Ithaca in a wrong position relatively to the other islands of the group, and to give a false impression of the appearance it presents from the sea.

Dulichium, Same, and Zacynthus are the other three islands named with Ithaca. The site of the first is unknown. Strabo (10. 2. 19) would identify it with one of the Echinades, ἀλλ' ἡ χοῦς τὰς μὲν ἐξηπείρωκεν αὐτῶν ἤδη, τὰς δὲ μέλλει, πολλὰ καταφερομένη. Others have taken it to be the S.E. portion of Cephallenia, the other division being called Same, or Samos. The plain statement in Homer is that Ithaca lies πανυπερτάτῃ πρὸς ἑσπέρην, 'farthest westward.' It seems quite impossible to accept Strabo's explanation (10. 2. 12) 'northward;' or

Rühle von Lilienstern's modification of the same, when he interprets ζόφος as including all to N.W. and S.W.; leaving the S. and E. for πρὸς ᾧ τ' ἡελίον τε. These last words are so distinctly descriptive of the E. that they settle the meaning of ζόφος to be W. It seems, in order to prevent a plain contradiction between χθαμαλή and πανπεριτάτη, that we must join πανπεριτάτη πρὸς ζόφον (as Ameis, Fäsi, and Autenrieth) in the sense of 'extrema versus occidentem.' No exact parallel to this use of πανπεριτάτη can be found, the nearest being Il. 23. 451 ἦστο γὰρ ἐκτὸς ἀγῶνος ὑπέρτατος ἐν περιωπῇ, where however the elevated position of his station is also alluded to. But in sea-distances we must remember how the word ὑψοῦ is used to mean 'far out.'

The next difficulty lies in χθαμαλή (Od. 9. 25). The etymology of the word from χαμα (compare χαμαί, and, for the insertion of θ, the form χθῆ) puts it exactly on the same footing as the Lat. 'humilis,' from 'humus;' and the use of the word in Homer is remarkably uniform. It is used of low beds on the ground (Od. 11. 193); of a low wall (Il. 13. 683); of one rock lower (χθαμαλώτερον) than another (Od. 12. 101). It occurs as an epithet of the island Aeaëa (Od. 10. 194), where Odysseus mounts a commanding eminence, and sees that the coast lies 'low' all round. We have only to look at the chart, and notice the soundings close to the coast, to be convinced that the shores of Ithaca do not merit this epithet; unless we try to dilute the meaning of χθαμαλή so far as to make it merely describe the 'relative' lowness of the coast, as contrasted with the mountain-heights inland; which would be to rob it of all its characteristic meaning at once. Strabo's interpretation (10. 2. 12) of χθαμαλή as πρόσχωρος τῇ ἡπείρῳ, certainly is not contained in the word itself, though he seeks to bring the meaning out by representing Ithaca as lying under the heights of the Acamanian mountains. The conjecture χθαμαλῇ to serve as an epithet of ἁλὶ, though approved by Schreiber, is not likely to find many supporters. Dr. Hayman seems to lay an unnatural stress upon αὐτῇ, when he says that it points the contrast between the general level of the island and its own leading feature Mt. Neriton; while Wordsworth (Pictorial Greece, p. 357), laying no stress at all upon the contrasting words, seeks to refer αὐτῇ δέ to Zacynthus; as he supposes Virgil does by the order of his enumeration of the islands (Aen. 3. 270). But, besides the difficulty introduced by assigning no force to the adversative δέ, it is hard to see why Zacynthus should be particularised at all; and why (supposing the reference to be possible) the subject should again change in τρηχεῖ' ἀλλ' ἀγαθὴ κουροτρόφος (Od. 9. 27).

There is no islet near Ithaca which will satisfy the conditions of the Homeric *'Asteris* (see p. 558, n. 3). The existence of the islet was a matter of doubt in classical times (Strab. 10. 2. 16). The words of Strabo himself (1. 3. 18) are καὶ ἡ *'Asteria* ἡλλακται ἢν *'Asterida* φησὶν ὁ ποιητής . . . νυνὶ δὲ οὐδ' ἀγκυροβόλιον εὐφύεις ἔχει. The identification of *'Asteris* with the rock Deskalio at the northern end of the Ithaca channel, which satisfied Gell, is given up as hopeless by Schliemann, 'La petite île de Dascalion n'a que 99 mètres de long et 32 mètres dans sa plus grande largeur ; elle consiste en un rocher plat et n'est qu'à deux mètres au-dessus de l'eau. Selon Homère, l'île d'Asteris avait un double port ; Dascalion n'a pas même un enfoncement d'un mètre, et, vu la grande profondeur de la mer tout autour, il est inadmissible que de telles modifications aient pu survenir dans la topographie de l'île' (Ithaque, p. 75). Schliemann is inclined to adopt the view of Strabo, that the real Asteris has disappeared in consequence of an earthquake or of some volcanic action ; but the singular uniformity of the soundings in the channel makes this supposition improbable.

The suggestion of Rühle von Lilienstern and Klausen that we must look for Asteris in Cape Dekalia (Chelia) on the east coast of Cephalonia, now joined to the mainland, is equally disproved by an examination of the chart. The soundings round the promontory seem to show that no convulsive upheaval has disturbed the line of coast, and there has certainly been no deposit of sand or shingle to join an outlying islet with the mainland.

See an elaborate *résumé* of the question in Buchholz (Homerische Realien, vol. 1. pp. 120 foll.) of which ample use has been made in this note for references to modern German authorities.

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Poncos. 2 days & 2 nights L 74

3<sup>rd</sup> day moves down Poncos Males L 80

11<sup>th</sup> day, down by adverse winds 10<sup>th</sup> day. Leticia cales L 84.

still - indeterminate duration & distance L 105

Land Cyclops L 106

2 days and 2 nights back to the Cyclops

indeterminate voyage L 165

Receives floating island K 1.

11<sup>th</sup> day sail. bag winds opened K 28

Back. Receives. K 55. Remains apparently only part of a day.

12<sup>th</sup> day sail K 80

7<sup>th</sup> day reaches floating island K 81

Indeterminate voyage K 123

13<sup>th</sup> day reaches K 135

A year spent with Circe K 467

Neku's beginning 3<sup>rd</sup> year after Od. started from Troy.

Return to Circe p 3.

14<sup>th</sup> day K 167

15<sup>th</sup> day. Charybdis p 205

Open of the Sun p 261



K 208 They are 45. Two divisions of 22 each. 88. command one,  
Engelochus the other.

K 116 one eaten by the dasabryponian Antiphalos.  
two escaped to ships K 117; but do not seem to have been killed  
9 given in the other ships (K 92) but 1 house joins O.S. ship, which  
was moved outside (K 96)

Polyphermes devours 6 (L 258, 311, 344)

60 Accia clay 6 from each ship

